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TO PROBE THE MYSTIC

GIGANTIC PLAN OF CHICAGOANS.

Will Build a \$200,000 Structure of Extraordinary Shape, Where Extraordinary Things are to be Taught.

From Chicago Times-Herald.

Chicago is to have a Temple of Light, a new university, from which, by the disclosure of achievements of the ancients, a new epoch is to date in the education of man. The circle, the cube, and the pyramid, those outward symbols of the occult sciences, are to represent the new educational institution in its exterior as well as in its intellectual aims. The two men chiefly interested in this new scholastic departure, Frank E. Ormsby and George A. W. Kintz, are not enjoying a wide popular notoriety, but to those who are devoted to the attractive study of mysticism, although dabbblers in this vast realm of the unknown, both are well known. Mr. Ormsby is the editor and publisher of *PLANETS AND PEOPLE*, a monthly magazine devoted to astronomy and its collaterals, alchemy and theosophy, and he is also known as a lecturer on vegetarian topics. Mr. Kintz is one of the de-

signers in the architect's office of the board of education.

Negotiations are now in progress for an available piece of ground, 800 feet square, upon which to erect the Pyramid and Cube. The cost of construction is estimated at \$200,000, but Mr. Ormsby states that, inasmuch as many matters in connection with the interior arrangements have to be withheld for the present, the total cost will probably reach \$300,000. The unique structure will be of modern fireproof construction—steel, stone and terra cotta. As has already been said, the building will represent the circle, cube and pyramid, and plans for the immense structure have been completed. Nothing has ever been built approaching it in architectural design. A direct departure from all known methods of construction was necessary to the educational work for which it is designed. Astronomy being the primary study or branch of learning which will be taught at this strange place, one may well imagine that the higher branches must touch upon the most marvelous and far-reaching themes possible to conceive, for it is said that astronomy is the only branch that will be taken up which is now being taught in any public school or college in the world. Ancient alchemy and other lost and buried treasures of the genius of man will be restored to the world through this cubical and pyramidal tower of light and wisdom.

QUEER OUTWARD APPEARANCE.

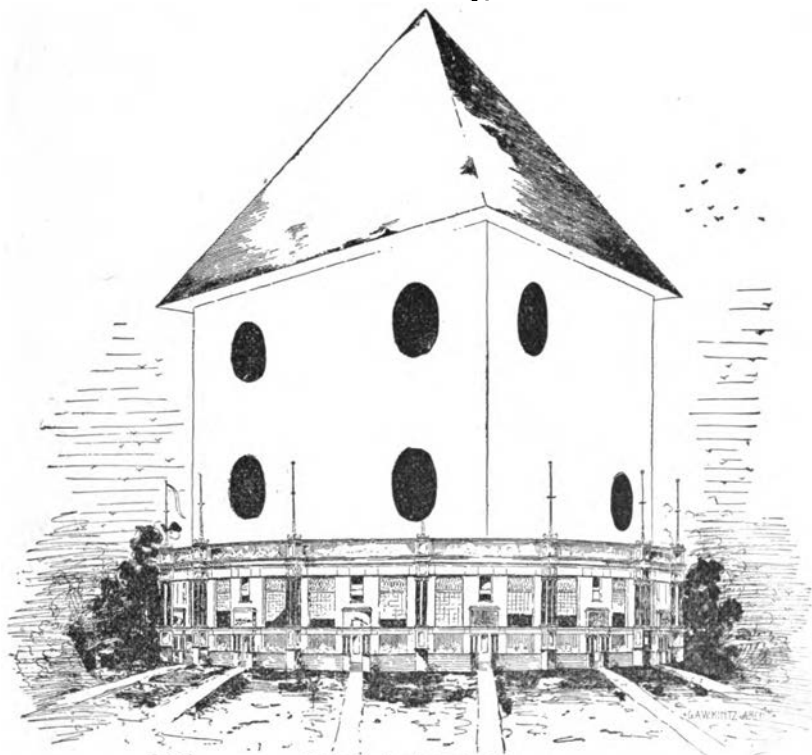
The outward appearance of the institution would naturally lead people to conclude that it must be a place of sport and gambling, but they will stand in awe and wonderment when they learn that the real meaning and significance of the special and unheard of combination is purely one of relation and adap-

tation, and that the signs, symbols, columns, entrances, interior arrangements, including every detail, are in perfect harmony and accord with the absolute science of astronomical law or planetary movements and co-ordinate with all phenomena of the universe, and that the queer looking structure in reality is a monumental record of that which is locked up in the pyramids of Egypt, only in modern form and design.

The foundation or first story of the structure is built in a circular form, 144

and many other carvings emblematic of their properties and relations.

Resting upon the top of each of the twelve columns will be a novel illuminating feature. Walks extend from entrances and bear a direct relation and harmony with the interior arrangements. The grounds embrace 640,000 surface feet. Four entrances lead into the courts of the quarters and twelve other entrances lead from the courts into the various class-rooms. The cube and pyramid contain the secrets of na-



• PYRAMID AND CUBE •

• TEMPLE OF LIGHT • COPYRIGHTED BY F. F. ORMSBY 1895 • CHICAGO •

feet in diameter, with twelve classical columns stationed at the sectional divisions shown by the plan. The height of the first story is 33 feet. The second story will be a very striking pure white cube, 81 feet square, and the roof a gray-colored pyramid. The first story is constructed of stone and Roman brick; the second story and roof will be of terra cotta and steel construction. In line with the corners of the second story a base will be built, eight feet in height, to receive descriptive stone symbols

ture's phenomena, so the originator of the project, Mr. Ormsby, claims. The four outer entrances symbolize the four quarters of the heavens. One unaccustomed to the number would ask why there are twelve of these inner entrances; but those who have traveled in eastern countries, as well as many others who are familiar with the figures carved in stone over each entrance to the mystical circle, will readily understand why this is built on the twelve-mannered plan. The mystical figures

are the symbols of twelve signs of the ancient zodiac, which was in the beginning eternal in the heavens. There are twelve class-rooms, therefore, as already shown by the entrance from the inner court.

There are twelve seats of learning, twelve branches designed to be taught here, beginning with astronomy as a primary or preparatory course for the higher knowledges that follow. Astronomy, however, will be handled very differently than ever before.

Mr. Ormsby states that the projectors of the enterprise have secured patents on astronomical devices which make the subject so plain, simple and comprehensive that a child of 10 years is able to learn more about the stars now in one month than was possible for a college graduate to obtain before after years of study.

"In addition to the mechanical charts," explains Mr. Ormsby, "we have systematized the study and made practical that which was abstruse and vague to most minds, have written works upon the science of the stars as it was known to the ancients, which science includes a knowledge of the relations of planetary life, pulsation, vibration or magnetic agitation, to all the phenomena of the earth. Not alone to human kind does this relation extend, but every shrub, tree, plant, flower, fruit, animal and vegetable life, every mineral substance, every blade of grass and every seed of the earth is related absolutely to the stars of heaven, and that relationship is known and will be the basis for the higher studies of this college. The occult side of astronomy is the interesting side of that science.

"This knowledge is ancient alchemy, pure and simple, for alchemy was something besides the transmutation of metals. It included a knowledge so far reaching and so stupendous in its scope that only by slow degrees was it possible to bring the minds of men to know and understand the subtle forces with which it deals. To force upon the consciousness of an untutored brain the realities of deep and marvelous truths is an utter impossibility, and all occult or hidden laws or forces are of such a nature that it requires time and a thorough knowledge of processes to even attract the intellect to them sufficiently to cause one to really obtain and assimilate the truths they impart.

"The growing tendency among all thinking people in this progressive age to peer into that which seems hidden and veiled from mortal sight and sense has prompted the promoters of this new

temple of light to establish in Chicago the most unique, the most scientific, the most all-inclusive and demonstrable system of education the world has ever known—an institution in which human life in its higher and grander development may be attained; an institution not unlike the Alexandrian schools of old, the schools of ancient Greece, Rome and other centers of learning when those countries were in their ascending scale, striving for supremacy in intellectual and spiritual attainments. Re-incarnated souls, who once graced those ancient halls of learning, are among us to-day, and the time is ripe for this new temple of light, which has been planned for some years, and which we feel is so much needed in a world of comparative darkness, and at a time when the mind of man is opening rapidly to grander themes of life and being.

"We have devoted years to the work of simplifying and illustrating the science of life, the alchemy of nature in a manner that will appeal at once to every person giving the subject a few minutes' attention. It has been proved to several thousand minds during the past few years that the ancients were versed in matters pertaining to that which the world considers supernatural, beyond anything conceived of at the present time, except by a very few; and to again bring to the notice of a world in darkness, concerning these things, the lost knowledges of the dim and distant cycles of the past is an occasion for deep reflection, and will, no doubt, cause no small amount of comment.

MYSTICAL KEY TO WISDOM.

"It has been shown and demonstrated to a very few advanced minds in occult matters that the absolute basis claimed by this institution is right; that the key to the inner chamber of light and wisdom known to the alchemists of old has been found and applied to the mysteries of creation, resulting in revelations which almost paralyze the senses. Not a single living, growing and moving thing upon the earth, from the angle worm to the most giant intellect, but what this key will open and analyze in all their entirety, and by a process so subtle and perfect that one stands appalled at the marvelous and baffling result.

"To illustrate something of the unlocking quality of this mystical key to the treasure-house of wisdom: Suppose a physician wishes to know what influence a decoction of a certain plant will have upon a patient. By applying this

key to the plant, without ever marring it or removing it from the earth in which it is growing, its true nature is determined, its quality and potency is readily found. It does not matter whether this physician ever saw or heard of the plant or not its quality and character may be found just as quickly and easily as it could if he was familiar with it.

"Suppose one desires to know the nature of some physical disturbance within his own organism. Apply this key and the entire anatomy of man is mirrored before him. Every condition of the body, no matter what it may be, is at once placed before the mind's eye; and what to do with the case is at once clearly shown.

"Suppose we wish to know the whys and wherefores of the life of a snake. This key unlocks the mystery of mysteries in this historic reptile.

X RAYS ARE NOT AT ALL IN IT.

"It is the key to the universe, and unlocks and reveals all of the secrets of nature, and it is a peculiar something having many parts, many of which are alike, yet no two are the same; is measureless, yet it is absolutely and mathematically demonstrable; is without beginning and without end, yet the people of the world have been lost from it, practically, for centuries; is infinite in its scope, yet so simple that it comes within the comprehension of man. The birds of the air, the bees, the ants, the fishes of the sea and the habits of the jungles dwell in harmonious relationship with it, and idiots and angels alike are time servers under its locks. For this key fits many, aye, all locks, and it breaketh all seals.

"The X rays are as the tallow dip compared to the magnitude and magnificence of the sun in comparison to this key for tracing the secret causes which underlie the phenomena of man and nature. The X ray may show, in a dim and uncertain way, the condition of a broken limb, but this key unlocks the life and being of the patient and tells just when and how to operate in every surgical proceeding. To the physician and surgeon, therefore, such knowledge as will be in the keeping of this college is beyond price, and one of the important branches to be taught will be occult therapeutics and surgery, which will simply enlarge the present scope of those sciences and connect them with ancient alchemy, the true science of anatomy and medicine. There are quite a number of physicians in this and other cities who have given the an-

cient method sufficient attention and application to satisfy them of its worth and necessity in the treatment of disease; in other words, a sufficient amount of alchemistic knowledge has been given to a few to convince them of its great worth as related to and as underlying the present knowledge of therapeutics, anatomy, etc., but the thousandth part has not been told as yet. This temple of light is designed especially to fill this and other long-felt wants.

RELIGIONS MADE PLAIN.

"Among the many features of this unique temple of learning will be that branch which treats of religions, for this wonderful and mystical key unlocks every religion or cult upon the earth, or that has been upon the earth, and reveals in an unmistakable manner the varied doctrines and precepts, and the reasons therefor. Every passage of scripture is plain and simple when this key opens the book and breaks the 'seven seals' therein mentioned. No book can hold a secret from one in possession of the key to wisdom's sacred shrine. The sacred cross of the Christians, its wonderful and awe-inspiring significance, which has held millions in its peculiar grasp for untold ages, opens up to the mind in all of its simplicity. So the theologian will find at the pyramid and cube a course of instruction and development which he long has sought, but failed to find. The Presbyterian will here learn of the origin of Presbyterianism, and he will be surprised to learn that its origin antedates all history by many centuries. The Baptist, Methodist, Catholic and Unitarian alike will also learn to know whereof they speak as they pass through the light that radiates from these alchemistic class-rooms. A few of them have already been shown a pyramidal ray as it was turned upon their special cults, and they were not slow to realize what it meant, for a new and unheard-of world opened up to them, marvelous to behold.

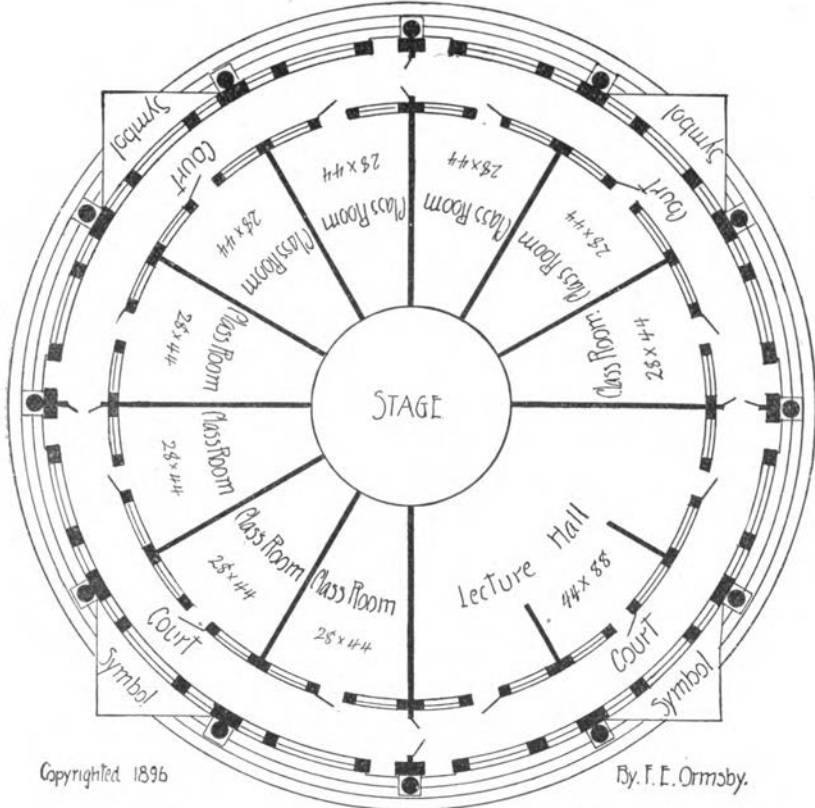
"Everything of a metaphysical, theosophical, spiritualistic, phrenological, psychologic or mesmeric nature becomes as an open primer in the presence of this universal solvent. Every metaphysician, magnetic or massage healer; every psychometrist, in fact everyone dabbling in what is considered occult, will find at this temple the true science which explains them all and makes clear many of the problems which now confront the most diligent and pains-

taking searcher after truth. This mystical key reveals the truth of all things in a most beautiful manner.

PARENTS AND CHILDREN.

"A course of instruction specially adapted to the prospective wife, as well as the experienced mother, is a feature of the work planned for this educational temple. The life, character, health and gifts of offspring will be clearly revealed and a world of light thrown up-

young will, after a course of instruction bearing directly upon procreation, be under wisdom's angelic presence, and the errors and suffering usual to young lives will be a think of the past, for they will be guided aright to lines suited to the natures of each. The trouble is, and has been for ages, that there has been no true and complete science of life in operation, the real and beautiful alchemic system having been lost.



• FIRST FLOOR PLAN • PYRAMID AND CUBE •

on the family circle, which will illumine the pathways of each and revolutionize the methods and practices of our time with relation to the sexual function of being. The light possible to shed upon this one phase of life alone is so far-reaching that no one would think of believing it until forced to by absolute demonstration and conviction. The education and direction of the

"This was an easy thing to happen, for such knowledge was in the minds of but few in the past, and national disruption alone was sufficient to annihilate those who were in possession of it. There are many cults at the present time, each of which holds a fragment of the knowledge known to the ancients. Each has a ray of light, and around it every devotee, with an idea

of his own, has woven a theory concerning its source, origin and capacity to illumine the mind and soul of man. In most cases each of these fragmentary rays of light has been pronounced the all in all of human knowledge, and thus the multitudes have been led in every direction, until they know not 'the way, the truth and the life' of things.

"Spiritualists, devotees of one of these cults, have a ray of hope in their communion with those who have passed from the earthly plane, and most of them stop there and apparently desire no further enlightenment. They become orthodox, bigoted and very narrow-minded, the same as all strict followers of other faiths and creeds. Theosophists have another ray around which they form their circles for praise and admiration.

"All religious societies are in the same dilemma, thrashing over the old doctrines, none of which they have ever been able to comprehend or understand, mainly because of a false premise or limited scope, and because of this they are in contention one with another and among themselves. It is plain to be seen that none of these are in possession of the mystical key that opens the way to the center of consciousness and all-potent wisdom that seeth every attribute of nature.

"When people have this secret key they need no head or objective center but their own consciousness and discerning eye, which, with application to all the phenomena of creation, gives evidence of its divine and perfect origin. It is no longer 'have faith,' 'believe in Me,' etc., but all things come within the sphere of demonstration from the lowest to the highest, and the natures, conditions and spheres of what are termed saints, angels and archangels, as well as messiahs, are as plain as the noonday sun under this mystical lens.

NUMBER TWELVE AND MATHEMATICS.

"People are in an undecided state of mind concerning the meaning and significance of the properties of numbers, and especially is this so concerning the number twelve. The theories and erroneous ideas that have been given to the world by those having but a single ray of light to guide them are too numerous to mention. Some seem to think that it pertains to the planets of

our solar system, and that there must be twelve planets in order to complete the circle and give the right opportunities to souls for their full development. There could be no more erroneous idea concerning this number twelve, and because of these perversions mathematics will play an important part in connection with the pyramid and cube.

"When we say mathematics we do not mean the branches usually taught in schools, and even colleges, for it is expected that persons attending this college will understand simple, ordinary arithmetic to some extent, so the course in mathematics given here will be of a peculiar nature and will treat of the spirits of numbers, going away beyond the higher mathematics taught in our colleges. Instruction of this nature will only be sought by those who take to the application of numbers in this higher geometrical sphere of numerical relatedness.

"The science of numbers is but little understood by the ordinary professor of mathematics. Numbers may be used in a way to clearly express the very soul qualities or attributes of each incarnated spirit when applied according to their spiritual significance. Of course, this is inconceivable to most minds, but still it is a fact, and one, too, that is demonstrable to the most skeptical observer.

"For untold ages there seems to have been contemporaneous with the progress of man a system of symbolism, which was used to express ideas, subjects and philosophies, as well as the deeper truths that underlie the phenomena of nature. These symbols are a puzzle to most people, and all manner of distorted notions are afloat concerning them. As the pyramid and cube symbolism in all its phases will be uncovered and every superstition removed therefrom until the real and beautiful language of symbolism, which is ever the same among all nations in all ages of the world, is fully comprehended by the searcher after light and knowledge concerning the soul of things.

"There is so much in connection with this work that needs further and more detailed explanations that we feel that we are hardly doing justice to the cause and the work by making such general statements; but the separate branches

will be taken up in due time and all of the details explained.

"We are making the start at this time for the purpose of selecting a corps of workers in order to begin drilling them for the positions the system has created. We will say, however, that all social, political and national questions are alike solvable by this same wonderful light, and every voter in the land may learn at this shrine the real cause that is back and beneath every condition in the world of finance. The causes of all things, the reasons for all things made simple and clear to every mind will raise the standard of human intelligence and place the world on a plane never before experienced by the masses of humanity.

VIBRATION TO BE A GREAT FEATURE.

"The vibrant forces of nature will be a great feature of this educational movement, and every appliance known to science will be utilized for objective demonstrations, and other appliances which the world at large knows nothing of at present will be in operation at this college. A telescope such as the world has never seen will be one of the unheard of wonders of the times. The subject of vibration covers some important themes in life, art and music being the most interesting, probably, of all. These special accomplishments will be enlarged upon, intensified and expanded by the opening up of new floods of light and new systems of vocal and soulful training and development according to alchemistic science.

"The possibilities are beyond the ken of ordinary human reason and conception. Therefore we only refer to these things in a casual way, leaving the real and demonstrable facts until the institution is in working order, when the finer details will be given to the world through the press and a special magazine devoted to the educational interests of the work in hand.

"The east is often referred to as a place where marvelous and apparently supernatural things are done by the adepts, mahatmas, yogis and fakirs, and as such demonstrations are associated with the occult, of course they come within the sphere and scope of our work. So within the pyramid and cube the ancient mysteries will be a feature, and such demonstrations as are needed for the highest development of mind and soul qualities will be giv-

en. Here theosophists will find a haven of rest and eternal joy, for the time being, at least. Here the mysteries will play the active and interesting part that ever leads souls onward and upward to the apex of higher and complete consciousness.

"Giant minds will here receive a new impetus to take up the themes of life and creation; to reveal the histories of the past; to reconsider the ancient and so-called sacred writings; to study again the works of Plato, Pythagoras, Aristotle, Lycurgus, Josephus, the works of Shakespeare and many other writers, whose minds were more or less illumined by the light of other days, and they will draw from these records of the past a new inspiration, which will remove all doubt, all fear, all prejudice, and leave them free and at peace, with the true knowledge of this wonderful world in which we live.

THE SCIENCE OF FOOD.

"As most people live on what they eat, this great question of diet, which is agitating the minds of not a few thinkers in these latter days, will be treated, as all other subjects will, from the alchemistic standpoint. The analysis of man and the analysis of all food products by a demonstrable system, at present unknown to the world of science, may be tabooed with a great deal of reason and prudence, perhaps, but nevertheless it is true that it can and will be done, and the method is simple and comprehensible. In fact, it is the one only true all inclusive principle that fits all nature, therefore it is the one to follow and use in every department of life.

"Around this temple the grounds will be laid out with walks illustrating the orbits of the planets, and a statue dedicated to each will rest on rollers, with an adjustable globe, giving the exact polarity, longitude, latitude, declination, etc., of each planet, so that the most scientific astronomer, as well as students generally, may find at any time their true relations.

"There will be open-air ceremonies on certain days and evenings, when important astronomical events are occurring, and instruction appropriate to such times and seasons will be given to the world in such an impressive manner as will explain all of the superstitions now puzzling the brains of scien-

tists, lecturers and teachers throughout the land.

"Other ceremonies will be given suited to the 'coming signs,' which will open up the wonderful meanings in connection with the twelve and twenty-four, the seven and the thirteen, the five and the one, and all that makes them peculiar and interesting in mystical lore.

"A brass band, as well as a string orchestra, will be an important factor in connection with the open-air exercises and music expressive of the occult qualities of the different signs and planets will be rendered and a glimpse given of the significance of the 'music of the spheres.' For example: As all things tend toward the center, the march of the band will be from Neptune, and the first production will peal forth the vibrant message that magnet sends to us. Uranus, being next, will call for an intense and penetrating wave, while Saturn will need an appropriate expectant and hopeful approach and a funeral dirge to follow. Jupiter means a grand operatic selection, and Mars the martial beat; the earth a medley will fit the best, while Venus calls for love and a rest and Mercury the lively air, while the sun, which receives the whole, must show the grand finale.

"These musical expressions of the natures of the planets will of course change as the planets themselves change, and express different and varied qualities, which, in turn, will decide the favorable or unfavorable quality of the final production. All of this will add interest to seekers after the subtle and finer relation of things and the harmonies and discords alike will educate and make more potent the individual powers of all who listen. The planetary statues will be gifts of eight interested persons.

WORK SOON TO COMMENCE.

"We shall begin to drill in the work as soon as the right persons are selected, which will be done by the same process that characterizes the entire proceedings. These persons will be chosen according to their fitness and magnetic relation to the circle of twelve. Twelve males and twelve females, which will form the twenty-four personalities necessary to a central working force in this college. These twenty-four people will, in accordance with a plan not controlled by man, but followed by him, be a

permanent fixture in the work; each one of them must be specially prepared, drilled and qualified before entering upon the duties of the office they are to fill. We expect to be ready for the drills September 1 next. Those who qualify for this circle will be known as the Lords and Ladies of the Pyramid and Cube, and for the first time in many thousands of years and probably ever, so far as the gentler sex is concerned, a real genuine scientific house of lords will be established.

"Now, we do not mean to convey the idea that this is to be anything like the house of lords in England in governmental affairs. Far from it. We mean to establish a house of lords in its true and only alchemistic sense, and a knowledge such as the world little dreams of is necessary to each one composing the circle of twenty-four. Other and special offices will be filled in like manner as the time draws near for the opening of the college. Quite a number may be 'called,' but only twenty-four will be 'chosen.' And 'some will sit upon the right hand side and some upon the left,' that the law may be fulfilled even as it is written.

"There are a number of wealthy persons who have signified their desire to make the college a lasting benefit to the world by endowments, so the financial part is practically settled. These endowments are sufficient to continue the work when fairly started. There are a large number of progressive minds throughout the land that will be proud to enroll their names upon the parchment that will be placed in the cornerstone of the great structure for future generations to open up and read.

"The institution will be run in accordance with all educational movements, and will be strictly a temple of learning for all who seek to know the hidden cause of life, creation, death and the final goal of man."

[TO BE CONTINUED.]

Wm. E. Gladstone recently remarked to a friend that he enjoyed life to-day as much as he did in his youth, though in a different way. Gladstone further said that the fact that the mind increased its power and scope while the body grew more and more infirm was positive proof of the immortality of the soul.

MONEY.

What is money? Where does it spring from? Can the government of a nation create it? These are the three great questions before the people of these United States at this time. We have been in the throes of a revolution over these three primal questions, and no one as yet has offered the solution to the problem. Let us begin and learn, if we can, the first principle of money. Way back in the early days of the crude and barbarous man, when he roamed the earth in nakedness, gathering fruits and nuts, etc., to sustain life, the sun, moon and stars which shone above him arrested his attention now and then, and at other times certain shells, stones and minerals reflecting the rays of light from these gems above caused him to admire them for this peculiar reflective quality which they possessed. By the slow process of evolution he grew into the habit of gathering these stones, shells and lumps of mineral and treasuring them as keepsakes, as something to play with or to pass the time away.

The difference in brilliancy and beauty was the measure of worth; that is, it determined to what extent each separate piece was admired. This, of course, was not money, not for the purpose of exchange, nor of barter in any way, but was simply and purely a treasure of beauty to be sought and protected because of the love of the beautiful, inherent in the very soul of man and things. A little later, when some who were in love so much with these beautiful and wonderful reflectors of light and splendor that they became possessed of more than was good for them—that is, they had spent too much time with them and not enough time in gathering the fruits and nuts necessary to sustain life; it was then that the personal treasure was offered as barter, in exchange for something to eat. Hunger had at last opened the private treasury of the shell gatherer and those having plenty, anxious to obtain a precious shiner, exchanged their nuts and figs and in turn became possessors of the beautiful specimens.

It is plain to be seen how the genius of man gradually developed, and how cunning some undoubtedly became in gathering large quantities of fruits and nuts in view of an exchange with the man of shiners. This was the first dis-

play of diplomacy as well as of intellectual attainment in matters of finance.

It was by this simple beginning that metals, stones, shells, etc., became a medium of exchange, and we may safely conclude, therefore, that money had its start in this way.

The finding of these shining products of nature became, in time, a great industry, and he who sought and found something new, something that no one else had yet discovered, was followed and looked upon as a hero. Gold was among the finds, as well as silver, lead and other minerals, and, to make the early references in this article short, gold being harder to find, and the veins being finer and less in quantity than most others, and the fact that gold was heavier, according to bulk; also soft and more brilliant, as well as being the color of the great luminary, the sun, that seemed to sustain all life, and which the early man worshipped, made the metal, gold, from the earliest discovery more highly prized than any other metal or shell, and from this early period to the present moment it has ever been looked upon as the most precious of all substances.

There are many reasons why gold holds the highest position in the estimation of men, some of which are occult and will be treated in a separate article, as the chief object of this paper is to reach a solution of the present financial difficulty. We have found the origin of a portion of what we term money at the present time, but have we answered the question, "What is money?" We think not. Let us take another view—a civilized view—that is to say, a view of money from a free national governmental standpoint.

EXAMPLE.

A few men and a few women are placed upon an island without food or property of any kind. They are people of ordinary intelligence, capable of taking care of themselves in this or any other country. Finding themselves in this condition, they come together and reason on the situation. There are fruits, berries, nuts, etc., upon this island, so they are temporarily provided with food. Having lived in a country of plenty and enjoyed the advantages of society and commercial prosperity, they desire to establish an equitable system for the advancement of them-

selves as well as the country in which they have been placed to live. They have the advantage of a knowledge of all the existing systems of government, therefore are in a position to take advantage of the experiences of others, and to introduce new methods as seems best for them from time to time. The first question that arises is that of money—a just, equitable and honest medium of exchange.

They reason on this question and find that it cannot be made from nothing. It must be produced in some way from something, and must stand for that something. They, like the early barbarian, could pick up shells, stones and chunks of mineral, but as they are intellectually advanced in the affairs of man, they seek a more rational, systematic and just way.

They form a government—that is, a system of laws, etc.—for the guidance of their people in their dealings one with another. As a government they wish to improve their island and make it equal in every way, if not superior, to any they have known. They begin operations by laying out land, marking highways and preparing for improvements. To bring about these improvements it is necessary for them to labor. Each one, according to his or her ability, does a certain amount of work for their government improvements. They labor, and a record of each day's work is kept for the purpose of mathematically showing the amount and proportion of work done by each. These people have an understanding of units of measurement known to the civilized world, and after a time the work account is figured up and it is found that A has worked one day, B ten days, and C 100 days, and so on. This shows that C is entitled to 100 times as much in return as is A, and ten times as much as is B. The government has nothing to give the men who work, and the record thus made is the only representation they have of the value of the improvements made to the island. Now we come to the rational basis of money. A government cannot create money from nothing, but as a government this people on the island may issue certificates, showing units of measure, and give them to the parties having done the work, according to the amount due each. They thus transfer the record of labor to the certificates, and they become representatives of labor of act-

ual expenditure of human energy. In this way a people may create through government a medium of exchange by means of a paper currency, and every dollar will have behind it the full requisite value in property and improvements to sustain the same so long as a government stands. And so long as it stands and no other money is allowed to interfere with it, this currency can never change in value or measuring capacity. A dollar thus created is an honest dollar, and the only dollar that will ever emancipate the people from the clutches of barbaric mineral mountebanks.

THE GOLD DOLLAR.

Let us analyze the gold dollar. A man on this island digs a certain amount of mineral from the earth, and he proposes to make that the standard of money for this new government, but it is objected to because the majority say they have passed the stage of shining fancy and they have no use for it.

In fact, they see no way that the gold can be transferred from the individual under to the government, unless all the others rise up against the one, and, taking it from him, divide it up and then levy a tax on each to secure enough of it to place in the government treasury to pay out to men who make the aforementioned improvements, and even then it would be hard to tell how much to give out for a day's work, as there is no calculation to make that will possibly determine a true basis to start on. So we find that metal money can never be just and equitable in the affairs of any people on the earth, any more than shells, lead, copper, wheat, hogs, fruit or any other product of nature.

What we wish to impress upon the mind of the reader is this: that both the cereal and the metal are the products of labor, and as such their values must ever be governed by supply and demand. It is just as consistent for a government or a people to fix the price of wheat and hold it for ages as it is for them to fix the price of gold. To make wheat the standard of values, therefore, is just as plausible as to make gold or silver the standard. There is only this difference: By making gold the standard it gives to the few, who seek to obtain it, the power to dictate to the many in the affairs of a nation. It tends to centralize power in the hands of the few and reduce a would-

be free government to a monarchical one; therefore, in a free land, wheat would be far preferable to gold as a standard for a medium of exchange, for it would be scattered more evenly throughout the land, thus rendering centralization less possible.

Another point we wish to make concerning the metal: Because of its diminutive nature and lasting quality, it is possible for those who are born to hoard, accumulate and retire from circulation, to carry out their selfish and penurious desires to a greater degree and with greater safety than would be possible if wheat were the basis, for the wheat would sooner or later have to be circulated to save it. Another point is this: A large amount of property may be held in the metal and the holder be exempt from taxation. In the case of the wheat standard, this would not be possible except to a limited degree. The property would be in sight. Of course any kind of money may be held to escape taxation. We merely give these points to show the relation between one product and another as a basis for money, not to advocate wheat as a basis.

It is said that this country cannot set up an independent standard for money; that it must keep in line with other and older countries in order to have desirable relations and dealings with them. Yet the figures show that less than 1 per cent of our medium of exchange is ever used to cancel balances with all the nations of the earth with which we deal. And besides, the government has nothing to do with these balances. Let those who import goods through the clearing houses settle these differences in gold, silver or other junk, as may be agreed upon with the foreign merchant. The government is not supposed to be a dealer in merchandise, except to purchase for the use of the government such supplies as are needed for consumption, not for trade or barter.

We claim that it is possible and desirable for every nation to have an independent medium of exchange for its own people, and at the same time be in the best possible position to deal with every other nation on the globe. How is this possible? By each nation having honest money of its own.

Money is and can never be anything else but the absolute relation and expression of numbers. Money repre-

sents the nine digits of mathematics and their relative and repeated expressions in connection with the affairs of the world.

Therefore, we state again that money is mathematics, and mathematics is the science of all sciences upon which all things hinge and are demonstrable. All measurements are based upon mathematical co-ordinations of planets, suns and systems, the revolution of the earth, of time, size and cycle of her annual passage about the central luminary.

If mathematics is money, one ought to be able to get what he needs without this struggle. This idea of money may, and we expect will be, ridiculed, because the people of the world are not yet ready for an honest and just medium of exchange. It takes ages to throw off the selfish and penurious habits that bind the races to the dust and to the past before a simple proposition appeals to them; but to those who can see that our medium of exchange is mathematics in reality will readily grasp the fact that as such it has been made a means to private ends by both individuals and governments by attaching to it the products of the soil which are ever changing as all products are, in intrinsic worth.

A medium of exchange produced by labor and represented in a numerical currency that can never change, backed by the Union, or the values the labor created, which are sufficient, is purely a function of government, and by limitation or pro rata issue according to the growth of the people after they have advanced to a point where the volume of money is sufficient to meet the demands of exchange, is the only true representative of values.

Money in its true sense must be a function of the whole people of the government. This a fact, what is the method to be pursued to change from the present system of money and the dilapidated condition of the country to the new basis of equity and justice?

It is a very simple proceeding. Let the government begin now, as the few people began on the island. It is not necessary to make any radical change in the present system, but simply begin to do things right by issuing government currency money for new public improvements, taxing the people as usual for existing demands, and as the money already in existence passes

through the treasury let it be changed—that is, destroyed—and new money put in its place. If gold or silver comes in, let it be sold by the government, or use the gold to cancel the national debt, and let the money received for silver be transformed until every portion of our currency is on the new basis. Then let the government issue more currency for further improvements, so long as it is necessary to increase the medium, and let the government tax the people to buy gold or other products from the people to pay off as fast as possible the entire national debt, and thus shut off this bleeding process that is gradually reducing the people to slavery and misery.

LET US GET OUT OF DEBT.

Debt is the damnation of the race, enriching a few sharks and impoverishing the balance of humanity. It is far better to have our bonds in government money, circulating without interest among the people, than to have it a means to dishonest legislation and corrupt methods in banking and other financial circles.

If people were out of debt, and the nation was out of debt, everyone would be prosperous, but the money changers. As it now stands, the money changers are really the only prosperous class. All others are more or less in the throes of distress.

Metallic money is barbaric and does not belong to an advanced civilization. Is the world ready for a just and honest money? The individual interests—in bonds, in gold and in silver—are such that the government is a mere tool in their power. There is no equity or justice in the methods of men, hence there is but one way out of the dilemma, and that is: When the people of the land are tortured long enough and hard enough so arouse them in all their might, they will join forces and demand a change. We are on the eve of this expression from the people of this country.

An honest, stable and efficient money system must sooner or later prevail. These new ideas are given for the purpose of calling out a few thoughts on a new line of reasoning in connection with our monetary system. A future article will deal with the occult power of gold in the affairs of men. Again, we ask the question: Are the people ready for an honest medium of exchange.

F. E. ORMSBY.

[TO BE CONTINUED.]

Written for PLANETS AND PEOPLE.

Thou art the chosen seed to plant
The momentary gifts of prophecy and light;
But when the offering thou dost bring,
O man of learned love! remember this:
He who doth lift the veil betwixt
The earth and heaven, except by *faith*,
Can ne'er the vision see in perfect trust,
Childlike and pure; but *clouded* will it be
Till from the *inner nature* waters spring
That flow forever and eternally.
O, man of light!
Live not for time and sense and gold,
Live not for ages to repeat
The gifts you bring. Ah, no;
But rather live to lift the babe
Now cradled in it's mother's arms
To *higher light*, to *swifter flight*,
To *nobler aims*; to *Mercy's Seat*
O, bring the child—and thou shalt reap eternal joy.

I see engraved within your mind
An *Atlas* of the *Starry World*,
Whereby you hope to aid mankind
Who live and who have lived below,
To *interchange* of thought and will;
The purpose is sublime and grand.
The emblems you have chosen now
Will be repealed, and others given,
Until the purpose you will gain,
Not by yourself. The *Mystic Word* will be
the key
Whereby the emblems will be found,
And graven deep within your life;
Then, and not till then, success will crown.
The Angel World is bending low
To help and aid you on the way,
And when this world you can command
You'll have the *Key*, the *Mystic Key*,
That will unlock the *Mystic Word*.

The Oldest Science.

The oldest worship known was the sun worship, and the oldest science is, undeniably, the science of the stars. Astrology must have followed closely on the heels of the study of the planets' places and the invisible influences that act on the lives of men were early discovered, not through a discovery of the laws that governed them, but by watching the effects.

In the end it amounts to the same thing, so far as practical application is concerned, but may not this matter of fact arriving at conclusions, without a scientific understanding of the laws that caused the effect have much to do with the disrepute into which astrology fell?

Have we any knowledge of the time at which astrology ceased to be held as a secret knowledge by the few learned magi, who taught it orally, and was trusted to the written text. King Ptolemy lived three hundred and fifty years before our Christian era, and wrote books on the science of astrology that are still authority on such subjects. Have we any thing of earlier date?

There is much of astronomy, much of the old sun worship in the Bible, if we only have the cabalistic key that opens the hidden meanings to us.

There is one point in astrology on which I would like more light. Who can make clear to me the hidden secret of secondary directions? of the truth of their exact foretelling? I have abundant proof, but what stamp of fate can the magnetic influences of the stars, for the first fifty or one hundred days of the child's life, set upon the child's future, by which I can tell you at what period you will meet this or that or the other hap or mishap of life?

That I can tell you this, I have proven countless times. What I wish to know is why it is so. I can understand the mystery of the time; I know the meaning of the cross. I have watched the effects of squares and conjunctions, and, in a sense, I know "why these things be," but I want more light on secondary directions. Not on the facts, not on the manner of reading the "handwriting on the wall," but on the laws that should make the foretelling future events possible.

MAUD MEREDITH.

Heaven's Dawning.

By LYMAN W. DENTON.

The future! Blessed hour when I shall see
The glorious dawn of my eternity!
Ah, hail to thee—the hour of all the hours
Of life—the one full fraught with subtle powers
To attract the aspiring soul and lure it on
To God-like destiny. My fear is gone
Of death; to die is but new robes of life to don.

O thou glad hour, divinely dedicate
By focused rays of mighty stars of fate,
And consecrate by astrologic ree
From all past years and those which are to be,
To greet me there etherealized—new born,
And join in triumphs of that natal morn—
Bid fellow hours their laurels bring—thy brow
adorn.

For death, by far, is happiest of all
Events of life; and naught can e'er befall
That hour to dim its glory. Shafts of death
That play in darkness dread and stay the breath
But serve as magic keys the portals fair
Of everlasting days to open, where
Outstreaming comes the hopeful light of ages
rare.

Then let the unbelieving heart still keep
Its cold and dreary hibernating sleep;
But as for me, I bid my heart awake,
And from the lark a morning lesson take—
On wings of faith to upward soar and sing
To meet the first faint beam that hour shall bring,
And in its splendors bathe for heavenly christening.
—*Magazine of Poetry.*

The Seven Ages of Man.

And all the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts—
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms.
Then the whining school-boy, with his satchel
And shining morning face, creeping like a snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths, and bearded like the pard;
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair, round belly, with good capon lin'd,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances—
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big many voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange, eventful history,
Is second childishness and mere oblivion;
Sans teeth, sans eyes, sans taste, sans—everything
SHAKESPEARE.

Old Man and New Woman.

Elia Wheeler Wilcox, in the *New York Express*, says: "When woman begins to talk of and illustrate her independence of, or superiority over man, she is as pitiable an object as the legless man who endeavors to show you how well he gets along without his natural means of locomotion.

"When a man tells you that woman is of absolutely no account in the world, he is simply the armless cripple, who strives to exhibit his agility with his toes.

"If the 'old man' had always done his duty, the 'new woman' would never have been heard of. Heaven knows I loathe her, with her bloomers and her aggressive self-assertion, and her thirst for power, and her obliteration of sentiment. But she is the direct result of selfishness and niggardliness in money matters in the 'old man' of the last century. I dare assert that the statistician who would be willing to take the trouble to look up the matter, would find that every 'new woman' of the day who strides along the warpath 'shouting the battle cry of freedom' is the daughter or granddaughter (if not the wife) of some petty tyrant of a man. When grandfather, father and husband have been liberal, reasonable and consistent, I do not believe the 'woman's rights' woman ever appears.

The volcanoes of Vesuvius and Etna are never both active at the same time.

Criterion of Success.

Success is to bring to accomplishment what one desires or purposes, a favorable termination of an attempt. The person who usually brings to the desired termination any project or enterprise is counted successful. The enterpriser who prospers in business and who accumulates possessions is reckoned a successful person.

But the criterion of a successful life is more comprehensive than any success in a single direction. It is aggregate of successes. Such a life must first have attained some knowledge of what we are as the expression of the infinite and perfect good. Such life must have acquired some correct knowledge of what experience of this stage of existence ought to do for us. Such a change must have ideals, aspirations and noble aims that if fulfilled build a grand character, a well-rounded and noble manhood and womanhood.

The most insignificant of success is the acquirements of possessions. Nothing of these can be carried beyond this brief span of mortality. Possessions do not add an iota to the real worth of a person. If they are used to increase the knowledge of the owner and of others, if they are made to benefit society and the means of human progress, then they are a means of genuine success. But when, in order to acquire accumulations, the entire energy, the concentration of scheming faculty, the persistent endeavor and the subordination of all generous impulse and humane considerations to the one purpose of making gain absorbs the mind, only a small proportion of the man or woman has achieved success.

It is but a minor degree of a successful life to acquire things, to build enterprises, though these are necessary, desirable and good. Nor are fame and renown an enduring success; neither is character enriched nor ennobled by these transient accessions. These are all fleeting, perishable incidents of existence.

The successful life involves the whole man, the whole range of powers and faculties and their development in orderly sequence. The success of the artist, the inventor, the mechanic, the scholar, the tradesman are but fragments of the successful life, and a person may fall short of great achievements in any special line of endeavor,

fail of success that is marked in the esteem of the world, but may, after all, be finally a more complete success than those individuals who have made a record of distinction in some of the activities and by development of conspicuous gifts.

Gifts and talents are indications of the means of success which are ours by inheritance. How these are to be exercised and applied to best express the power from which they are derived is the first responsibility of the individual, and the first element of successful life. The first success, both in importance and in sequence, that upon which the successful life is built, is to find in one's consciousness that we are more than the physical organism, and that it is but an instrument for the "me," the "I am," to play upon and to use for the achievement of the purposes which will make one's life the noblest and best of which one's powers and faculties are capable. The next condition of a successful life is the realization that the "I am" is competent to become master of this organism.

No life is so unsuccessful, no matter what achievements may be gained in special directions, no life is so successful as one who is overcome by the appetites and passions. A life that centers in and is satisfied with physical sensations has not the possibilities of success. An intellect that can only grasp and aspire to the requirements and attainments that are actualized in external things and ephemeral honors cannot insure success.

The chief success of a life is to attain mastery of self. This mastery is the domination and control by the higher faculties of being—reason, conscience and will power—by the higher self, which is the divine power within us, of all desires, all ambitions, all appetites, all temptations, that tend to make one sensual, mean, unjust, inconsiderate, unkind, envious, uncharitable, unfaithful or untrue in any manner or any relation.

Each and every normal appetite and passion is good in its right use, its right proportion and relation. The supreme success of life is to understand what is the right use, and to acquire the habit of keeping them all subordinate to this knowledge. The man of renown is not, because of this, a successful man.

A successful life will not be a terror, or oppression, or hindrance to other

lives. A Napoleon is a failure. Greatness of power, of capacity, of ambition, of achievement, if misdirected and made harmful to others, is a life of failure. Napoleon's achievements displayed the mighty power of persistent determination and unvarying purpose, of unbounded and unvarying purpose, of unbounded ambition and measureless self-seeking.

But the life which made itself a terror and oppressor ended its mortal career as a prisoner, unloved and unhonored by his fellow men. He did not seek to know and understand the supreme purpose of human existence. His consciousness of power was applied in seeking to conquer others, and not to become conqueror of himself, of his own defects and inordinate ambition and self-seeking.

Contrast such a life with an Abraham Lincoln, William Lloyd Garrison, a John Brown, and a Clara Barton! These lives were a success because devoted to the triumph of principles of human welfare and faithful to the convictions of reason and conscience. The laws of the universe and infinite omnipotence assured their success.

Greatness of power, of capacity, of ambition, of achievement, if misdirected, cannot prevail against the eternal right and goodness. Thousands of unnoted and obscure lives, thousands of unselfish mothers, who while not famous or brilliant, or in any way unusually endowed, have blest the race, and the lives intrusted to their care, because they have attained the mastery of self that enables them to wisely guide others. These have been successful lives.

Each life to be successful must place itself, its activities, its aims, its ambitions, in line with the right and the good, with the beneficent power and principle in the universe that works for the good of all and not the distinction or advantage of the individual.

The life that is famous and distinguished, or the owner of possessions by compelling other lives to contribute to its acquirements or distinction by taking undue advantage or interfering with the opportunity of another, cannot be successful in achieving its own nobility of character.

The person who can, finally, when the end of mortal career is reached, reckon up that every opportunity to gain knowledge and wisdom has been

improved, every opportunity to help others has been seized, and that his attainments of self-mastery and knowledge would enable him to live more wisely and to better purpose than was possible in the beginning of mortal career, has achieved a successful life.—*Lucinda B. Chandler, in Times-Herald.*

Immortality.

One of our subscribers asks us to prove from nature that man is immortal. We cannot do it. Nobody can. Nature, however, gives strong suggestions. If death ends all, then man is the exception to the general rule that operates in nature. If the grave is the end, then man of all created things is the greatest failure. The grain of wheat which we drop into the earth reproduces itself forever; from the acorn comes the majestic oak that for the years battles with the storm and drops its seed to reproduce the beauty and strength and grace of its trunk and limbs. Can man be less? We cannot conceive of a sane mind creating the most magnificent, intricate and useful piece of machinery in the world, only to destroy it. Man's limitations are physical, not intellectual. The development of mind and of matter, the progress of the race and the history of discovery and invention tend to prove this. What could a man like Edison accomplish if he could live a thousand years, with his present physical strength and activity; and yet this man, with a boundless capacity, and with such limited opportunities to accomplish, must lie down at three score years and ten and die; and that is the end of him. If it is the only instance of waste in the entire economy of nature; and it is such a prodigal waste that the wildest imagination cannot conceive a greater. These are not proofs but they are suggestions of such strength and significance as to be a reasonable basis for a belief.—*Exchange.*

There is a town on the Upper Snake River, in Idaho, called New Sweden. Hans Hansen is mayor of the town, Peter Peterson is clerk, and the common council is composed of Peter Hansen, Hans Petersen, Peter Hans Petersen, Hans Peter Hansen, and Peter Hansen Hans Petersen. No relationship exists among these men.

Life Eternal.

Converging rays of God create a spark,
That, deathless, endless, trackless in its flight,
Goes forth to gestate in the cosmic sea;
And guided by the Universal Life—
In its spiral course through Infinity—
It penetrates the astral zone of Earth.

Flashed from the bosom of Omnipotence—
From Central Sun through azure depths of space,
Oh, thou immortal germ! eternal flame!
Celestial ray that time cannot efface;
Though thou descend unto the lowest plane
Of life, in scattered rays through earth and sea

Vibrating in the atoms of the stone—
A spark embedded in its crudest sphere,
And polarized by immutable laws
To affinity sparks that now appear—
Ascending through the endless chain of cause
Unto another plane of terrene life.

Forth from its limitations in the soil
It glides into the plant, whose virgin leaves
Are wooed by gentle winds and sunny days,
And kissed by dews, that, shaken by the breeze
Descend unto the earth in sparkling rays,
Reflecting beauty from the morning sun.

From swelling buds within the foliage,
Sweet flowers spring to scent the summer air;
Then bend their petals to the noonday sun,
Whose heat dispels their fragrance once so rare;
And of the fading blossoms there is one
That, broken from the plant, returns to earth.

Beneath the drooping plant the flower lies,
And deep within its folds the living spark—
Sustained no longer in its dark abode—
Begins to sense the throb of Nature's heart,
And feel the kindling fire that God bestowed
When it went forth into the cosmic dust.

By countless years of Nature's silent toil
The spark is clothed with animated form,
Unfolding thread-like legs and gauzy wings,
That flutter in the fragrant airs of morn;
And midst the gorgeous blooms that summer
brings,
Feast on their grateful odors through the day.

Thus scintillating through an endless maze
To higher realms of manifested life,
Until the spark has reached the human plane
Of consciousness, where passion, hate and strife
Are breathed with love and hope, with joy and
pain.
Till it attains a knowledge of the Truth.

Oh, spirit friend, what thrills my yearning soul,
When thy calm eyes meet mine with searching
gaze?
So deep and still, there vibrates through my
breast
A ray of peaceful love: and through the maze
Of viewless deeps there floats a wave of rest
That gently whispers—*immortality*.

Oh, *light divine*, re-blend the scattered rays;
Regenerate this drooping form that dies,
And let me evermore abide with Thee
In peace; for my impatient spirit cries
To bathe again in God's eternal sea,
And feel the sunshine of His boundless love.

URIEL BUCHANAN.

Prof. Poincare, of Paris, in his studies
of the effect of the moon on the meteor-
ology of the earth, has discovered that
it has an influence not only on the pro-
duction of cyclones, but also on their
direction.

Plants with Winged Seeds.

Many seeds seem, by their formation,
to be especially designed for transmis-
sion through the air, and of these sev-
eral are quite as good illustrations as
the thistle. The seed of the common
dandelion, a plant to be seen on every
common, has wings that will carry it
away on the slightest breath of air.
The wings are very slight filaments,
radiating backward from the seed, so
that when the latter finally lodges it
falls tip first in the favorable position
for taking root, says the *St. Louis Globe-
Democrat*.

Country children often find amuse-
ment in blowing the seeds from the
stalk and watching to see how far they
will go before falling to the ground, but
whenever there is even a moderate breeze
the experiment is a failure, as the fleecy
seeds fly out of sight, and the next sea-
son a dandelion springs up where the
plant was never seen before.

The common tumble weed is another
example of the winged seed. The plant
grows in a wooly bunch, which, when
dried, is easily separated from the stalk,
and a light breeze sets the ball rolling
over the ground, to scatter its seed
wherever it goes. The seeds of many
ferns and microscopic plants are so con-
structed as to be readily lifted and car-
ried away by the wind, while some of
considerable size, and provided with an
elaborate arrangement for aerial trans-
portation. The common maple is an
example of the last kind, for, projecting
from its large head is a membrane close-
ly resembling in size, shape and general
appearance the wing of the locust.
When the seed is separated from the
tree, even if the air be quite still, it does
not fall directly to the earth, but, by its
peculiar construction, acquires in fall-
ing a spiral motion that takes it several
feet from beneath its starting point,
and when a brisk wind is blowing one
of these winged seeds has been known
to twirl through the air for six miles
before its journey came to an end.

A new method of preserving timber
has recently been tried. It consists in
dissolving in naphtha the heavy oils and
waxes left after the distillation of pe-
troleum and forcing the solution into
the seasoned timber in the same man-
ner as in creosoting. The timber is then
heated when the naphtha evaporates and
is recovered in a cooling chamber, while
the waxes, etc., remain behind in the
wood, water-proofing it.

Written for PLANETS AND PEOPLE.

TRUSTIN' THE LORD.

CORAL ALMEDIA THOMAS.

"I ken unco weel, lass, th' times are richt hard,
An' we haena muckle aboot!
But trust i' th' Lord, Meg, trust i' th' Lord,
An' richt frae wrang will come oot!
An' richt frae wrang will come oot!"

"Ay, lad, but th' bairnies are hungry an' cauld;
Will trustin' th' Lord gi'e them bread?"

"Ay, lass, for ye ken how th' gude buik says:
Th' hungry a' shall be fed!
Th' hungry a' shall be fed!"

"Ay, lad, but I'm thinkin th' fire has gane oot,
An' there isna a stick i' the hoose;
Will trustin' the Lord bring wood to th' door?
O, lad, dinna be sic a goose!
O, lad, dinna be sic a goose!"

"But lassie, I fear ye're sair wantin' i' faith!
Th' Shepherd tak's care o' his ain."

"Ay, lad, I hae read that mony a time,
But he canna do it alane!
But he canna do it alane!"

"An' if ye will sit there frae mornin' til nicht,
Wi' th' gude buik spread on yer knee,
Ye can feed upo' faith, an' gae wi'oot bread,
An' sit there alane til ye dee!
An' sit there alane til ye dee!"

"But, lad, if ye only will tak' my advice,
Ye'll put th' gude buik on th' shel';
For th' ways o' th' Lord, I ken it richt weel,
Is to help him wha helpit himsel'!
Is to help him wha helpit himsel'!"



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Editorial.

Again we greet the readers of PLANETS AND PEOPLE with this, the first number for 1897. We are pleased to announce, after an interval of twelve months, during which time we have had plenty of leisure for reflection upon the work of placing before the world the many and varied lessons in occult research included in our plan, and that we have resumed the monthly issue of this magazine, fully confident that from now on it will be appreciated by a sufficient number of progressive people to make it a prosperous publication. We aim to reach a large number of readers by the various new departments opened up in this number, together with the liberal premium, which alone involves a greater amount of work and expense than any one dreams of. In fact, some of the deepest students in this study have repeatedly told us that it was a most stupendous undertaking in connection with a magazine, and they

could not understand how it could be done. As we spent several months perfecting the plan to carry out this promise, we know what we are about in offering such a premium. We want to interest the people of the world in the only science that will ever lift the race to an uncontaminated human plane. We want to call the attention of every thinking, reasoning being to the great law of the universe in which we live, and we propose to use the focussed rays centered in our brain and body to that end, just so long as the brain and body are intact. Now, dear friends, we want your assistance in extending these grand truths throughout the land. Each one of you is able to accomplish much in this direction, and we trust you will use your talents well and try your best to get a new subscriber for this magazine. People are paying from two to five dollars for the information we are giving free to every subscriber for the year 1897. We do not expect to be able to keep this up after this year, and we may have to stop before the year is over, therefore our friends should use this great offer in securing subscriptions now. In every family there is some one who desires a horoscope. Some child or some young man or lady just stepping out in the great unknown before them. Such as these will readily take advantage of this offer if attention is called to it in the proper way. You cannot urge the matter. It must be done without offense. Older people are just as much interested in learning of their own peculiarities, hence the call for horoscopes thus far has been about the same for each class. Remember, the friends of this magazine are those who subscribe for it and pay two dollars and a half for the advantages it affords them in learning the great truths with which it deals. Kind words are good. Sympathy and good wishes are always appreciated by everyone, but two dollars and fifty cents places one within the chosen circle, and makes them one

with us in the extension of the light. But for the monetary support we could not continue the publication of so expensive a work. Some will say that the price is too high. There is but one answer. We have tried it both ways: on a dollar plan and the present one of two-fifty, and the unanimous opinion is that the best is the cheapest. If any person thinks that the price is too high they are certainly not ready to do their duty in uplifting people intellectually and spiritually, therefore, this magazine is not for them. We hope, ere long, to enlarge the magazine to 144 pages, and, with sufficient support, it will be done, for the Great Pyramid and Cube, Temple of Light, is attracting world-wide attention, and promises so much in connection with the future of this magazine that it must be increased in size to meet the demands of the work.

Trusting that everyone interested in the restoration of the lost knowledges of the ancients will join our list and become co-workers in the cause, we thank the many subscribers who have already enrolled their names, and promise that we shall spare no pains or expense in making *PLANETS AND PEOPLE* for 1897 the most instructive publication ever given to the world.

Owing to the hundreds of premium horoscopes that have to be delineated, our time is so occupied that we have very little opportunity for correspondence of a social nature, and our friends must not look for personal letters from us just for the pleasure it affords them. It is much better for them to fix up some interesting question for the oracle department, or if they will write some lesson, essay, or prepare a good sensible article on the events of the times that will be of interest to our people, and send for publication, it will give them greater comfort than any private or personal correspondence. Among the desirable articles for our limited space are short stories, comical experiences with a deep lesson as a moral, practical

sayings, parables, etc. We should like a short mystical love story by a young lady not over twenty. Our puzzle department offers one an opportunity for original productions. We want to make all of the departments interesting, and we desire to give our subscribers the advantage of an avenue of expression; so put your think boxes in shape to create an original idea along the lines mentioned.

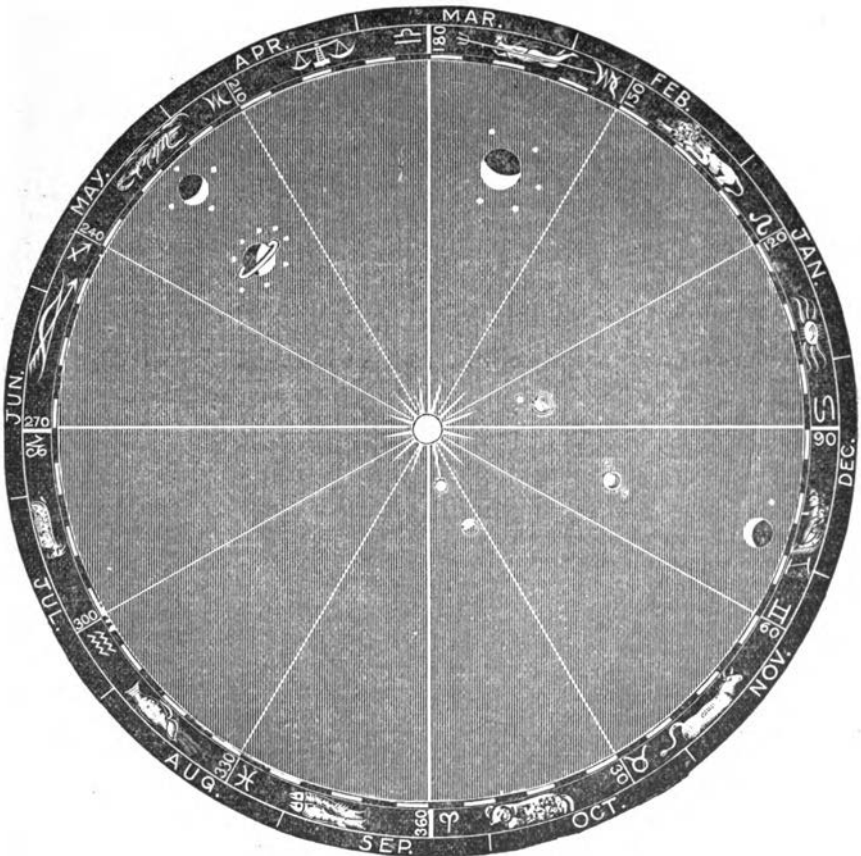
We have received a number of letters asking us to come to Boston and open up our work in that city. We have similar appeals from the West, but for the present our labors must be confined to Chicago. When the Pyramid and Cube is in working order the great work which it will have in hand will be extended to other cities. In fact, there will be many Pyramid and Cube Temples after the Chicago Temple has once demonstrated its significance and importance in the educational world. We thank these people from the East and the West for the interest they express in this movement, and in due time we hope to meet and mingle with them in one of the Pyramid and Cube chambers.

We are behind some on the premium horoscopes, owing to the great rush of subscriptions coming in on the first announcement of the issue of the magazine again as a monthly. So you must be patient and wait until we reach your number in regular order as received. We shall take the time necessary to do the work the best we can for your enlightenment, and in due time each and every one will receive the premium.

Any reader of this magazine who is an inventor and wishes to obtain a patent on any of his productions will learn something of value to him by addressing this magazine.

The interesting account of an astral trip by Phynduseekle was crowded out of this number, but will appear in our next.

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR THE YEAR
... 1897 ...

January 1st.

The Horoscope of the New Year is before, but after passing through the extreme conditions predicted and fulfilled during the year just closed it would seem almost impossible to state that any sudden improvement is possible. But if we allow experiences and environment to bias us we cannot read the scroll that nature spreads out before us, so for the time we will forget that we were living during the siege just passed, and look with open eyes at the positions and relations of the sparkling orbs that deal the cycles of destiny to every living being, to nations and races, to all the affairs of life; social and political, personal and national.

The new year begins under very affectionate, even, quiet and intellectual vibrations. The luminous conjunction in Capricornus is prophetic of important undertakings in the world of business, Mercury's position and aspect shows a great amount of vital energy, from many people to be used in these undertakings, a large number will be employed. There will be many concessions made on the part of both capital and labor, as Venus clearly points to such action and result. Many demands will be made, but satisfactory conditions must and will be brought about and quite easily between the two. There seems to be considerable disruption in the home circle, which will bring about many separations. It is a year of love making and feasting, phenomenally so, but more favorable to courtship than to marriage, although many periods will come on that will be, as usual, good enough to select the day from.

In the business world considerable improvement will be shown for the first six months while the balance of the year is slightly under a ban. The year as a whole will be a great improvement over the year 1896, however, but not up to the full stature of Jupiter's commercial worth. A better year is ahead of us, farther away. The year means that many will work hard to accumulate property, and they should. There will be a general fever in this direction and thus a demand will be created which will advance the interests of the whole. People will spend freely the money they have also, as Venus will cause them to yield it up, but they will want full returns for it, hence,

more improvement in the commercial world.

So far as the health of the people is concerned the year is fraught with favorable waves, and no serious epidemics are shown. Before the month of January is past a remarkable phenomena occurs with the planets. On the 22nd the planet Venus enters the sign Gemini, when the entire number in our solar system will be in one half of the Zodiacal belt. This fact, coupled with conditions on January 1st, show that this is to be one of the greatest years in the way of education that the world has ever known. The quarter of Wisdom will play a strong card for the people and much good will result. On the whole the year will be a good one and great will be the ventures, and fruitful the results of next twelve months of labor and love.

Astronomical Changes and Weather Forecast for January:

The planets are in the following positions as the year is ushered in:

Mercury in Aries.
Venus in Aries.
Mars in Gemini.
Jupiter in Virgo.
Saturn in Scorpio.
Uranus in Scorpio.
Neptune in Gemini.
Earth in Cancer.
Moon in Capricornus.

MOVEMENTS.

January 3	Venus is in	Taurus.
" 6	Mars "	Cancer.
" 7	Mercury "	Taurus.
" 12	Mercury "	Gemini.
" 17	Mercury "	Cancer.
" 21	Earth "	Leo.
" 22	Mercury "	Leo.
" 22	Venus "	Gemini.
" 27	Mercury "	Virgo.

Look out for atmospheric disturbances about the following dates:

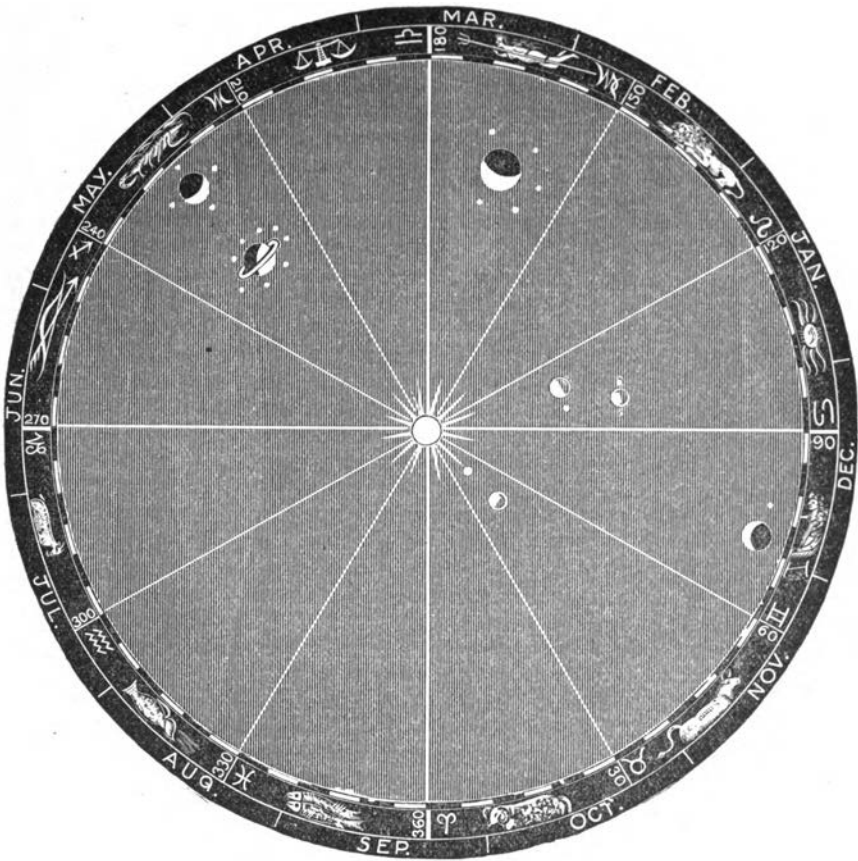
January 3d to 7th. Very stormy.

January 12th. Sudden changes and chilly times.

January 17th. Severe weather; storms and sudden changes.

January 22d. Very great changes occur, but a calm and quiet time soon follows.

January 28th. Calm, cold and clear, lasting the balance of the month.



HELIO-CENTRIC HOROSCOPE FOR JANUARY 10th, 1897.

On January 10th we find important changes in planetary positions. Mars has entered the sign of Cancer in conjunction with the earth and is alone the ruling planet for the week. This does not mean a quiet time for the minds of many, especially cancer characters, will be on the alert for a little social argument, and a few hard words may follow. The combination is all right for health, and business will not suffer under the influence. It is favorable to the legal profession and dealers in books, periodicals and print materials.

In speculation there should be fairly active times and an inclination on the part of leaders to get the crowd interested that they may lead them to the field of battle. This would show an upward trend, although the strength of the figure is but medium.

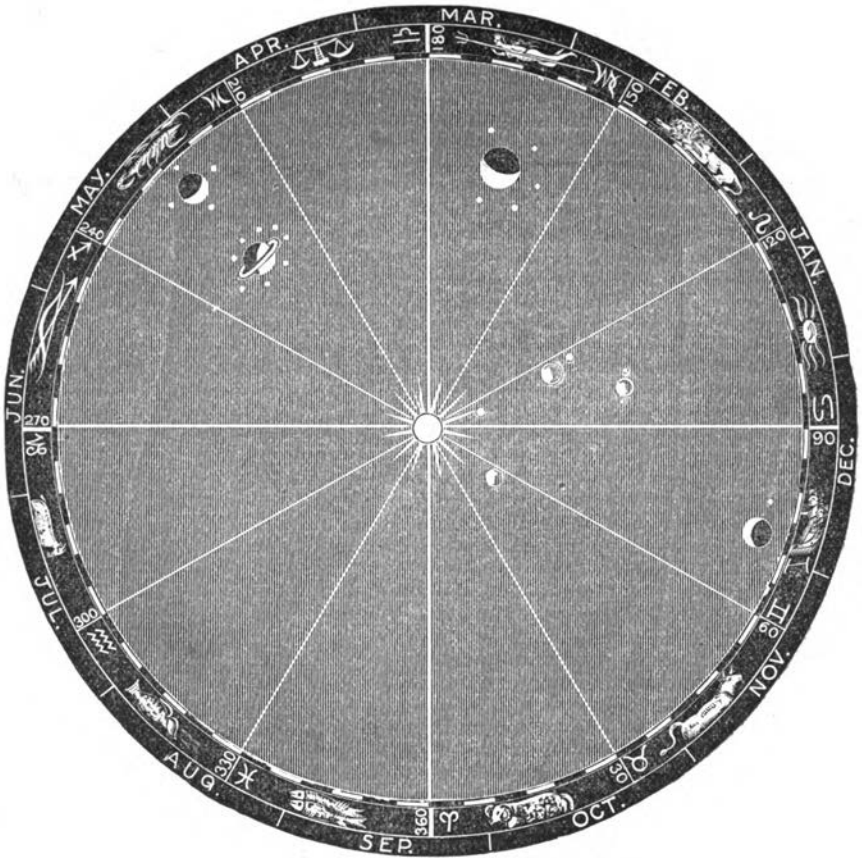
Children.

The children of this time will, of course, be typical Mars characters, very stern, systematic, and, perhaps, bossy. They will make good physicians or surgeons, good printers, poor preachers, but good teachers. They should not do physical labor. They will be very mechanical, but will lack physical power, so should do mental labor.

Marriage.

This combination is not so favorable to marriage, and as other and better combinations are near at hand we would advise another time.

It is now estimated that a comet as large as the earth, with a tail 3,000,000 miles long, would weigh less than 30 tons.



HELIO-CENTRIC HOROSCOPE FOR JANUARY 17th, 1897.

On this Monday morning we find Mercury in double conjunction with the earth, and Mars in Cancer, which makes what we may safely call, a red hot combination. Mercury rules the situation, and while it lasts the people will be quite expressive of their views and highly vibrated generally upon the mental plane. It is a time for hot-headed people.

Business.

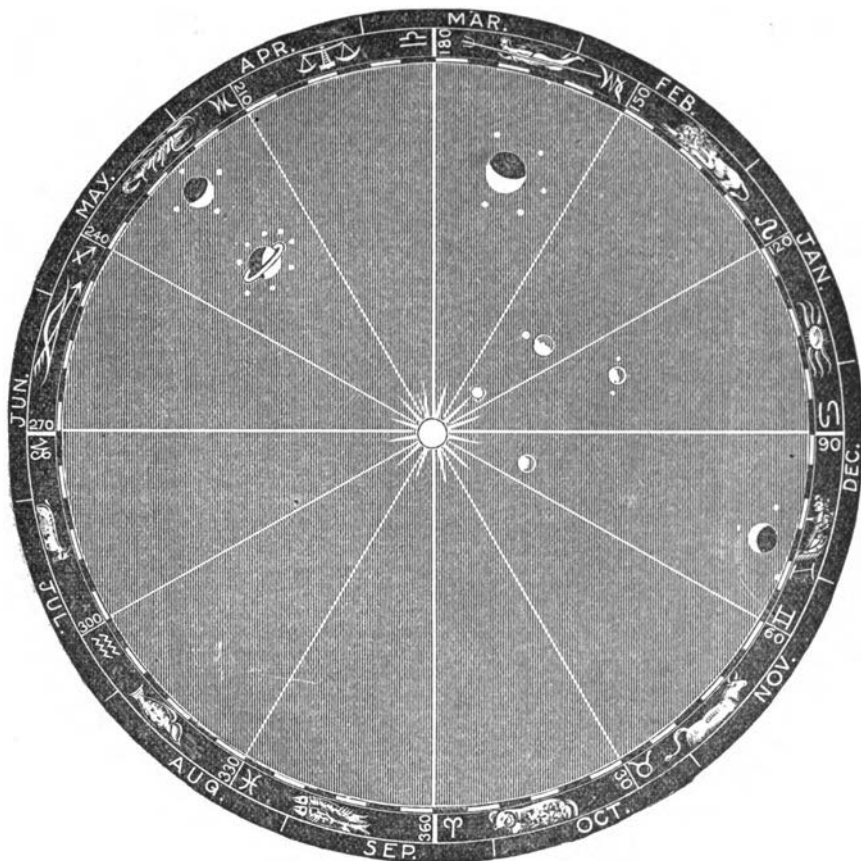
In the business world there is not much to say, although there is nothing against trade, and in speculative fields there should be quite active times with small dealings. An erratic market period is shown. Do as you like about changing often.

Children.

This is a combination that will produce a high mental, intellectual, combative, forceful and expressive personality. If such an one should use slang early, do not condemn for it, it is natural. Later in life it will cease to annoy. Literary pursuits, that is, newspaper lines are suited for these. They will do as they see fit anyhow. They will be capable of running their own affairs.

Marriage.

Marriage is no good, and there is no use in thinking about it. Better wait all summer than to get tangled up in this impulsive high flyer of a horoscope.



HELIO-CENTRIC HOROSCOPE FOR JANUARY 24th, 1897.

Now we come to the wonder in the heavens. Planets in one-half of the zodiacal belt. The earth and Mercury in Leo, shows a highly wrought, nervous state and the same will stir up many people and diseases, nervous and sexual, will be troublesome. If the throat is attacked, bandage with cold water. This alone will cure.

Business.

The medical profession will profit by this wave, while the general trade of the land will move serenely along; nothing important being manifested. Some depression is shown in speculation coupled with extreme action.

Children.

This combination shows extreme characters, very emotional, spiritual,

sensitive, impulsive, expressive and keen. Much inclined toward art and music. They should be fitted for some outdoor pursuit. Fruits, flowers and blooded stock. Fast horses are in line. Speculation is suited in some degree to the nature.

Marriage.

While this is not the best time for unions, the week is more favorable than any of previous date this year, and those who are ready will not be far amiss in selecting these vibrations to seal their soul's selection.

Liberia is the only more or less civilized country where clocks are almost entirely dispensed with. The sun rises exactly at 6 a. m. and sets at 6 p. m. throughout the year, and is vertically overhead.

Palmistry.

In this department, Palmistry will be studied and exemplified by practical, illustrated lessons. Those interested in having their palms read may take advantage of the same by observing the following:

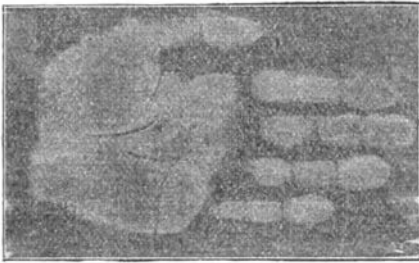
READINGS.

No. 1. Pencil Sketch Reading.—Lay the palms flat and natural upon a piece of white paper. Mark around the entire edge of hand and thumb, then run the lines around and between the fingers. Now draw the main and prominent lines, as near as possible. Give date of birth on same sheet. Enclose 50 cents to cover cost.

No. 2. Carbon-Proof Reading.—Mix a little lampblack or black soot from soft coal stove with kerosene oil, and, with a piece of cloth or sponge, blacken the surface of plain white paper. Straighten the hand out natural and place squarely upon the black, and, with the other hand, press down the center and edges of the hand. Hold a moment and remove. Lay the proof in the sun for an hour, place another white sheet over it and fold squarely together for ordinary envelope. Enclose \$1.00 to cover cost.

Date of birth is desired for the purpose of conveying a lesson, showing the connection between palmistry and astronomy.

For private and extended readings, address PLANETS AND PEOPLE for terms.



CARBON ILLUSTRATION.

The science of Palmistry is compound in nature, being part lineal, part formative and with the best readers mixed very largely with Psychometric and mediumistic gifts. The planetary vibrations are back of the form and lines of the hand, hence occult astronomy is much more scientific and accurate as a science.

By the latter the formation of the hand may be determined as well as the rest of the body, even to the physiognomy. In fact the all inclusive science of life is occult Astronomy, Palmistry, phrenology, physiology, etc., are included in it: but as Palmistry is one of the branches of this universal science and quite popular, a few les-

sons will be given each month for the purpose of making the study and practice more simple and plain to the readers of Planets and People.

If you would become proficient in delineating character from the palms first study the laws and forces back of it. This will sensitize your higher consciousness and make it more clearly expressive through the physical. A study of the general formation of hands and the chief lines, that is, the life line, head line, etc., should be understood, as they form a basis for leaders, and give one a start in the reading. Remember, so far as the lines of the hands touch upon and reveal the character and experience of a person they may be relied upon, but a palmist must be something more than a reader of hands in order to make the practice successful.

From time immemorial the custom of shaking hands with those we meet has been in vogue; and why, we may ask, did this practice come into such general use? Study of vibration explains, if any, are often given to another tice shows us why. It is because the shake of the hand reveals to the sensitive every attribute and condition of the one thus greeted, at the time. The very desires, motives and prearranged plans, if any, are often given to another by the simple shake of the hand.

There is a secret brotherhood shake that conveys more clearly and demonstratively the nature and quality of the inner being than that of the ordinary practice, and there is a subtle force, very occult, which the hand shake brings to light as no other practice does or can. It shows the hidden relation of ties that are deep and lasting.

A few simple rules may be observed in taking the hand and receiving the first impression. The expert palmist must catch the first impression occultly, and it should be done before the hand is clearly focussed upon the retina of the eye. This may be accomplished by first taking the hand carelessly while looking in another direction, or at least not taking cognizance of the size and shape.

This first impression must be the guide, very largely, all through the reading, for many times an ugly hand is backed by the tenderest of hearts, while the smoothest one may have the opposite accompaniment. The first

occult impression will determine this for the gifted reader. The following illustrations show three right hands, which are the hands of expression. They show the nature of the desires, acts and results in life.



No. 1 is rather short, broad for the length, quite square at the wrist, with a free, open, easy expression. This shows us a person with a scientific turn of mind, quite mechanical, in fact something of a genius, and a hard worker. He does not care for money, and will not strive to accumulate wealth, hard worker that he is. He has very liberal views and loves to be free. Would make a good civil engineer, architect or machinist.

This much we draw from the shape of the hand. Now we turn to the lines, and we find that long life is clearly shown, with the first thirty years crossed by severe reverse lines at several points, showing set backs and financial troubles. Beyond this point at about thirty-seven, another line shows loss of property and a complete change in his aims and ambitions. A new era seems to dawn and a broader comprehension of creation enters into the consciousness. The line of marriage is double and very marked, showing two marriages for this person. One comes quite late in life as the lines are not equal in length, nor exactly side by side.

No. 2. This illustration shows a very different hand. It is long, slender, thumb large, and lines quite marked and expressive. This shows a high vital and extreme nature, a stubborn disposition, but one having much executive ability and power. This person is more diplomatic than the first, is a politician of influence and would do well in some government office, it being his most desirable avenue of expression.

No. 3. This is one of those smooth, soft forms, with lines of harmony extending in every direction over its sur-

face. This shows us a happy disposition, a jolly nature, one who takes life easy and profits by the best only.

With the above illustrations and remarks in the way of an introduction to the subject of palmistry, we open this department to our subscribers trusting it may be made useful and instructive to them.

Next month a large illustration of the zodiacal and planetary positions will be given in this department, together with other points of interest.

A Distinguished Woman.

A young California lady—Miss Dorothea Klumpke—received the almost unique honor of being invited by the members of the British Astronomical Expedition to accompany them on their voyage to Norway, in order to observe the total eclipse of the sun, which took place on August 9th. Miss Klumpke enjoys the distinction of being the most celebrated of women astronomers, and is quite young, being only a little over thirty years of age. She received a public school education at San Francisco, and afterwards proceeded to Europe, where she pursued her astronomical studies, first at Gottingen, and then in Switzerland. When scarcely out of her teens Miss Klumpke carried off the prize of five thousand francs offered by the Paris Observatory for a treatise on comets, and the fair young astronomer's paper was the fruitful source of unbounded astonishment and admiration on the part of all the astronomers in the French capital, as well as on that of scientific men all the world over. Miss Klumpke is very pretty, and has the most fascinating manners, besides being learned in other sciences than the one which has rendered her famous.

A Queer Birthmark.

The queerest birthmark which the authorities tell anything about is on the back of Joseph Rotherman's neck. Joseph is a resident of Connellsville, Pa., and his odd mark is a moon. When the moon is new the mark is hardly noticeable, but by the end of the first quarter it is an angry-looking crescent, daily increasing in size. When the moon is at the full Rotherman's birthmark has also attained its maximum size. It decreases as the moon wanes, and by the time of old and new moon is again scarcely noticeable.

Phrenology.

Phrenology is that branch of occult science which treats of the forces and attributes as being from the formation of the cranium. It is directly related to palmistry, owing to the intimate vibratory action of mind and thought in the expression and use of the hands. To show the relation of Phrenology to Astronomy and teach a few lessons relative to the same is the object of this department. Therefore, Phrenological Delineations or Readings will be given from photographs and date of birth for only \$1.00. With half-tone portrait illustration, \$5.00, the plate, worth \$3.00, to be mailed to the sender of the photo as soon as used. This makes the reading, illustrated, very reasonable.

These readings will explain the characteristics, capabilities, powers and possibilities of each, and be a sure guide in business and social relations.

Phrenology leads one more deeply into the study of human nature than any other of the surface sciences. There is nothing occult or hidden in connection with it, and every manifestation appeals at once to the sight, the reason and the judgment. There is what we call the circle of equilibrium, which marks the well poised, calm and collected head line. Its center is just in front and little above the ear. In a well-balanced head and brain, one that never goes to extremes in any one direction, but develops along many and varied lines of thought, it will be found will measure about the same from this center to the end of the chin, nose, forehead, top of head, and also to the back of the head, while those who move in more erratic or broken lines will have varying measurements in every direction.

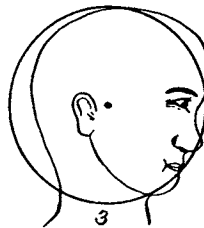
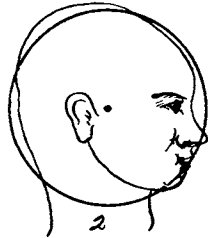
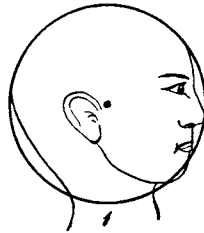
As the formation of each and every head of the human family is directly traceable to the vibrant forces of nature at the time of birth, the object in giving this circular base for the study is to make the connection, in due time, of phrenology with the planetary science, for they are inseparably connected and work most advantageously together.

There are many important points in a persons life that are hidden, that do not appear upon the surface, which is another reason why a knowledge of the occult is necessary to a right understanding of the science of Phrenology.

The following diagrams illustrates the circle referred to and a few variations, showing the trend of demarkation found in the study of human character phrenologically:

No. 1 is what we call a well and evenly balanced head. It shows that many forces were acting upon that section of the anatomy at the time of birth, for there is a full rounding out of the cranium and features, giving harmony and a healthy appearing countenance.

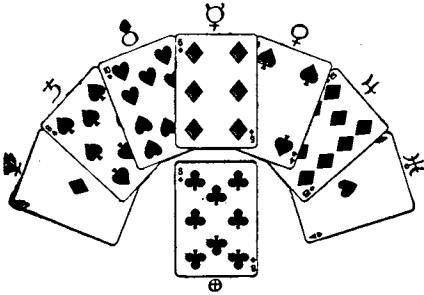
No. 2 shows a lack of expansion at the forehead, an extension beyond the line at the back and also at the nose. This shows lack of mental development of power, but considerable energy and push, with a determination to penetrate to the very inmost nature of things.



No. 3 is illustrative of a too protruding front brain, this section extending outside the balance line sufficient to cause a disturbance that is annoying and subject to aggravation in the extreme.

The causes of these variations, as said before, are in the planetary positions and aspects at birth, and in future articles in this department, heads and horoscopes will be illustrated together from time to time, clearly showing the subtle law of planetary phrenology. Space in this number admits of only an introduction to the subject.

Cartomancy.



From time immemorial the custom of telling fortunes by cards has been in vogue, and if we study deeply into the origin and meaning of these ancient astronomical emblems we will find that they have an important place in the affairs of the world. In this department occult readings will be given as applied to individuals.

Observe the following rules:

Mystical 7 Reading. Take the 52 cards, full pack, and shuffle, faces up, until your birth card comes naturally on the front. Turn face down upon the stand, cut and draw card from bottom. Cut again and repeat until 7 cards are drawn. Send list of same, numbered from 1 to 7, time of day, date of birth, and \$1.00. (Illustrations free.)

Birth Cards.

Cards are records of magnetic forces, and the nature of the forces acting on the day a person is born is shown by a certain card, which stands for the chief central magnetic quality inherent in the physical constitution of said person. The card thus related to one's day of birth is called their birth card, and may be determined by the following simple rule:

CARD NUMBERS.

	H	C	D	S
1 spot—No. 1	No. 14	No. 27	No. 40	
2 " " 2	" 15	" 28	" 41	
3 " " 3	" 16	" 29	" 42	
4 " " 4	" 17	" 30	" 43	
5 " " 5	" 18	" 31	" 44	
6 " " 6	" 19	" 32	" 45	
7 " " 7	" 20	" 33	" 46	
8 " " 8	" 21	" 34	" 47	
9 " " 9	" 22	" 35	" 48	
10 " " 10	" 23	" 36	" 49	
Jack	" 11	" 24	" 37	" 50
Queen	" 12	" 25	" 38	" 51
King	" 13	" 26	" 39	" 52

MONTH NUMBERS.

January.....53	July.....41
February.....51	August.....39
March.....49	September.....37
April.....47	October.....35
May.....45	November.....33
June.....43	December.....31

RULE.

Subtract the day of birth from the number of the month of birth, and the remainder will be the number showing the card. For example: A person born Feb. 10th; subtract 10, the day, from 51, the number of month, and the remainder is 41. Refer to card number and 41 shows up in spade column, second line, which is the 2 spot of spades.

FULL READINGS.

For full card readings, the cards may be handled the same as in the 7 reading, and, beginning with the top card, when placed upon the stand, face down, make a complete record of the pack in regular order. Mail the same, with date and time of shuffle, and the reading will be illustrated and published for \$2.00.

The Color of Water.

The fact is generally known that pure water appears blue when light is transmitted through a sufficient thickness of it, and that when opaque particles are suspended in it the hue of the water is greenish. But while pure water looks blue when light passes freely through it, yet when it is contained in a deep, opaque receptacle, like the basin of a lake or the ocean, it ought to absorb all light and look black. Experience shows, however, that the deepest parts of the Mediterranean, for instance, appear not black, but intensely blue. This has been supposed to be caused by minute particles held in suspension, but the recent experiments of Prof. Spring at Liege suggest a different explanation. He has found that warmer currents passing through pure water interrupt its transparency, even when the difference of temperature is very slight. Such currents may cause deep water to appear blue by reflecting light back from its depths through the transparent layers above. This, it is suggested, explains the fact that fresh water lakes are more transparent in winter than in summer, because in winter currents of heated water are not traversing them. Even the shadow of a mountain falling on a lake may increase the transparency of the water by cooling the surface.

Psychometry.

Psychometry is one of the most subtle and occult of all the vibratory revelations. It deals solely with the law of vibration, and is most convincing to the skeptic as to the existence of an occult or hidden light beyond the reach of the ordinary senses. It is for the purpose of convincing the skeptical that this department is opened. Therefore, any person may send a *lock of hair*, quite large, well wrapped in paper before placing in envelope to mail, and an extended reading will be given and published for only \$2.00. As no one but the sender need know of the matter, it is an excellent way to test the science of Psychometry and learn of the wonders in the inner realm of light and knowledge. Sometimes these readings are given in verse, while at other times no poetry is found in the aura of the substance psychometrized. The hair reveals the nature and surroundings of the owner, and determines the reading. Gloves, kerchiefs, etc., are often used; but in these demonstrations we prefer to deal with one substance only, as it will insure uniform action and better results.

In the study of Psychometry there is greater need of quiet and silence than in any other known phenomena. When people approach a psychometrist for a reading they should never utter a word, make no suggestions nor in any way try to assist in the proceedings, for every effort of this kind interferes with the perfect and unbiased action of the psychic sense. One of the best methods to pursue is that of absolute silence on the part of both reader and subject. Readers will find, after a little practice, that they will do much better and more accurate work if they will psychometrize, that is, photograph the subject, and then retire to their sanctum sanctorum and quietly write out the result. This will certainly insure the very best conditions possible and the reading should be accordingly, the very best. Psychometric readings may be given in various ways. For example, one versed in the science of planetary law will, on sight of a person, discover many points indicative of the experience due them. This will not be from a horoscopolical standpoint, but from a planetary phrenological or physioginal one, and through the striking and leading trait or nature thus sensed one may lead into the realm of the hidden and sense the inmost vibrations, clear and distinct.

Mediumship is another method by which readings may be given. A sensitive or negative person may receive a full reading for a subject from a disembodied spirit accompanying the

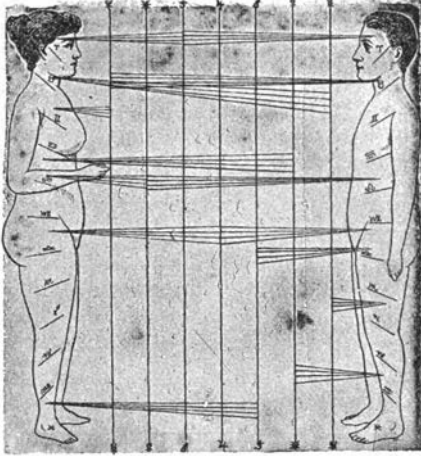
subject, and the reading will be in accordance with the knowledge of said spirit pertaining to the life of the subject.

This latter method is no doubt the one most generally employed in work called psychometry, and while it is not psychometry in the true meaning of the term still it passes as such, and so long as it satisfies there is no occasion to quibble over terms used in connection with the practice. Another spiritual exemplification of this occult reading or delineating of life experience is in automatic writing. One having the right magnetic polarities acting upon the hand may easily give readings by this method and we may say that it is one of the most desirable ways to carry on a work of this nature. There is this danger, however, that the avenue is opened which gives considerable freedom to spiritual forces and in dealing with promiscuous subjects one is liable to meet with those having not the best of motives, perhaps, or who have some personal ax to grind in connection with the reading. These things must, of course, be guarded against.

The occult work through this magazine is done by private parties who would not make a professional business of it. They have an interest in our work and are willing to assist in any way they can to carry out the plan of education we have formulated, so we might say, as the theosophists often do, that they are the unknown adepts in these lines. We have found that the most psychic and sensitive people rarely become professionals. They are so extremely so that they could not endure meeting with the many and varying conditions found in a public work of this nature. The delineations to be published in this department will be the work of these unknown for this reason. Much interest has already been expressed in connection with this and the other new departments of the present number.

In sending lock of hair for these readings it should be about the size of two fingers, so that a full magnetic expression may be conveyed through it. The subtle law of vibration is the psychometric law of nature, and many new and wonderful discoveries and applications are near at hand in this field of research. This department is now open to the readers of this magazine, and a valuable lesson will be given each month bearing upon the most subtle sense of all the occult world.

Marriage.



CO-ORDINATION CHART.—Copyrighted 1894.

It is customary in some countries for ladies and gentlemen to exchange horoscopes in order that more suitable selections may be made in the marriage relation, and as *PLANETS AND PEOPLE* aims to explain the law of life, there is no higher and holier mission for it to fulfill than this one of properly and scientifically relating the lives of those who would become united in marriage; so, in this department, names, addresses, etc., together with a horoscope, will be recorded and co-ordinated with others, and desirable combinations reported.

The plan is this: A lady or gentleman sends her or his name, address, date of birth and place of birth, and the same is horoscoped and placed on record. By reference to the pages of the opposite sex a harmonious co-ordinate is found, and the two are placed in communication. If environments permit, they may marry, and thus become united in accordance with divine law, doing away with the great trials and disappointments which usually come through ignorance of primal conditions.

The fee for making this record, figuring the magnetic relations, finding the co-ordination and notifying the parties, is \$5.00, and there will be no other charges.

Personal magnetism must, in the near future, become one of the chief, if not the chief, study of people who pause to

question and learn of the hidden forces that relate to human kind. In the marriage relation, especially, is it desirable to know something of personal magnetism. The friction, discord and general displeasure in the family circle is easily accounted for through this study. To know one's own condition is not so hard, but to grasp the real status of another, and know the potencies to be met with in social, business, or in the marriage relation with that other, is quite another thing. People generally express the very best they have in the way of aura on occasions of a social or business nature, but more especially in courting the opposite sex; so it is quite difficult to determine, from a casual acquaintance, or from a mere intimate social exchange, so long as this special magnetic spell is prolonged.

The great mistakes made in the sphere of marriage by so many people are all due to a lack of knowledge, therefore they are not to be blamed.

Now, if a knowledge of these magnetic conditions is obtainable is it not most desirable that as many as possible be made aware of it as quickly as ever it can be presented to them? Believing that it should be done, we shall devote some space to this work, and endeavor to teach the laws of personal magnetism to those who wish to profit by such knowledge.

The above chart is designed especially to illustrate the real magnetic nature of any person to whom it is applied, and the harmonious, as well as the discordant, emanations are very clearly placed before the mind's eye. This question is a most important one, as it relates to all future generations; and if we wish to improve the race we must begin with the marriage relation.

Very few people would care to bind themselves to trouble if they could see beforehand that it must, of necessity, come to them with certain people; while on the other hand many who are now single would gladly become united if they but knew the favorable opportunity.

Many are seeking this light, and it is well that they are, for a new era is dawning, and much good will result from this one study of personal magnetism.

Mrs. O. H. H., having been married once and been sadly disappointed, places her name on record for the purpose of meeting one whom she can feel will be to her a husband worthy the name. She prefers to remain single rather than take chances with many whom she might marry but for fear of results.

There are millions who are in a similar state of mind. Now what is the difficulty? Can anyone say that marriage is forever a failure with such as these? The variety in personal magnetisms is too numerous to mention, but each and every condition in nature has its opposite or co-ordinate; and while some combinations may not be as desirable as others, still there is sufficient harmony to warrant one in choosing a partner. Some people must seek their companion according to the vibrations of Mercury, while others would do much better if they operated in harmony with Mars, Saturn, or any one of the other planets. Many couples are tied magnetically only by the Moon, and an unsteady, vassellating and flighty experience results. Such are easily led and changed mentally and morally. A gentleman sends in his name for record, but makes no statement as to his experiences. He evidently is seeking, quietly seeking, to find, if possible, just the one suited to his nature. It seems to be the law of the soul that causes each and every one to seek a true mate, and if one marries without first finding the right one, he or she goes on seeking just the same, for the desire is greater than all forms, ceremonies and laws known to the secular world.

The magnetic co ordination chart used in this department shows that marriage, as well as other relations in life, balance up on the planet Jupiter (see cut), and Jupiter being the planet of money, property or wealth, every transaction should be governed, to some extent, by this mighty magnet. It must be borne in mind that two souls may be in perfect accord one with the other, and at the same time be physically environed in a way to cause considerable antagonism on this earthly plane. This means that soul-mates are not always happy when they meet and marry in the flesh. This will, no doubt, be contradicted, for very few indeed are ready to accept of the truth—the real unadulterated truth concerning soul-mates.

When two people are properly mated the meeting and mingling of the magnetic auras give rise to the most healthy and satisfying states. The very cells of the entire body become renewed and new and increased life action is manifest, even in parts that were diseased up to the time of meeting. With such demonstrations of divine, fixed and eternal law, is it not clear that ignorance alone is the enemy of health, happiness and conjugal blessedness?

This department is for those who seek

the way of the divine law in matters of marriage and the reproduction of generations yet to be; and by the time the next issue is ready we hope to have some very interesting things to state relative to this particular feature in the study of occult principles.

Human Nature His Study.

"I wish, madam, to—"

"You needn't take the trouble to show me any books or furniture polish or cement for mending dishes, or silver polish or anything else, for I don't intend to buy a thing of you."

"That's all right, my dear madam. I simply wanted to call your attention—"

"I don't want my attention called to anything you have to sell. Now just understand that!"

"Certainly, madam, certainly. I simply wanted to show you—"

"I don't want to see it, and I won't see it. You just—"

"This work that I am offering has—"

"Oh, so it's a book, is it?" Well, now, I can tell you that I wouldn't give you ten cents for it if it was bound in full morocco, with gilt edges and chock full of full-page steel engravings. I've bought the last book I'll ever buy of an agent while I live and breathe and keep my senses."

"Oh, very well, madam, very well. I never urge a lady to buy what she does not want. But perhaps your sister here would like to look at—"

"My sister? She isn't my sister. She's my daughter!"

"Your daughter? It isn't possible that this young woman is your daughter! Why, I beg her pardon; but I could more readily believe that you were her daughter. You're just joking, aren't you?"

"Indeed, I'm not, sir. She is my own daughter. But won't you sit down?"

"Wonderful, wonderful! At the most I'd guess you to be twin sisters, not yet out of school. Thank you; I will sit down while I recover from the surprise you have occasioned."

"And I may as well look at your book while you wait. It is a beautiful thing. How much did you say it was in full morocco?"

And as he walked away with her name down for an eight-dollar volume he smiled the smile of his tribe, and said with the leer of the liar:

"She looked old enough to be that girl's grandmother, hanged if she didn't."

—*Detroit Free Press.*

Horoscopical.

Under this head lessons in reading Horoscopes are given each month, subjects being selected from prominent living characters.

Personal delineations also come in this department, and will be given on the following terms:

Briefs, containing about one hundred words, giving leading traits of character, disposition, capability, etc., \$1.00—worth \$100.00 to every child, and more to adults. The same style, with horoscope illustration, \$2.00.

One more explicit, containing about five hundred words, with horoscope illustration, \$3.00.

Full certificates of the law (see *PLANETS AND PEOPLE* for 1896 for sample), \$25.00. This includes portrait, magnetic and phrenological charts and horoscope, illustrations.

WILLIAM MCKINLEY,

President Elect.

On the frontispiece of this number of *PLANETS AND PEOPLE* we place the portrait of William McKinley, who is to be our chief magistrate for the coming four years; and in connection therewith the following interesting horoscopical study, which will, no doubt, be appreciated, owing to the very great prominence of the character and the many wonderful things in connection with his life the present year. Probably no man ever before had so many and so great honors paid him as have been showered upon this character from all sides during the brief six months just past, therefore an examination into the vibratory, magnetic and hidden causes are most interesting to every student and scientist dealing with the occult.

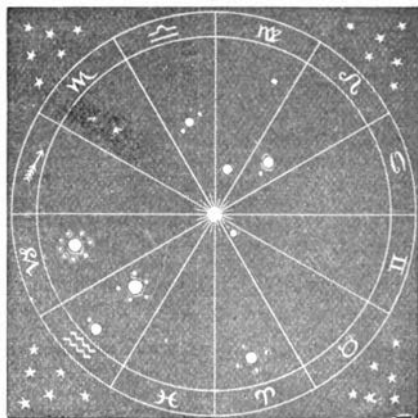
We present first his horoscope of birth, with general explanations of the character. Following this is the horoscope of his nomination, with similar lesson on important points. Lastly, the horoscope of the day of election gives the culminating points and reveals the subtle connections between the universal powers and a finite expression.

Leo, the sign of power, is the centralizer of all that goes to make up the character of our subject. It shows great strength, deep emotion, lasting friendship and unbounded sympathy. It tells a tale of over-confidence in others, also, for the heart is trusting, and may be led into that which often proves unworthy of attention.

It will be seen that this sign is the vital one in the quarter of wisdom, hence we have in William McKinley a very intellectual man; a man deep in

thought, broad in comprehension, with a humanitarian regard for others.

Now mark this point well: He is a man of many good, deep and lasting qualities; and because of this he must be on guard lest those who seek to sway the tide of events by seeking the confidence of such a one take advantage of the heart throbs of trust and faith that forms the central trait in the life of our subject. Next to this greatest of all the signs, we turn to the seven wonders of the heavens and we find the mighty Jupiter is his ruling star. Who could ask for a greater power than this planet furnishes, which alone is greater than all others in our solar system combined? Jupiter is the magnet of money, of wealth and power; hence, the calling



BIRTH CHART WM. MCKINLEY.

out of immense wealth in connection with the recent campaign. Money is on his side. He attracts money. The sign gives him powerful friends.

Now one might infer, from the position of Jupiter, that Mr. McKinley ought to be a very rich man; that he ought to be a millionaire and own vast amounts of property and precious treasure; but we are not through. There is a reason why money will be used in his behalf, while he, personally, may not receive any great amount of it.

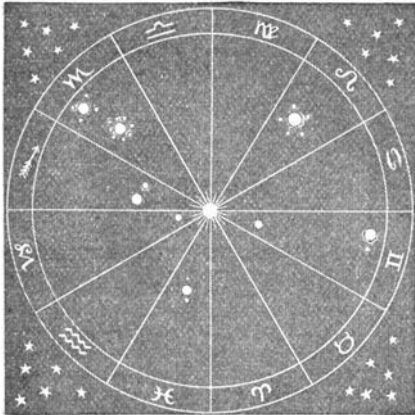
In conjunction with the planet Jupiter we find the star of nations—the planet Neptune—which, because of inharmonious vibratory action with Jupiter, interferes very much with finances. The condition is powerful in extremes, and produces like results in the affairs of our subject.

Neptune being a national planet, and in such a strong position, necessarily shows great honors and high position.

In fact, greater honor and position is shown than that of wealth and property. Property is hard to hold under this combination.

Now, we come to the third planet of importance, which is that of Mercury. This high flyer produces and maintains the jovial and social nature, which is ever in the balance with the extreme opposite—the exalted self-esteem and conscientious vein which grows gradually stronger as the years roll by.

These three are the chief planets governing the affairs of the whole life, while Saturn, Mars and Uranus, which are polarized upon the brain, the mind, give a very extreme mental make-up, and cause very many and severe strains in that function of being. Because of the very great extremes mentioned, like extremes in mental, financial and even governmental or political experiences must necessarily follow. The coming four years being fraught with increasing prosperity means much praise for him who sits in the chair of the nation.



HOROSCOPE OF THE NOMINATION.

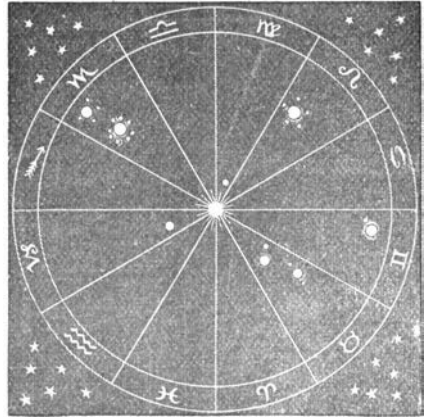
6:14 p. m., June 18th, 1896.

We now come to the conditions culminating at the time of his nomination, and we find that Neptune, the ruler of the nation, was at high ebb, and the planet of friends was in conjunction, while Mars, the planet of generalship, of leadership, was in powerful perihelion aspect, giving Sagittarius, the centralizer, great support and extreme influence for good. This being favorable all around we will leave the student with these points and pass to the figure on election day.

Observe Leo, the sign of birth, with the ruling planet Jupiter posited there-

in. Mars, the planet so strong on the day of the nomination, in conjunction with the earth, while Saturn and Uranus add mighty forces to the quadrate, all giving their strength to the sign Leo and the ruling Jupiter.

We could not find force enough against the inherent quality of our subject to warrant us in saying that he would not win. Our calculations made for a Boston syndicate in May last showed McKinley as the first and strongest man for the nomination, and every vibration since that time supported him. No one since figured upon having so strong and powerful a combination.



HOROSCOPE OF ELECTION DAY.

We give this lesson because of so many letters received asking for our explanation of the various periods horoscoped, and which we could not give to each in detail. The educational feature of these explanations are just as valuable now as they would have been could we have published them earlier.

Next month we shall present, on front cover, portraits, of other living characters, giving a horoscopical lesson in connection therewith.

First Life on Our Globe.

The very first living thing to appear upon the surface of our globe, in other words the earliest distinctly organized animal whose fossilized remains are found in the rocks which go to make up the earth's crust, was a three-lobed worm called a trilobite. According to the geologists it was the first created being that had a distinct animal organization.

Health Dept.

Healthy Habitations,

People who keep their houses dark for fear of the sunlight spoiling their carpets and furniture, says the *Family Doctor*, have no idea of the disease-destroying influence of sunlight and air. Recent experiments made in the Pasteur Institute have shown that bacilli exposed to the sun and air were destroyed in two hours, while those exposed to the sun, the air being excluded, were alive after fifty hours of exposure. It was thus ascertained that the oxygen of the air had a marked effect in assisting the sun's rays, and that the bacteria suffered more from the sun's rays if the supply of oxygen was increased than if it was diminished. Certain liquids, too, which will undergo putrefaction in the dark will remain sweet and free from bacteria when exposed to the sun's rays. Air and sun are nature's great purifiers.

Householders who, in cold weather, keep their window shutters closed with the aim of excluding the wintry blast, are also depriving themselves of the warmth which even diffused sunlight so generously donates. Strike a balance and you will probably find it never pays to decline the sun's assistance. Even the moral effect of the light of day is a factor in warming the inner man not to be despised.

Much of the discomfort experienced in our winter home life is due to the extremes of temperature found in various parts of the house. Some rooms are kept much too warm; doors might often be left open between rooms thus communicating, so as to equalize matters. It is poor economy to shock our bodies by passing from 75° in the sitting-room to 60° or less in the passages and dining-room or bathroom.

The floors of many dwellings are never comfortable, and special footwear is desirable to be used on first arising. Woollen slippers or overshoes, goloshes, etc., may be worn for this purpose and will keep the animal heat in the body at this point of contact with the cold, cold world. Remember that first impressions are very lasting, and our bodies are very grateful for a little protection and encouragement offered in the morning hours, when the life forces

are awakening to their task. A little attention of this kind often determines the atmosphere of the whole day.

In all weathers the sleeping room should be at a lower temperature than the living room and more fresh air should be allowed to enter. In the very bitterest weather, there are often enough cracks in the window to allow of fairly good ventilation, even though the window be closed. It is especially when double casements and weather strips are used that allowance for air entrance should be made. This applies only to the very coldest seasons, when the thermometer shows a temperature of zero or thereabout.—*Pop. Health Mag.*

Cheese a Carrier of Disease.

Not only is cheese liable to be poisonous by the development of tyrotoxicon, but it may prove to be a carrier of disease germs. Dr. Beebe, Assistant Chemist of the Board of Health in New York City, recently found the true bacillus of diphtheria in a lot of suspected cheese, and as a result of this discovery a large quantity of cheese was seized and destroyed.

It is said that there were several fatal cases of diphtheria in the family of a farmer who supplied much of the milk from which the cheese was made, and the germs conveyed by the milk from this infected house lived through the process of cheese-making, and communicated the disease to several who ate the cheese.

It has been known for a long time that milk was an excellent medium for the growth of bacteria, and therefore, of course, for the taking up of any infection and the spread of the same. No doubt many serious illnesses or diseases have been caused in this way, though traced supposedly to other sources.

The day is soon coming when no one will think of using milk without first pasteurizing or sterilizing it.—*N. E. Kitchen Mag.*

How to Keep Well.

In our next issue we shall give, in this department, an illustrated article on bathing, which will bring health to every person who profits by the simple methods and rules which it contains. A simple health bath for every home will be the feature of the article.

The Oracle.

QUESTION: How is it that the astrologers all place the planet Jupiter in the sign Virgo since October 1st, 1896?
C. H.

ANSWER: The reason is because the planet Jupiter appears to enter the sign Virgo about October 1st, said appearance being caused by the earth's movement in the sign Aries. See figure for January 1st, this issue, and observe that one looking from the earth toward Jupiter of course sees that planet in Virgo the same as it appeared on October 1st, only a little further along in the sign. When it was still back in Leo, it appeared to be across the line between Leo and Virgo, but it was not.

In all our work we treat the positions and aspects from the sun instead of from the earth, and while there is no difference as to the real position of a planet, in space, still the two methods, geocentric and heliocentric, cause confusion in the minds of those not familiar with the subject. Jupiter really entered the sign Virgo December 28th, 1896.

Q. Is it not a fact that from an astronomical standpoint we are safe in looking for a gradual improvement in all lines of business from now on through the next four years, especially since McKinley has been elected and sound money has been made sure?
F. B.

A. Yes, it is a fact that we are to have a general improvement right along for about four years, although we may have some reaction before this year is past; but not because *sound* (*hear it rattle*) money is in the world of finance, nor because Mr. McKinley has been elected. The reason is deeper than either of these. It is because the minds of people will be under a new confidence-giving vibration, and as this vibration is one of the known conditions to be met with during the next four years the result would have been the same, practically, had Mr. Bryan been elected. It does not matter whether we have free silver or not, or whether we have free gold or not. In fact, it makes no particular difference what our money is, these periods of depression come and go just the same, and when the

vibrations are good we have good times and confidence in people, the government and our medium of exchange enables us to pass any kind of money. It may not be desirable for the government to buy silver at 53 cents and stamp it one dollar. It is certainly setting a very bad example, and opens up a field for the secret manufacture of money at an immense profit to the manufacturer. This state of affairs must, sooner or later, be remedied. Times, however, will improve, regardless of these juggling proceedings and no one need have any fear for the future.

This department is open for any questions that are of general interest to our readers. Personal matters, however, should come under one of the other departments opened up for such information as would not be desirable to make public.

A Weeping Tree.

The weeping tree of the Canary Islands is one of the wonders of plant life. It is of the laurel family, and rains down a copious shower of water drops from its tufted foliage. This water is often collected at the foot of the tree and forms a kind of pond, from which the inhabitants of the neighborhood can supply themselves with a beverage that is absolutely fresh and pure. The water comes out of the tree itself through innumerable little pores situated at the margin of the leaves.

It issues from the plant as vapor during the daytime when the heat is sufficiently great to preserve it in that condition, but in the evening, when the temperature has lowered very much, a considerable quantity of it exuded in the form of liquid drops that collect near the edges of the leaves until these members so bend down under their increasing weight as to pass, for them, the limit of the angle of repose, when the tears tumble off on the ground below in a veritable shower.—*London Mail*.

In the Corn Meal Age.—Mrs. Claude Wright—How do you like those biscuits, dear?

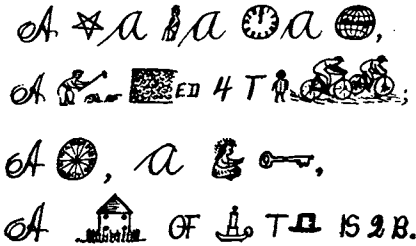
Mr. Claud Wright—A trifle heavy, love, But you are somewhat out of practice.

Mrs. Claude Wright—If you'll believe me, pet, I haven't made a mess of biscuits before since my first re-incarnation, 5,000 years ago.—*Buffalo Times*.

Puzzles.

Rebus, No. 1.

CHAPTER I.



Enigma, No. 2.

He asked a question, and glancing at the "trestle board" we call the planet Jupiter just appearing in the East and as there were not rightangle, entanglements, no pentangle places, and the lunar application was eastward, we gave a favorable reply.

Murcury sat on the Sun line and Mars, opposed, as it always does, and joined the neptunian onslaught. Venus was squarely helio and the rest were nearly five hours behind the starter. Such was the nature of the race and many interesting lessons were marked in the figure. Let us reflect on the important event and culmination for the day and determine the year, the day and the hour of the above question.

Enigma, No. 3.

Sept. 23d, 1896, a man started on the sextile of the daydawn for a little hunt. He proceeded in a direction that led to a camp not far from Chicago. After eating his lunch he sought his game, and as the season was at its best he bagged as many quail as there had passed degrees of longitude between the hour of starting and the time he first reached the camp, and he reached the camp an hour and three-quarters late of the exact number of minutes corresponding to one-half of the number of quail he returned with. When did he start? When did he reach the camp, and how many quail did he gather?

Our subscribers are requested to originate puzzles for this department. We may offer prizes later for productions of this kind.

Gave Birth to Five Boys.

The wife of Oscar Lyons, a farmer living one mile west of Maysville, Ky., gave birth recently to five children, all boys. The children were all well developed and healthy. Four of them weigh four and a quarter pounds each and the fifth five pounds, making a total of twenty-two pounds.

Queer Tree in Thibet.

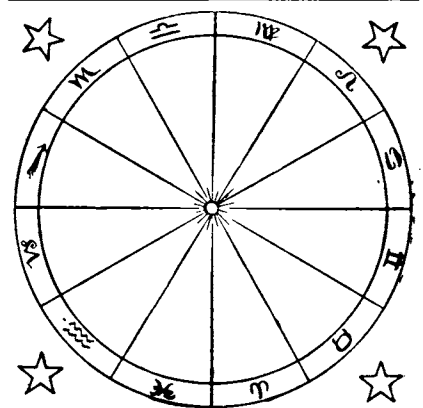
The "tree of a thousand images," which grows in Thibet, has leaves which have their centers marked with images of men, animals, birds, faces, etc. Some authorities claim that some are marked with letters and figures.

One of the highest cities in the United States is Leadville, Colo., which is nearly 14,000 feet above sea level.

Mrs. Wabash—"I shall not be in the least astonished if Johnny develops clairvoyant powers."

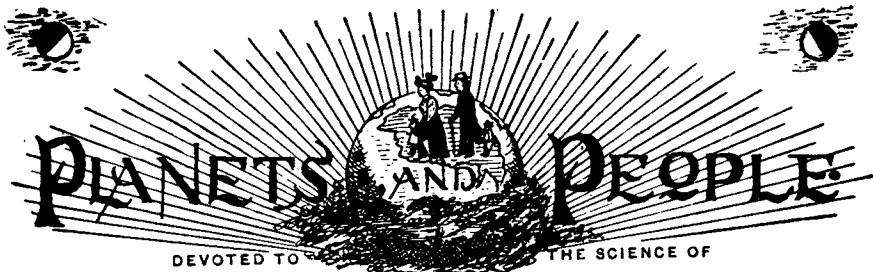
Mrs. Jackson Parke—"Indeed?"

"Yes. He is the son of a seventh husband, you know."



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VOL. III.

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No. 2

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PYRAMID AND CUBE.

CONTINUED.

The Pyramid and Cube as illustrated and partially explained in *Times-Herald* and repeated in January number of this magazine, is, as every reader can readily see, a definite plan layed out in detail for the erection of a college building for a fixed and definite purpose. Since the article appeared in the Chicago daily, there has been much talk of occult colleges, mysteries, etc., and as the article was copied, or portions of it, at least, in many other dailies throughout this, as well as foreign countries, there has been quite an awakening among those who have a leaning toward mystical lore.

Unlike the statements made by some occult researchers concerning a college, statements which are veiled and made to appear mystical, referring, as they do, to a building which would be located somewhere and still be unknown except to the initiate; a vague and uncertain something that is not connectable

or understandable, but of such a nature that the world at large would ever be in doubt as to its existence, such statements as weave a mist before the common vision and cause undue comment, ridicule and criticism, the Pyramid and Cube plan is one based upon scientific knowledge of the deepest import and the structure or college for the exemplification and dissemination of said knowledge is not to be hidden in any particular whatsoever.

The promoters of this institution do not believe that the methods employed in ancient times are desirable for the present era in the world's progress. The printing press has entirely changed the affairs of men and that the mystical and hidden things are of such a nature that they must be taught in accordance with the changed and liberated minds of the new world.

Whether one knows it or not, it is a fact that thousands, yes, millions of people are quietly and secretly seeking to know something of the occult in nature; something of the hidden forces that seem to regulate our very beings. As there is much charlatanism in connection with most of the so-called occult phenomena, a strictly rational demonstrable and scientific basis for all phenomena, whether apparent or hidden, is certainly desirable.

In our plan a system is presented to the world which enables any person to know the truths of nature and the soul of things.

Books, charts, etc., will be issued or published by this institution which will meet this natural secret craving for light and knowledge.

There are those who pretend to teach the truth, who first require of their pupils that they renounce all other forms and systems, and become entirely subjective to their will. In other words, they inform them that all other teachings are false, therefore they must be dropped in order that the mind may grasp the new revelation about to be made to them.

Of course, a person with a little common sense will see at once that this is a species of magic which can only confound the minds of those who run after such scheming operators. The Pyramid and Cube deals with astronomy, the most interesting and instructive study possible to enter into. It fascinates both old and young when its occult side is opened up and the hidden mysteries made clear to them. The foundation of the work being a universal and eternal truth, it is not necessary to ask any one to give up any portion of his or her previous knowledge or belief, for "truth bows at no human shrine, neither does it seek place or applause, it only asks a hearing."

That the world has become thoroughly awakened to the importance of a knowledge of the underlying causes which produce the many and varied conditions and experiences in the affairs of men is so paramount to the casual observer that it needs no further comment.

That there are many and diverse opinions and theories relative to the great principles which are at the base of all created things is also well understood. That these theories and systems of thought and reasoning are, so far as they relate to life, largely borrowed from history, tradition and what is termed sacred writings is clear to be seen.

Among the many systems of thought we will mention, first, Religion, so-called. Religious systems are, as you well

know, built up from diverse interpretations of biblical records, coupled with real enthusiasm and an earnest desire on the part of human kind to meet and mingle for the common good of all.

Doctrinal points, therefore, are the only dividing lines between sectarian systems, the object and aim of each being practically the same, all borrowed from the writings, traditions, etc., of the past.

In recent years many systems of independent thought have sprung up, and we have to-day the agnostics who believe nothing the spiritualist who believes everything, the theosophist who disbelieves some things while he believes others, the christian scientist who believes in direct communion with the deity, and the mystic who believes in knowledge and wisdom, gained through study and patient toil for the higher attainment that is possible in a greater or lesser degree to each and every one who is willing to pay the price. In all of the cases cited but the last, the faiths and theories are borrowed principally and hinge upon something that has been written or stated concerning the lives and experiences of people long since passed from earthly habitations, or who are supposed to exist apart from the world at large. The mystic differs from all the others, in this, that he seeks here and now to know the nature of the life that is manifest about him. We say *he seeks* to know the law of the universe in which he lives. He seeks to know the whole truth, that he may adjust himself physically, mentally and spiritually to the harmonies of the whole. Not to a part, portion or cult which sees and moves in accordance with certain ideas and theories having a narrow or limited scope of the whole. Now mark well the difference between the mystic and all the others; for we will soon come to that part of our illustration where a fuller understanding is reached concerning these varied systems of thought.

Remember we do not antagonize any

of these systems that is not our motive or desire; but, on the other hand, we aim to show the advantages to each system of a knowledge which the real mystic alone is at present in possession of; a knowledge which must make greater and grander the lives of those who are loyal to each and every system of thought throughout the whole world.

There are many persons who claim to be mystics, and no doubt they are in a degree, but very few indeed have rendered their present physical organisms sufficiently to adjust them properly to the vibrant forces that environ them. *That environ them.*

This rendering process, you must remember, is no child's play, for it includes an intellectual development which, in the end, enables one to see things as they are, when the appearances of things no longer confuse and mislead them. The great question then that confronts one who seeks the truth of things, is, What shall I do? Where shall I begin?

A person born, reared and educated in a family, devoted to some special cult or system, of course is under the influence, to a very great extent, of that system, hence, is ever trying to fit and hinge every proposition he meets, to it. This, of course, takes a great deal of time, and it has a tendency to abridge the natural capabilities in most any field of research. This is a condition we find in the world. In fact, it is the chief draw-back, or obstacle in the way of personal attainment. The idea has been to mold the mind of the young, according to creedal standard and doctrine, which, of course, no one could object to, and we do not now object to the method, for if a people think, they have that which is most desirable for their children to have, to learn and know, it is proper for them, to teach them accordingly. But we often hear of cases where a young man or woman breaks away from the family circle, and launches out independent of the early teachings and admonitions of their parents. They break the bonds that

were gradually placed about them, and become free to think, and do for themselves as seems best to them. This is one of the chief signs of soul development, resulting from mystical attainment made in the past. Such an one, however, must, before reaching the desired state, again place their present physical organism in proper order, and develop the mind to the right condition before they are full-fledged mystics in the flesh.

This is a case, showing one phase of a mystical soul's action, while dwelling in clay. There are mystics that are born free from restraints of every kind and who begin very early to grasp the larger and deeper propositions of life and being, but only in the last few years has it been possible for the masses to look into the inner meanings of life. Science has made rapid strides and opened up the avenues of research until today it is necessary for one to know a hundred times more than was known by our grandfather and grandmothers, when they were our ages, therefore it is considered proper, and by many quite necessary that the world learns something of the occult and hidden relation of Planets, People, Suns and systems, and the relation they bear one to another. In order to understand the phenomena of creation, it is of course necessary to have a starting point, and so far as our planet is concerned it is not beyond the reach and comprehension of any person of ordinary intellect, to know the laws of planetary life and influence, sufficiently to give them a very clear conception of phenomena in general.

What we mean by phenomena is this: Every expression that is every living thing upon the earth, in all of the kingdoms of life, mineral, vegetable and animal, make up the phenomena of this planet, and the nature of each, physically, intellectually and occultly, may be understood if one begins right and learns the basic principles underlying the whole. It is to these basic principles

that we wish at this time to call attention. There is a *law*, which shapes the destiny of each living thing, no matter what it may be. We say a *law*. Not several laws, not a law for this phenomena and another for that, but a *law* which is at the foundation of all, and which is demonstrable to the most skeptical observer.

Although each and every manifestation in nature, differs from every other manifestation, it is because of the infinite possibilities of variation under and in accordance, and harmony with the one principle. This may be called the fixed principle, which is same to-day, yesterday and forever. This being a fact, provable to the human consciousness, it can be sought and found, recognized and accepted and when thus realized, it becomes the center of all thought action in the mind. All reasoning, all deductions are in harmony with it, and the cause back of every emotion, impulse and desire is traceable to it. It is thus that the phenomena of life, in all of its phases, may be, clearly analyzed.

The way, the truth and the life, therefore, for the attainment of knowledge of the primal law, the universal basic principal, that which is, that which cannot be questioned when found, because it is the absolute, the eternal, the deific principal that changes not. The way to this knowledge is what people all over the world are seeking. The ways are many, for it is said, that all roads lead to Chicago but there is a simple way which has been discovered or re-discovered in these modern times, which enables one to reach the coveted treasure much easier than at any previous period in the world's history.

The mystical figure known as the Ancient Zodiac gives, probably, as many points leading to the truth as any other one thing in existence, and we are satisfied that if one learns all that is veiled by that strange and peculiar arrangement of lines and symbols, he will come very near having the truth, the

whole truth and nothing but the truth, concerning the phenomena of creation.

If one can believe in this figure as being a symbol of wisdom, sufficiently to make it a study, he will not be long in discovering its importance, especially in connection with the occult; that which we are now interested in.

If you are a Christian Scientist, for example, and you should find, by studying this figure, that it reveals the physical, mental, moral and spiritual conditions of each and every person in the world, would you consider it of practical use in that science? If it was found that each and every attribute of one's own being is the result of various states or conditions of forces directly traceable to this one basic principal, would it be evidence of its revealing quality?

If you are a religious student, and in looking into this ancient symbol, you should discover that the book of revelation, the new testament and various books of the old testament are written in accordance with principles exemplified by it, would it be any evidence to you of its divine origin. If you found the Christ life and Christ's principle fully revealed therein, would you consider it worth while to pursue your studies further in this direction, or not?

If you are a theosophist, and in looking into this planetary circle, you found the reason why mahatmas are developed, and the law of possibilities in that direction, would you consider the discovery valuable in theosophic research?

If you are an agnostic, and you should find in this study the fact that God created man in his own image absolutely, and the same was made so clear that you could not question it for an instant, would you be disturbed and troubled because of the revelation? These are only a few of the many things revealed by the science of occult astronomy and they come in line with the plan of the work designed for the Pyramid and Cube educational project.

At no distant day the plan of governing or conducting the work of this college will be given in this magazine.

CARD THE ZODIAC.

The new Astronomical Game of Cards

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ZODIAC.

The Zodiac is the most ancient symbol, or mathematical figure, known to man. Where it originated and how it came to be, is the great question which has puzzled the brain of scientist, student and philosopher alike. That its origin antedates all recorded history, all must agree, for there has been no time, in the history of the world when the Zodiac, in some manner, was not referred to. It is plain to be seen that this figure, marks off the seasons of the year and shows many other astronomical facts, relative to the signs in the heavens. It has also been a familiar figure in almanacs for many years, showing in connection therewith the figure of a human being, with which it illustrated anatomical relatedness.

The constellations of stars forming a belt about our earth, in line with the equator or ecliptic, is known as the Zodiacal belt or constellations, and each of the twelve constellations forming this belt are named after the signs of the Zodiac.

That there is a connection between the Zodiac and the human organism, is one of the great wonders connected with and shown by this new game of cards.

CARDS.

And this leads us to the subject of Cards; another mystery. Where did they come from? What man or woman invented them? What were they made to represent? Do they show one's luck or not?

Some say every person's fortune is in the cards and may be revealed if they are used in a certain mystical way. Let us see. It has been found that the cards like the Zodiac are astronomical in nature; that they hold the key to every planetary movement, to every planetary

relation, to every known influence and change that is brought about within our solar system.

It is also a fact that the cards fit the zodiac. The twelve signs, the center or place of the sun, co-ordinating with a lay-out or deal of four cards to each, just fifty-two cards being necessary to cover or fill each space.

We find that these astronomical symbols, antedate all history and must have existed long before the Pyramid Cheops had its inception in the mind of man. That they have an origin common with the zodiac is now admitted by delvers in egyptology, ancient symbols, records and traditions.

WONDERFUL REVELATIONS.

A few figures are given below to show some of the astronomical wonders found locked within the deck of cards.

There are 52 cards in the deck, equal to 52 weeks in a year.

There are 4 suits, equal to 4 seasons in a year.

There are 13 cards in each suit, equal to 13 Lunar circuits.

The spots on each suit are from 1 to 13, counting Knives 11, Queens 12, and Kings 13, equal to 12 signs of the Zodiac, and the center or sun, also the 13 weeks in each quarter.

The spots count up 364, which plus the one cycle day, equals 365 days in a year.

There are 12 figure cards, or face cards, equal to the 12 months in a year.

OCCULT MATHEMATICS.

In considering the expression of the cards, further we find that they contain the mathematics of creation and reveal the relation existing between the stars of heaven and the people of the earth, in a scientific occult way that is most amazing.

They were, no doubt, invented by a class of scholars far in advance of our present civilization, so far as astronomy and mathematics are concerned, as well as the relation existing between planets and people.

A very amusing story is related, concerning the cards.

"THE MYSTERY OF A PACK OF CARDS."

A private soldier by the name of Richard Lee was taken before a magistrate, recently, for playing cards during divine service. It appears that a sergeant commanded the soldiers at the church, and when the parson had read the prayer, he took the text. Those who had a bible took it out, but this soldier had neither bible nor common prayer book: but pulling out a pack of cards, he spread them before him. He just looked at one card and then at another. The sergeant of the company saw him, and said: "Richard, put up the cards; this is no place for them."

"Never mind that," said Richard.

When the service was over, the constable took Richard before the mayor.

"Well," says the mayor, "what have you brought the soldier here for?"

"For playing cards in church."

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope."

"Very good. If not, I will punish you more than man was ever punished."

"I have been," said the soldier, "about six weeks on the march. I have neither bible nor common prayer-book. I have nothing but a pack of cards, and I'll satisfy your worship of the purity of my intentions." And, spreading the cards before the mayor, he began with the ace: "When I see the ace, it reminds me there is but one God. When I see the deuce, it reminds me of Father and Son. When I see the tray, it reminds me of the Father, Son and Holy Ghost. When I see the four spot, it reminds me of the four Evangelists that preached—Matthew, Mark, Luke and John. When I meet the five, it reminds me of the five wise virgins that trimmed their lamps; there were ten, but five were wise and five were foolish and were shut out. When I see the six, it reminds me that in six days the Lord made heaven and earth. When I see the seven, it reminds me that on the

seventh day He rested from the great work He had created, and hallowed it. When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz: Noah and his wife, with three sons and their wives. When I see the nine, it reminds me of the nine lepers that were cleansed by our Saviour—there were nine out of ten who never returned thanks. When I see the ten, it reminds me of the ten commandments which God handed down to Moses on tablets of stone. When I see the king, it reminds me of the King of Heaven, which is God Almighty. When I see the queen it reminds me of the Queen of Sheba, who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys' apparel, for King Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash. The girls washed to elbows and the boys to the wrist, so King Solomon told by that."

"Well," said the mayor, "you have given a good description of all the cards but one."

"What is that?"

"The knave," said the mayor.

"I will give you honor a description of that, too, if you will not be angry."

"I will not," said the mayor, "if you do not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know of is the constable that brought me here."

"I do not know," said the mayor, "if he is the greatest knave, but I know he is the greatest fool."

"When I count how many spots in a pack of cards I find three hundred and sixty-five, as many as there are days in a year. When I count the number of cards in a pack, I find there are fifty-two, the number of weeks in a year; and I find four suits, the number of weeks in a month. I find there are twelve picture cards in a pack, representing the number of months in a year;

and on counting the tricks, I find thirteen, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, almanac and common prayer book."

FORTUNE TELLING.

Cards have been used for ages and ages in connection with fortune telling, and to-day there are more cards printed and used than any other one thing. More packs by hundreds of thousands, than there are copies of the bible, which can only be accounted for by the fact that they were in existence and used thousands of years before bibles were created.

But speaking about bibles. If one will look deep enough into the cards, they will discover that the bible itself is written in harmony with the emblematic meaning of these wonderful pasteboard records of astronomical law.

PLAYING GAMES.

The cards furnish the most attractive and entertaining amusement of anything used for games, and many hours of pleasure, are passed over them in the various games designed for their use; but in order to interest people in the deeper meanings of these ancient wonders and give them something for amusement that will not only amuse, but cause them to test the occult and hidden meanings that are just beneath the surface, is the object of the new game.

CARD THE ZODIAC.

This game restores the pack of cards to its original place and home, the zodiac. It is arranged in such a way that in playing it one's mental and psychic development is something phenomenal. It strengthens the memory and intensifies the intuitive faculties, bringing the seventh sense thoroughly into action and use.

LUCK.

It is a well known fact that at certain times a person seems to play in luck, while at other times misfortune and loss apparently rules. Now when

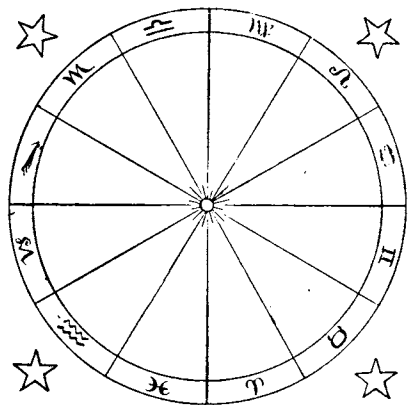
one is in luck, winnings are easy and a feeling of buoyancy and uplifting pervades the entire organism,

This new game shows more clearly a person's state or condition of luck at any time than any heretofore played with cards, or in fact played with any other figures or emblems, because of its arrangement in connection with the zodiac which is directly related to human beings, according to planetary law. This being clear, it is plain to be seen that as the same is entered into the luck of each is shown at the end of each game, and the cards they win are, in reality, emblems which reveal their fortunate period.

This makes the game a game of fortune also, and by following the card reading, instructions hereafter explained, a most interesting study, as well as a clear and marvelously correct fortune may be found in the cards secured by each.

NOTE:—Table covers, with the Zodiac worked in silk in various designs are for sale at the office of PLANETS AND PEOPLE, 169 Jackson St., and will be mailed to any address, on receipt of price. \$5.00 buys a very neat and serviceable one.

THE ZODIAC.



The Zodiac is divided into four quarters, and each quarter into three signs, making twelve signs or divisions in all. The first quarter is designated as the heart-quarter, and includes the three signs—Aries, Taurus and Gemini.

The second quarter is called the club

quarter, and includes the signs Cancer, Leo and Virgo.

The third quarter is the quarter of damonds and includes Libra, Scorpio and Sagittarius.

The fourth quarter is called the spade quarter, and is made up of Capricornus, Aquarius and Pisces, (pronounced Pisces.)

GAME WITH FOUR PLAYERS.

Let each player shuffle the cards, if they choose to, then each one cut the deck, draw a card in rotation; the first to draw turns up his card, and the suit shows which quarter of the Zodiac he should play in. If he draws a heart he sits opposite the heart quarter.

Should the next one draw a heart, also, he should draw again until the suit changes, when the next suit will show the quarter for him, and so on until each selects one of the quarters.

Now place the deck in the center and let the one in the first quarter cut, then the one in the second, then the third and fourth, each holding the cards. The highest card cut decides and wins the first deal.

TO DEAL THE CARDS.

First let the dealer shuffle the cards well, and pass them to the other quarters in rotation to be cut or not as each occupant may choose.

He then takes them and deals four cards to any sign in the Zodiac he chooses. He has the privilege of dealing promiscuously until he has dealt four cards to each sign. He should have just four cards left, and these should be dealt, as he feels impressed, one to each quarter, the same to remain in the possession of each and not played or used *except in case of a tie* at the end of the first lay-out.

As there are twelve tricks to be taken, should each get three, these tie cards may be played to show the winner over all, as will be explained in the count.

The card values are the same as in euchre, except that the values count from one or the ace as lowest, up to the King the highest and there are no Bowers

and no Joker. The game may be played single, that is each one for him or herself, which is the most desirable when Fortunes are to be told at the end of the game, or the Heart and Diamond quarter may play against the Club and Spade quarter. When hearts are trump, values of trump are from ace to the King.

FIRST PLAY.

The cards must be left faces down as dealt. The dealer leads by selecting any card he chooses to from his quarter. He must select blindly. He may draw from under or from the middle of one of the piles, in one of the signs. *This card* determines the trumps of the deal. The card thus drawn is played upon the center.

SECOND PLAY.

The one in the next quarter may select a pile from one of the signs in his or her quarter, look at them, select a card there from and play. The remainder of the pile thus lifted should be returned to their proper place in the Zodiac. The card played should be in suit, if suit is found in the pile selected. If not, a trump card may be played if the pile contains one. If neither suit or trump if found it is optional with the player which card to play.

THIRD PLAY.

The third picks up a pile also from his quarter and follows the rule of the second and, the fourth in like manner completes the play for the first trick. The one taking the trick will select blindly a card from his quarter and lead for the second play or trick, the others lifting a pile each time and selecting a card as before.

THE TRICKS AND THE COUNT.

One trick counts one.

Two tricks count two.

Three tricks count three.

And as three tricks fill a quarter, a point is added for the winning or gaining quarter, which is one.

Four trick in succession, because the cards secured are sufficient to fill a por-

tion of the second quarter, count double which equals eight.

Five tricks in succession equals ten.

Six tricks in succession equals twelve.

And as the cards will cover another quarter, another quarter count is added, equals one.

Seven tricks in succession equals fourteen.

Eight tricks in succession equals sixteen.

Nine tricks in succession equals eighteen.

And a point for the third quarter equals one.

Ten tricks in succession equals twenty.

Eleven tricks in succession equals twenty-two.

Twelve tricks in succession equals one hundred and forty-four.

The latter is called the squaring of the circle, and the number of points are made to correspond with the phenomenal result.

A GAME WITH TWO PLAYERS.

When two are playing, double the number of tricks are necessary to the count as given, or they may each play two cards; first the leader, then the opposite player, then the leader, and again the oppositer planer, the highest card or trump deciding the trick or winning. The latter method conforms the best to the Zodiac and to the rules of the game.

CONTINUATION.

The cards are passed to the next player, that is to the one in the next quarter to the first dealer, and the play is repeated, and so on until each player has dealt the cards.

A score card should be used to keep a record of the points gained by each, and should be made in the following manner.

The following shows the score card of a game in the order played. T. stand for trick, R. for run, and Qr. for quarter counts.

SCORE CARD.

FIRST HAND.

HEARTS.

1 T.—1

CLUBS.

3 T.—3

1 Qr.—1

DIAMONDS.

2 T.—2

SPADES.

1 T.—1

5 R.—10

SECOND HAND.

7 R.—14

1 T.—1

2 T.—2

2 T.—2

THIRD HAND.

1 T.—1

3 T.—3

1 T.—1

2 T.—2

1 T.—1

2 T.—2

2 T.—2

1 Qr.—1

FOURTH HAND.

6 T.—6

1 T.—1

2 T.—2

3 T.—3

2 Qr.—2

TOTAL, 27

15

7

15

When partners are chosen, the tricks of each may be placed together and counted in runs as one. End of game.

YOUR FORTUNE.

It is supposed that by the time one game is completed that the cards are thoroughly magnetized by the players, and that the final winnings should properly represent the fortunes of each, so as the tricks are taken in the last lead played, they should be piled face down as usual, one top of the other as received, and when the score card is figured up and the decision read. The one in the first quarter should turn his cards over first and be prepared to hear the wonderful tale which they unfold to him.

The cards should be read in the order they are found according to the following rules or meanings, coupled with the psychic sense of the reader. The cards are in reality aids only to the sense of intuition, the sixth sense, or sense of stating things without knowing them to be true.

MEANINGS OF THE CARD IN FORTUNES.

[To be continued.]

Culture of the Castor Oil Plant.

The manufacture of castor oil from the beans was formerly controlled by a few pressers and manufacturers in New York, St. Louis, Cincinnati and San Francisco. These manufacturers distributed the seeds to the farmers, with directions for culture, and made a contract to take the whole crop at a certain sum. The beans are raised on land where Indian corn thrives, and the crop is cultivated similarly to corn. The pods are harvested when they turn brown, and are shelled by the farmers. After being cleaned by a fanning mill they are sent to the manufacturers of the oil, who press them by heavy machinery, and clarify the oil before bottling it. The industry is a large one in this country, and thousands of persons are directly supported by it.—*New York Independent*.

Sic Itur Ad Astra.

By S. BIRCH GOURLLEY.

Ye must moor thy bark to every isle. Must touch every strand of man's habitation. Must come in contact with every class and condition of society. Must become enrapport with every element and strata of the inhabited world. Must feel as each feels; must see as each sees; must judge as from the standpoint of the lowliest or most exalted; must be to all people one of them that ye may benefit each with whom ye come in contact; must meet each upon his own level and build thereon for all mankind; the high and low, the rich and poor, the learned and unlearned, the good and bad, the refined and coarse, the master and slave, the angelic and beastly—no living, breathing thing, but ye must help to enlighten, to lift up, to heal. Such is thy mission, O son of man. Guard well thy footsteps. Keep thou a bridle upon thy tongue that it draws no invidious comparison; that it heep not greater burdens upon the struggling fragments of divinity. It is bad enough to live in the cess-pool without the slime being stirred by one who is above ground.

O, be careful, be watchful, be vigilant, to assist a weary hearted brother, even though erring he may be. But for the goodness of thy God, thou wouldst be like him. If thy God hast given thee light, blind not with thy light the eyes of him who is in darkness groping for light, but directing a ray from thy soul's effulgence, speed him a gentle "this way, brother."

If thy God hast given thee power, use it to help, not to discourage, thy fellow-man. If ye be given discernment of mind, use it not to belittle those of less favored growth. The violet is not at fault if it be rooted in the mire. The most beautiful flowers bloom where no mortal eye can behold their loveliness. Is their beauty the less because they are not in the gardens of the rich and powerful? Nay, verily, though their frag-

rance be born upon the desert air. Remember that the perfume of flowers oft neutralizes the miasma of the swamp or lagoon; but for their influence, would the baneful emanations be more deadly. Be thou like unto such flora, O son of man, and let the fragrance of thy god-illuminated soul destroy and neutralize the miasma of ignorance and consequent brutality about thee.

Be thou a beacon light pointing the way for the weary and storm tossed mariners to the peaceful harbor of thy soul's true anchorage. Calmly the lighthouse stands amid the breakers at its foot; so stand thou amid the breakers of sin and strife about thee, withholding not thy light from the poor fisherman's boat, nor failing to light the way to the ship of many tons burden. Thou wert given to light the way for those with whom thou comest in contact. Freely as ye receive, freely give.

Let fear be quite unknown to thy heart. Thou shalt pass through troublous times, but fear not. Thy heart must not falter nor thy spirit quail before aught thou meetest in thy way. Be strong, but be quiet, calm, self-possessed. Live not in the realm of sense, but in the realm of soul, of spirit, and thy God will lead thee where thou knowest not; but where it will be well with thee, and well with all among whom thou dwellest.

Like the spreading tree with outstretching arms to receive the nourishing sunbeams and falling rain, that its development may be increased as rapidly as its environments will allow; so send forth thee the arms of thy soul that the dews of grace and the sunbeams of Infinite love may nourish and raise thee above thy surroundings. Reach thee outward, upward and onward, O mortal tree. Grow ye sturdy as the oak, with heart of steel; yet pliable as the willow, bending before every breath of Omnipotence as it stirs into life thy outstretching branches of spiritual desire.

Like the fruit palm, give ye food to

all who rest beneath thy branches, tempering the beams that would scorch and wither the weak, into cool and refreshing shade; and like the fragrant blossoms give thee forth a sweet smelling aroma while ye delight the sense of sight with the multi-colored petals of thy spirit's bloom. So, O son of man, let thy head be reared among thy fellows, but only to bless and protect.

Let the cause of the oppressed be thy cause; the glad acclaim of the victor over self be thy rejoicing. Let the goal of thy wisdom be Omniscience; thy longing for a strength end in Omnipotence; the shrine of thy subtle influence, Omnipresent—all animate creation, thy brother; all inanimate receive benefit from thy existence. So will thou honor thy Creator, and fill thy allotted place in the universe of God.

Crabs and Earthquakes.

For some time previous to the day upon which the great earthquake of August, 1857, occurred, great swarms of crabs of an unknown variety were seen in the Bay of Payta, Chili. They all appeared to be greatly excited, and were literally climbing over each other in their efforts to escape the impending calamity. How they knew that the earthquake was collecting its strength to desolate the coast is more than man can say, but that they knew something unusual was about to happen there is no doubt whatever. That there were millions of them may be inferred from the report of Dr. Forbes, who says that "ten days after the earthquake the dead crabs were thrown upon the beach in a wall-line, three or four feet wide along the whole extent of the bay."—*St. Louis Republic*.

In Algeria there is a small river which has been transformed into ink. It is formed by the union of two rivulets, one of which is strongly impregnated with iron, while the other contains gallic acid. Letters have been written with the resultant mixture.

MONEY.

CONTINUING THE SUBJECT OF MONEY.

The question of debt, the national debt, comes up before us, which calls for the means of adjustment of our present conditions, to a new, honorable and just system of commercial procedure. It is easy to suggest new systems, new ways and means which may be utopian to a greater or lesser extent, but the means to the end desired is all important. With our own nation it is first necessary to observe the principles of the national constitution, viz: "This is a government of the people, by the people and *for the people*." For what people? For the people of this country. Not for the people of some other country which already has a government of its own, but for this, the people of these United States. Now it should be added that: This nation shall have a medium of exchange for all of the affairs of the nation, both public and private, and it shall be backed by the united resources of the nation, making every individual responsible for its redemption to the extent of his holdings over and above his personal needs. That is to say, every person having property he does not need shall accept said medium in exchange for said property on demand at a valuation fixed by supply and demand, and arbitration, and that it shall be illegal to make bond-mortgages with the bonds redeemable in anything but the national medium. This should be the starting point at the present stage of the nation's advancement. Now to adjust the old conditions to the new: Let the United States government retire all metal money, all government certificates, all national bank bills, in fact every kind of money now in use, and issue in place thereof a national currency, good for the exchange of every commodity, good for the revenues of the government, good for each and every exchange within the borders of the United States. Now let the government establish an international clearing house to facilitate exchange with foreign nations.

This should be in connection with the

customs department or under its control, as all importations must necessarily pass government inspection.

There is, as said before, plenty of gold in this country to meet the demands of exchange or to meet balances, and importers may hold in bond or otherwise for this purpose alone a sufficient amount to make good such differences.

But what about the government debt, the United States Bonds payable in gold?

The debt, less cash in treasury, is in the neighborhood of one billion dollars, and it is estimated that there is in this country six hundred millions of dollars in gold coin. Now if the government establishes a national currency and calls in all other forms of money, in other words, makes an exchange of honest money for the seeds of corruption in the form of money now in use, the treasury of the United States would be over-burdened with such products as gold, silver, nickel, etc., and it would be possible to utilize the gold in paying off the bonds as fast as they could be called in, or at a certain fixed amount per month or year, as may be possible to regulate and limit our medium of exchange. This gold would, of course, be returned to the people of this country so far as the bonds are held here, after which it could be exchanged for the national currency at its bullion market price. This latter proceeding would, in no way, interfere with the establishment of the national currency, but would be a means to that end, and at the same time would facilitate the redemption of present obligations now payable in gold, and also place the government upon a safe, sound, independent basis, and in a position to deal justly with its own, as well as with all other people of the earth.

It might be argued that, should the government call in all forms of money now in use, many might prefer to hold their gold; but who would care to hold gold when it would not be accepted for produce, clothing, etc? No one would care to stand the waste and possible loss in case of change in value, which it would be subject to on the issuing of a national

currency that could never fluctuate or change the fraction of a cent. For it could not change, because it would represent mathematical values instead of intrinsic worth. In case any preferred to hold their gold, they could do so, but it would be the product, gold, not recognized as money.

When we visit a foreign country it is necessary, on arrival there, to exchange our money for the medium in use in that country. Our money is not good to use there, except to exchange with the money sharks at a profit to them and a loss to us.

If we had a national currency, as herein suggested, we would do the very same thing when visiting a foreign land, and our currency thus exchanged would be returned in due time for use where it is designed to be used. Does any one imagine that a United States certificate redeemable in any and all products of this country, would be considered of less value than those now in use, some of which are backed only by a piece of silver worth only one-half its face or mathematical measurement?

A national currency could never be depreciated or changed in any particular whatsoever, simply because it represents units of measurement and is backed by a million times more real intrinsic values than are our present gold and silver certificates. It would represent intrinsic worth without possessing that quality itself, which is the first and necessary requisite in an honest medium of exchange.

Germany, France, Japan or any other country could have their medium, and in like manner deal with other nations; but whether they change from their present system or not, cuts no figure whatsoever with this government.

This government will never be a free government under any other system of exchange. She is to-day a subject under monarchical rule practically, and the head is the bank of England, which dictates the price of gold and manipulates the financial policy of this and most, if not all, other countries upon the globe. As

long as this continues, and it no doubt will continue until our people are wise enough to understand what money is, just so long the country will be in these terrible financial and distressing straits.

The question of small money needs a little attention in connection with the idea of a national currency. Dollars and half dollars can easily be made of paper, and quarters as well. Dimes, nickels and pennies may be made from nickel, copper, aluminum or other cheap metal, something having so little intrinsic value that the amount used could not be influenced by speculation in the crude product. They should, and would, of course, represent mathematical quantity, and the dimes and nickels could be of the same metal, different only in size, and as small as possible for convenience.

With the establishment of such a medium of exchange, we would at once feel the confidence we should feel in our own form of government, and the prosperity of the country would be the result of united effort to make this the strongest, best developed and most beautiful land upon the globe. We would not be watching to see what England, France and Germany were doing in the world of money and finance, for we would know that our money is beyond manipulation, contamination and fluctuation. The best times this country ever saw was when we had a currency backed by nothing but confidence and patriotism. And but for the sharks of finance, who are ever seeking the lion's share we would have gradually adjusted all of the affairs of the land to a national medium which was sanctioned and sustained by the people and the combined wealth of the country, and would, in harmony with the national constitution, have been a medium "of the people, by the people and for the people," pure, simple, just and perfect.

We should never look backward in matters of this kind, but seek the way the truth and the life that points toward the just methods of sustaining the affairs of the nation. Our present methods gradually lead nations into such a condi-

tion of debt and poverty, with interest-bearing paper sufficient to swamp a continent, and in the frantic efforts of the people to extricate themselves from the terrible ravages of rottenness, governmental and otherwise, contention arises which lead brother against brother in bloody conflict, resulting in the destruction of property, money, life and national power, after which a reconstruction of the government starts a new cycle in the affairs of men.

Revolution has ever been the means to re-adjustment under the grinding, depressing and slave-producing methods in connection with our money systems.

To speculate in the manipulations of a money system means, in time, a bloody revolution. The need of the hour is education along lines which lead toward the higher idea of government and Justice.

[To be continued.]

Salt this Down.

Salt will put out a fire in chimney.

Salt in the oven under baking tins will prevent their contents scorching on the bottom.

Salt and vinegar will remove stains from discolored teacups.

Salt and soda are excellent to apply to bee-stings and spider bites.

Salt thrown on soot fallen on the carpet will prevent a stain.

Salt put on freshly spilt ink on carpets or rugs will assist in removing the stain.

Salt in whitewash makes it stick.

Salt thrown on a low coal fire will revive it.

Salt used in sweeping carpets will keep out moths.

According to the researches of Sir John Herschel and Pouillet, the actual emission of solar light and heat correspond to the consumption of six tons of coal per hour on every square yard of the sun's surface.

Some folks are so fond of trouble that they can't enjoy honey for thinking of what would have happened if the bee had stung 'em.

Astral Flights.

The word Astral signifies a condition resembling the brilliancy and beauty of the light of stars, and when applied to human or other kinds of life, it is meant to convey the idea or meaning of the forms of disembodied life; that is, individual egos, or entities, apart from the the grosser material form. The word applies as well to the incarnate life, and in this sense it denotes the inner sphere of consciousness and the chief actuating principle in all animate being.

The word, "Flights," used in connection with this word Astral, has reference to that peculiar attribute of being by which a person consciously takes temporary leave of the grosser elements of the flesh, and with the finer astral part journeys hither, and you, as fancy may direct, retaining consciously details of such events as are of sufficient interest to make a lasting impression on the inner film, or astral counterpart of the brain.

Very few people, indeed, are so constituted that they can consciously take these journeys or flights. We often hear a person remark that he or she can just close the eyes and in an instant are out and away to another planet, where wonderful things are transpiring; but usually such trips are fruitless so far as giving any details, or, in a general way, stating anything tangible relative thereto. *This is not going out in the astral.* It is generally a peep into one's own inner sphere, where records of events long since experienced by the person's own ego are dimly brought to the surface.

Many people are able to do this, and more people are confused and bewildered in occult studies, because of the mistaken idea that said experiences are a projection of the astral from the body, and that the things found or seen pertain to other worlds than ours.

A mediumistic person may be operated upon by a master, and the astral sent; that is, directed to a certain place

for the purpose of obtaining knowledge of some kind; but in such cases the medium will not be conscious of the details of the trip. It requires a particular *ray* to make the astral and material relations reciprocal in the transmission of knowledge.

A TRIP TO MARS.

Most all of the astral trips are made within the immediate earthly sphere. One may go out and follow consciously some familiar route, or he may take a journey over the water and drop in among those brothers of the cross who pass much of their time in the astral light; but when it comes to taking a plunge into outer space and making a B line for some star, the direction of which is unknown to the soul of the air, it cannot be done except under special guidance of those who are adepts in the art. To be able to do this, is the final goal of those who patiently pass the trials and temptations of the flesh, and attain unto mastership over the house of clay. This is "overcoming the world."

We will state, briefly, what it means for a person in the flesh to pass out and traverse the immense distance of over one hundred and twenty-five millions of miles, and enter the atmosphere of another world, meet and mingle with the living beings of said world, and take notes of the events that transpire, also of the surrounding scenery.

One evening in 1895 we were awakened from a sound sleep by something, we knew not what. We got up at once and stepped out into the main part of the house to learn, if possible, the cause of the alarm. Everything was as silent as death. Not a sound could be heard; but presently one in the shade approached, and in that peculiar and mystic way, invited us to take a trip.

We looked at the clock and noted the time, 1:55 a. m. We accepted the invitation and at once prepared for the journey. We were not long in getting ready, during which time some very interesting personal experiences were

passed through, not necessary to mention here. As soon as the flesh had been left behind, we learned that this was an important occasion, the trip planned being no less than a flight to the little red planet Mars, not far away, but in our own solar circle.

We were not alone, but had company, and, strange to say, our escorts were three of the gentler sex.

Time, being a measurement of the revolving earth, played but a very small part as we started out and away from its mile-posts and markings. It is needless to state that we reached our destination in perfect safety, and that we were introduced to the scenes of that mysterious wanderer which has puzzled the brain of scientist and astronomer for many, many years.

We were ushered into the building and given seats, and, although the entire surroundings were very different from anything we had previously seen, we felt the same about it that we would in visiting Russia, China or some other foreign land. The programme of the evening seemed to be ready to begin with, so the excitement of the occasion kept us from paying close attention to furnishings.

Very soon a number of people came in and we were introduced for the first time since this incarnation began, to the real people of the planet Mars.

DESCRIPTION.

As every one wishes to know how the Martian people look, we will describe them. They are quite dark-skinned, medium height, averaging about the size of the Japanese of our own earth. In fact, they resemble the Japs more than any other of our people, both in size and color, but they are not nearly so good looking. We can't say that we admire their looks, nor their ways, even, although they are very far advanced in astral development, it being a common custom for those in the flesh to visit and exchange views with those in the astral. Their spirit-

ual communion is more tangible, clear, distinct and practical than ours.

Their manner of dress is peculiar, and would be considered by our people as very slovenly, but we must say that they dress quite comfortably. They shake hands in the same way familiar to all people, that is to say, with the same familiar friendship grip, but when spoken to by one from the earth, they just stare at you, and read the mind, study the gestures and seemingly understand what you mean. The occasion in question was a concert, and we were there to listen to and witness such an event as given upon that mystical old planet.

We soon heard music, and presently the singers approached, the vibrations being entirely different from anything heard upon the earth. The pitch seemed to be one or two octaves higher than we were accustomed to, and there was a peculiar shrillness, the result, probably, of the high pitch, yet the notes were clear and distinct and extremely fascinating. They seemed to raise one right up, that is, tighten the tension of the entire being, intensifying every faculty.

Some parts rendered were strangely weird and very powerful in producing changes in the circulation, which opened up a new sphere to our consciousness, in which may be found a panacea for physical and mental depressions among suffering humanity.

We listened to a portion of the program, when our interest in the surroundings led us to a window opening out on the street, and it was there that we made observations of the open scenery of the place.

Just opposite, on the other corner, was a building about the height of one of our four-story blocks, but the color was of mud red, and instead of being brick, it seemed to be made of manufactured stone or blocks, something on the terra cotta order, the various designs being molded, although they may have been cut in the stone or substance composing

the structure. We could not gain any knowledge as to just how the work was done, as no one was then present we could converse with.

Not far away, and down a little incline, was a waterway, very narrow and apparently unimportant, and in this canal were several boats or barges. They seemed to be freight-boats, but they, too, were very narrow and quite small, yet there was the appearance of some apparatus for propelling them. About the center of one of these boats, nearest to us, was a half-sphere shaped arrangement, and near it some pipes apparently for whistles, vents, etc. It did not appear to be a steam arrangement, and from our point of observation we could conceive of nothing but a water-gas motor, which we believe was the means of obtaining power.

Our attention was next called to the open country beyond the boats, and far in the distance was a long, white ridge, which proved to be a mountain chain covered with snow. Between us and this ridge was an open plane or valley, dark and reddish in appearance, which made a striking contrast with the pure white caps of the mountains.

THE CANALS OF MARS.

The latter observation recalled at once the many theories of the astronomers of earth, concerning the surface condition of the planet Mars, so we looked again and studied over the situation. We have no hesitancy in stating that we believe the telescopes of earth actually define these streaks of mud-red and pure white, as we then beheld them, and that the supposed great canals are the dark, red planes, which constitutes the tillable portion of the planet. When one comes to visit that planet and observe the conditions of life and commerce there, he sees at once that there is no occasion for any such canals as our astronomers have depicted. They have no use for any such stupendous water-ways as would reflect to earth their outlines. Canals they have—we saw them; but no such

ditches as people have been led to believe in.

Mr. Percival Lowell should enter the circle and pass the seven degrees of sensation and perception, and enter the realm of nerve, where power is generated and then visit the object of his love and devotion, and learn the secret of its hidden light.

Having given these scenes all the attention our limited time would admit of, we turned and listened to the singers, and soon it was time to retrace our way back to the place of our birth and dormant bodies. Immediately on entering the body we arose, stepped into the other room and noted the time. It was 3:20 a. m. Just one hour and twenty-five minutes from the time of starting.

"Seek ye first the kingdom"—and all else will be added, and no realm ever visited by souls, mortal or immortal, shall be denied thee.

PHINDUSEEKLE.

The corpse plant is the name of a remarkable carnivorous specimen that grows in the colony of Natal. Its principal feature is a bell-shaped throat opening into a hollow stem. It is almost black, covered with a thick glutinous secretion, while its odor is very offensive. This attracts carrion-feeding birds to it, and once they alight on it they are lost. Their claws become entangled in the secretion, the bell-shaped mouth folds up, and they are literally swallowed.

Mosaic floors, laid with small pieces of different colored stones in regular patterns, were known to the Egyptians 2300 B. C. In Babylon floors of this kind dated from 1100 B. C. They were common in the Athenian and Roman houses.

Dry bread is much easier of digestion than fresh. It is estimated by physiologists that over ten per cent of dry bread undergoes salivary digestion while being masticated, while of fresh bread less than 2 per cent is thus changed.

Not Dead.

CORAL ALMEDIA THOMAS.

And when they told me, with sad eyes, tear dimmed,
That Death, the solemn messenger, had come
And set his stony seal upon thy brow,
Consigning thee to silence;
And that, where once a heart pulsed life
A form inanimates was left instead,
I wept in vain self-pity and despair.
Thinking that thou wert dead.

But when I stood beside thee, looking down
Upon the form that late thy soul had borne;
Upon the hands which thou wert wont to use,
Now deathly in their whiteness;
And on the eyes through which thy soul had
gazed,
And realized that I had been misled,
I ceased to weep and mourn disconsolate,
Knowing thou wert not dead.

Knowing thy soul had winged its airy flight
From scenes terrestrial, to the higher life;
Had laid aside its cold mortality
For that which is eternal;
Knowing the form before me, prone and pale,
Was but the habitation of thy birth,
Through which thy soul must needs express it-
self,
In its sojourn on earth.

It did not matter that I saw thee go
From out my presence, clad in mourning robes;
Nor that thy face was pallid, and thy voice
Hushed in a dreaded stillness;
Nor that men bore thee reverentially,
With heads uncovered, and with silent tread
Across the threshold, in the open air,
I knew thou wert not dead.

And when the solemn service, dust to dust,
Was ended o'er thy mortal resting place,
And the dumb earth fell on thy coffin lid,
I neither wept nor shuddered.
It was not thou that thus they laid away,
An earthly form within an earthly bed;
Thy soul had found its resurrection morn,
I knew thou wert not dead!

The greatest depth, writes Professor Seeley, in his "Story of the Earth," at which earthquakes are known to originate, is about thirty miles. It has been calculated that a heat sufficient to melt granite might occur at about the same depth.

The funeral of a workingman in Japan costs 83 cents—unless the family wishes to have it especially fine, when it may cost as much as \$1.25. The price of a coffin is 20 cents, and the rate for cremation is from 40 to 75 cents. Refreshments figure up from 11 to 25 cents.



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F. E. ORMSBY, - EDITOR AND PROPRIETOR.

PLANETS AND PEOPLE is a monthly publication devoted to Education in the Occult Branches of Learning.

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Editorial.

As we have requested that short original articles be sent us, bearing upon the work of our magazine, we wish to state that such articles must be scientific if devoted to science, and if allegorical, mystical or romantic, they must conform to those special lines, and not be mixed and confusing to the reader. We have received some articles already, which were of such a conglomerate nature that to publish them, meant a thousand and one questions for us to answer, in order to set people right on the ideas thus presented. Some magazines and papers are open to anything and everything that comes, no matter whether there is any truth, or even any sense in the matter presented or not. We have a very different mission, hence, cannot afford to follow in the ruts of others. Our work is entirely original, and we are presenting that which the world must recognize, and we are not catering to

the whims and theories of any person, or class of writers. We are always pleased to receive a good, sensible article or poem, especially if it is original, with one of our subscribers, for we want to encourage the readers of this magazine in writing sound good sensible matter for publication. It must be in the line with the basic truths, that abideth forever, to make it worthy a place in the columns of PLANETS AND PEOPLE. Now do not let this discourage you in sending in your productions, for we are willing to assist, if necessary, in making any changes that may be desirable in articles sent us. So send them in just the same.

The answer to enigmas will be given once each quarter, or every three months. The answers to January, February and March will be published in the April number, and so on through the year. We do this, that plenty of time may be given for their solution, as they lead one into deep and scientific fields of research and study.

A few errors appear in the January number, which we regret. We trust we shall be able to avoid them in the future by giving the matter our personal attention. In trusting the proof-reading of such matter as is presented in this magazine, we have to take some chances on others knowing the terms used, many of which they are not familiar with, hence, a wrong letter may change the word and meaning of a whole paragraph. A word left out now and then does less harm than the extra or wrong words and letters. Thick as the reading may appear, the object is to convey information concerning the great, grand and beautiful truths of nature.

We are beginning to experience the effect of the magnetic forces under which the new year started. We stated that owing to the aspects of Mercury and Venus, peaceable times would be brought about by concessions on both sides, and the United States and Great

Britain have made the first great deal in this direction by the signing of a treaty of arbitration. This is significant, and bodes good and prosperous times in the near future.

It was our intention at first to have the portraits of four of our liberal ministers upon the front cover of this issue; but owing to the fact that only two of the four written to for photos responded, the matter was allowed to run along until it was too late to write to others. We found this a very good test of the dimensions of those solicited in the matter. We were well aware of the fact that it takes a very large, broad and comprehensive mind to respond to such a request from a magazine of this far-reaching nature, so we addressed only those whom we thought large enough to meet us in this work.

We found two, at once, who responded fearlessly and without question, and we are pleased to delineate the characters of such as these.

Those who failed to respond are evidently on the way to the mecca of liberty; but lacking in those deeper and diviner attributes which should prompt them in answering communications written in their behalf.

We have many communications praising up the first number of *PLANETS AND PEOPLE*, and we thank most heartily those good, responsive souls, who so much appreciate the hard, laborous and exhausting labors we have to perform in connection with its publication. Of such is the kingdom of our heaven, right here and now.

Our premium work is still somewhat behind; but we hope, by the time of another issue, to be able to announce that all premiums have been sent up to date. We wish to state now, however, that the premium horoscope, being in the shape of a study with personal application, is, in reality, a combination which enables each recipient to gain many valuable lessons in the science of

the stars. Several persons have taken them and made a deep study of the diagrams and explanations, and the more they look into them, the more wonderful they seem; dealing, as they do, with the principles of the laws of life in an instructive and educational way. We trust all will make a deep study of them.

Books of a scientific or philosophical nature, especially works pertaining to the occult sciences, will be given a special review introducing them to a sale, when sent direct to the editor of this magazine.

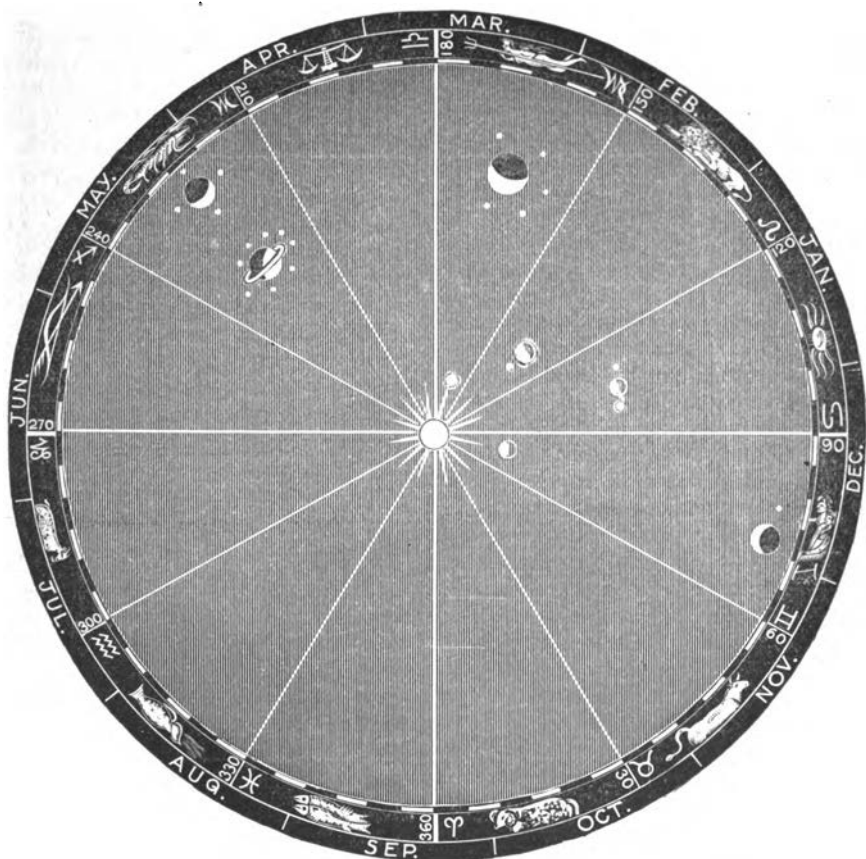
Since human nature is imperfect, and passion feelings often precede the reason, it is well for young people, especially, to learn that it is possible for them to take a fatal step in the direction of marriage.

Victor Hugo said, "the foolishness of lovers is the wisdom of God;" which may be true if rightly interpreted. The wisdom of God is the unbridled law of nature, the wisdom of man is the recognition of the powers of being, in which he sees the possibilities of becoming a creative factor in God's universe; hence, the fact that he may, with a little wisdom, choose between good and evil. In other words, he may "seek and find" the most harmonious and peaceful state possible for him to enjoy.

The question of marriage has been a puzzle to each and every generation for many ages.

In 1665, Hon. Robert Boyle wrote: "I have observed so few happy matches, and so many unfortunate ones, and have so rarely seen men love their wives at the rate they did while they were their mistresses, that I wonder not that legislators thought it necessary to make marriage indissoluble to make them lasting. I cannot fitly compare marriage than to a lottery; for in both, he that ventures may succeed and may miss; if he draws a prize, he hath a rich return for his venture; but in both lotteries there is a pretty store of blanks for every prize."

★ ★ ★
 ★ ★ ADVANCE ★ ★
 ★ ★ WEEKLY ★ ★
 ★ ★ STAR REPORT ★ ★
 — AND —
 ★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR FEBRUARY 1st, 1897.

Astronomical Changes and Weather Forecast for February.

February 2	Mercury is in Libra.
" 10	Mercury " Scorpio.
" 21	Mercury " Sagittarius.
" 9	Venus " Cancer.
" 28	Venus " Leo.
" 26	Mars " Leo.

New Moon,	February 1.
First quarter,	" 9.
Full Moon,	" 17.
Last quarter,	" 23.

Atmospheric.

The first few days of February show considerable agitation, which will, no doubt, bring on a stormy time, with a reaction about the 3d. The 9th and 10th stormy again and high winds to follow. This will probably continue for several days until about the 21st, when sudden changes will predominate for several more days. The month, as a whole, will be quite blustering, with snow and sudden changes to sleet and rain. The elements certainly must be wrought up under the exciting movements of the planets, as shown.

The one-sided phenomena of our solar circle, which started the last week in January is still with us, and the month starts in with the powerful quadratic effect of Saturn and Uranus, coupled with the extreme position and aspect of the moon.

This is indicative of extreme action upon the heart, which will result in palpitation and many heart failures, leaving death in its path. Those afflicted with heart difficulties should avoid excitement and undue strain during the first week of this month, and avoid as best they can the evil strain which must, necessarily, be experienced.

The one-sided zodiacal phenomena is favorable for being in the upper, instead of the lower half of the circle, especially with the earth in the quarter of knowledge, as the intelligence of man predominates in the affairs of the world, and

adjustments of differences will be much easier than if the opposite condition prevailed.

The planet of war is in a disturbing position, and will, no doubt, cause much alarm, and in some parts many new conflicts. We are comparatively safe.

The taking of life in high places is one of the things to look forward to, as the severity of the times will cause the collapse of many lives whose positions and associations place them in jeopardy.

The first week of February we should have our throats well protected and kept clear and clean on the inside, as considerable irritation at this point is shown.

Business.

The business situation is not the best, but we see nothing in the way of a gradual improvement. Foreign trade should be fairly good this week, and this one indication means some advancement in home trade. We cannot look for any decided change for the better until the season is on for active operations all round. In speculative lines sharp changes come by Tuesday under very conflicting signs; so much so that details are found only with much labor and close calculations.

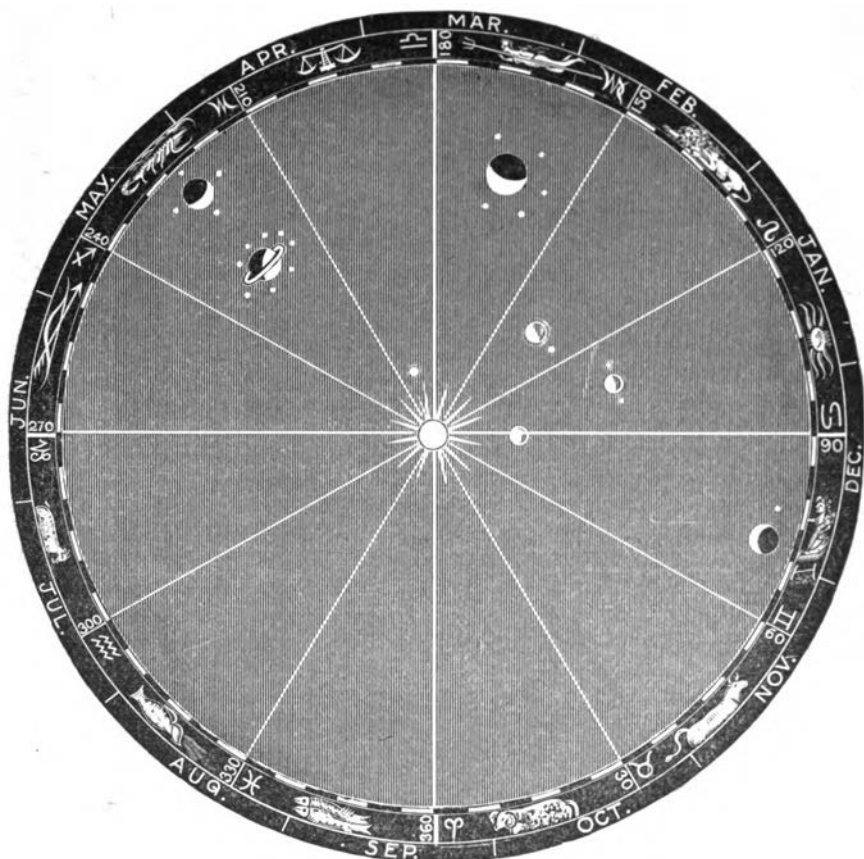
Children.

The little people of this time will grow to be very strong characters, gifted in music and spiritual development. They will be warblers of considerable power. They will also be well suited to the religious fields of labor. Ministers, teachers, lecturers and life insurance men and women will about cover the lines.

Marriage.

This is not an evil time for matrimony, but one that bodes good, generally speaking, to those whom it may concern. We would suggest the first three days of the week as the most desirable, however. Marriages of this date should be extremely spiritual, and in this particular way bless those who join in this mysterious manner.

The indications for this week are shown on the first day of week to be under Saturn and Uranus; but as Venus enters Cancer on the 9th, and Mercury passes



HELIO-CENTRIC HOROSCOPE FOR FEBRUARY 8th, 1897.

into Scorpio on the 10th, a complete change of magnetism will be in force by Wednesday. The combination thus formed is not very good for the people, as their health will be in the balance and will need their attention. Throat difficulties, tonsillitis, catarrh and diphtheria, will have things their way with the careless and unkept ones, who know not the way to health and harmony. Heart difficulties will also prevail, therefore it is well to be on guard, lest a slight chill be allowed to develop into a severe illness.

Business.

In the world of trade, there are signs in the heavens of higher prices in wheat about Tuesday. The markets should be very active at this time.

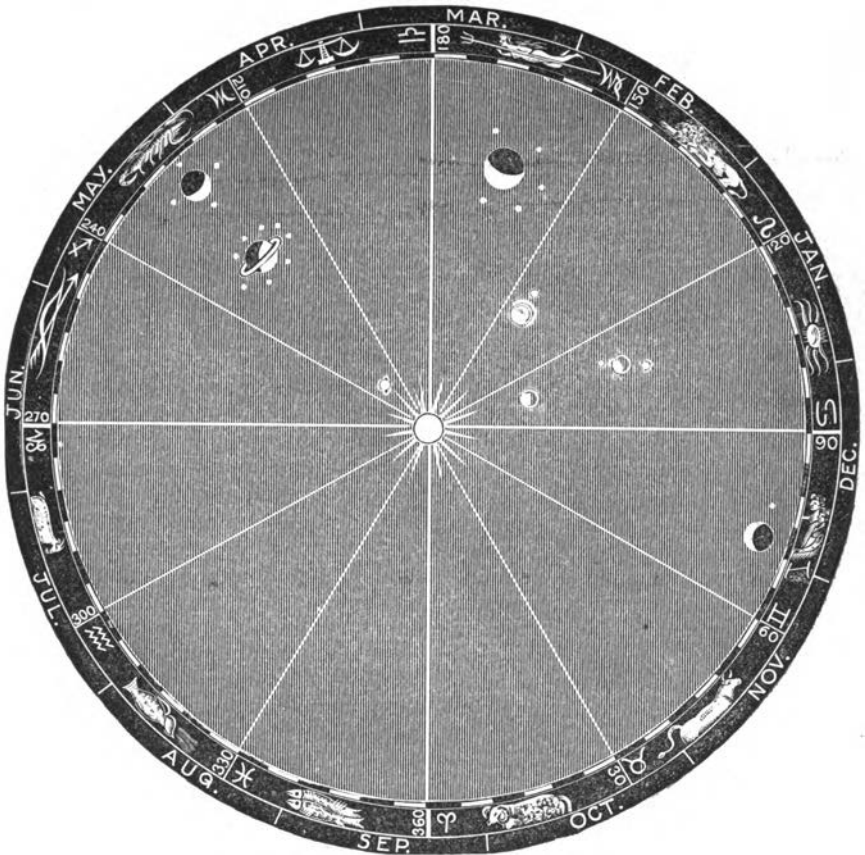
The improvements in commercial lines so long looked for are still veiled by the shades of the night, and we cannot report any important benefits to be derived from this manner of vibration.

Children.

The men and women yet to be, who make their start in life under this figure, will be extreme sensitives, with a very winning, persuasive way that will be pleasing to meet with, but they will not be very quiet or contented. This means advancement to them, however, so it will redound to the glory of him who "fashions all things."

Marriage.

It is needless to repeat what has been said for last week. It is not a favorable time.



HELIO-CENTRIC HOROSCOPE FOR FEBRUARY 15th, 1897.

Business.

Speculation will be affected quite considerable by this important change of planetary polarities, and one of those markets that is up one day and down the next will be seen in the busy marts of the stock exchanges.

The effect upon the general business of the land will be slight. No important action, except to stir up a big strike among the laboring classes, is shown by the figure.

Children.

Those born on Monday and Tuesday, especially on Tuesday, will be gifted with oratorical ability and will make good speakers. The balance of the week shows

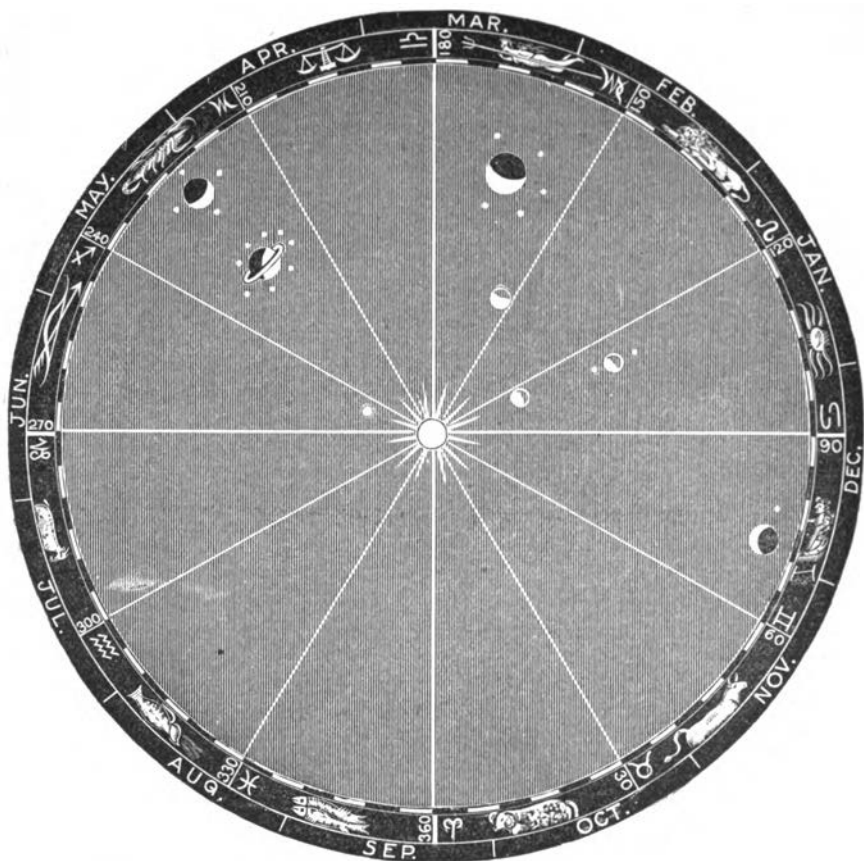
extremely nervous and sensitive natures with psychic and spiritual gifts very marked.

Marriage.

Get married Monday or Tuesday, or else wait until the wave is over.

We have, practically, the same conditions in force all this week that prevailed the latter half of last week, and the general remarks need no changing to fit the case.

Preparations are in progress for commencing work on the nine-million-dollar improvement on the Erie canal. The series of locks at Lockport will be supplanted by one huge lock, to be built of steel and operated by compressed air.



HELIO-CENTRIC HOROSCOPE FOR FEBRUARY 22d, 1897.

Washington's birthday comes under the zodiacal conditions of this Monday morning, and the earth is now in the sign Virgo. This latter movement, coupled with Mercury's change into Sagittarius marks an important epoch in the times, socially, politically and commercially. From the physiological standpoint, the conditions are very much more favorable to health and prosperity—the two essentials to happiness.

Business.

We are happy to announce that the wonders of the heavens now show signs of returning prosperity. Make a note of this. The trade of the world is affected by this combination, and important movements will soon be put on foot which mean much to the business world.

Let everyone muster up his courage and take hold anew, for now is the appointed time.

This is a great period for speculation, and a wide range market will be in force.

Children.

This is a commercial horoscope, and if they are boys they will be insurance men, speculators and writers, telegraphers and stenographers, and the girls will make tip-top stenographers and book-keepers, as well as good wives and mothers.

Marriage.

This is not the best combination to start under, but it might be worse. It is a sort of a money-affair combination, which have been altogether too prevalent in the past, as present events most clearly show.

Palmistry.

The subject of Palmistry has, for ages, been one of the chief occult studies, and like all other occult things, the way is open for theoretical speculation and divers opinions as to the significance of this line, that bump, plane or cross, and the sign or planet in the heavens relating thereto.

As we have repeatedly stated that the key to nature's secrets unlocks every mystery, and reveals the cause and effect of things, we give herewith

in corroboration of this statement, an object lesson which will at once appear to the sense and reason of every well informed mind on occult topics.

The accompanying diagram, illustrates the science of palmistry, and shows unmistakeably the relation the hand bears to the signs of the Zodiac and the planets of our solar system.

That it varies in many points from the accustomed theories and illustrations presented by writers on the subject, is not to be wondered at, when one stops to consider that up to the present time there have been no rational reasons given why certain planets have their relative points upon the hand, and,

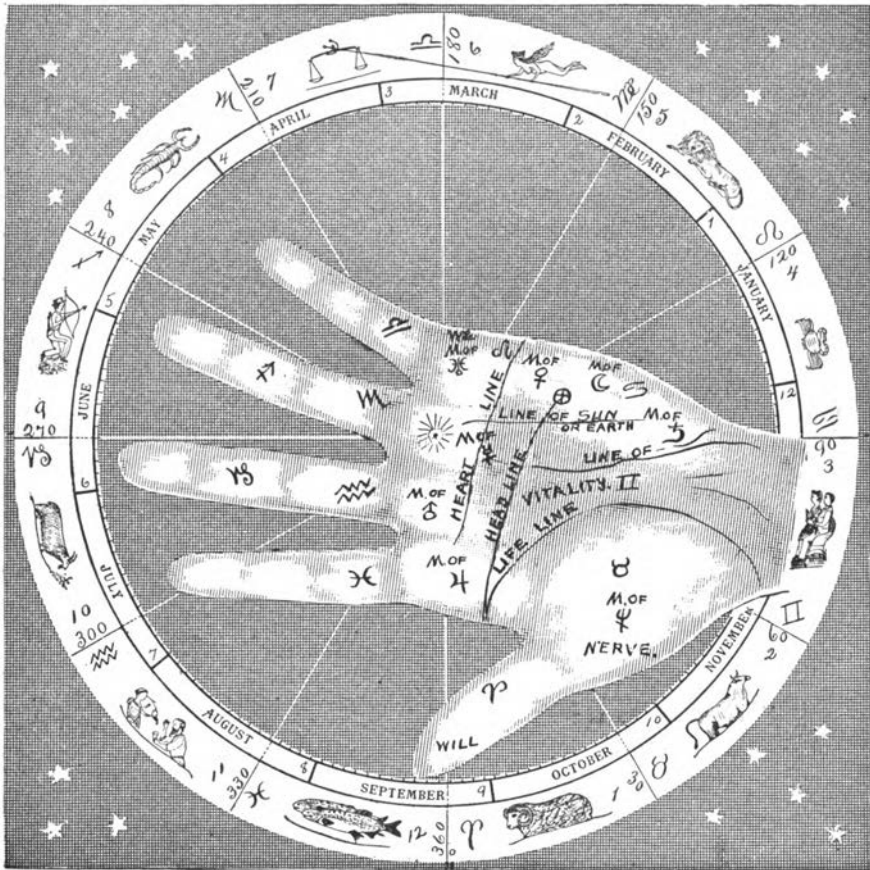


Diagram No. 1.

ZODIACAL PALMISTRY.

Copyright 1897, by F. E. ORMSBY.

besides, the fact that the planets Uranus and Neptune have never been considered or included in the system at all.

Every one knows that if the planets have a bearing upon the science of palmistry at all, each and every planet must play a part in the deal, hence, in order to have a strictly scientific basis for the varied manifestations found in the study, the first requisite is a knowledge of the law which governs the phenomena of creation.

The illustration, Diagram No. 1, is the first of a number to be presented in this magazine for the purpose of teaching the science of palmistry in accordance with the law. It is designed to show the true relation of the hand to the Zodiacal circle and divisions, as well as to give the points directly related to the planets.

The sign Gemini represents the shoulders, the arms and hands, being the sectional extensions and dependencies. Now, each separate division in the anatomy of man has an individuality of its own, therefore, it has a pole, a magnetic center, which co-ordinates with the sun, the magnetic center of our solar system. This pole, or center, is the first thing to be considered, and we find it located in the palm at the knuckle joint of the ring finger—the finger with which the ties of love are sealed. There is a peculiar vibration observable by the sensitive, at this point quite different from any found elsewhere upon the hand, which shows clearly that this point is the pole of the hand.

With the hand thus related to the sun and Zodiac, as shown, we find the location of the signs and planets to be mathematically correct in every detail.

Observe first, the sign Aries, which includes the principal portion of the thumb and the mount of Jupiter. Jupiter being the planet of power, of life and strength, having its perihelion or strongest magnetic power in the sign Aries, and Aries being the first sign, the positive sign, the lines of the Head,

Heart and Life, all begin at this point Aries and mount of Jupiter.

The heart line runs from the head sign to the sign Leo, the sign of the heart. The Head line runs to the sign Cancer, where the earth has its head or beginning. The Life line runs from the point Aries where the first breath enters the body, to the sign Gemini, where it lodges in the lungs, and gives life and animation to the body. The Sun-line, which may also be called the earth-line, extends from the sun-center toward the wrist, while the line of Saturn starts at the mount of Saturn and extends toward the second finger.

The signs of the Zodiac are shown by the divisions thereof, and may easily be traced very closely.

We now come to the mounts which must be as we have placed them, otherwise they would not correspond to the law.

The mount of Jupiter, as stated, comes in the sign Aries, the mount of Mars in Pisces, the mount of Mercury close to the sun, in the sign Gemini, Venus in Leo, Saturn in Cancer, Uranus in Virgo, while the planet Neptune rules the thumb. The moon is also in Cancer.

How beautiful the will is shown to co-ordinate with the positive sign of the will so often referred to in occult astronomy, and the sign of nerve, also the important characteristic of the planet Neptune and Taurus. Vitality results from the power to in-breathe and out-pore the life essences, and it is shown in the center of the hand under the sign Gemini, the sign of the in-breathing function.

The planets have a direct bearing; in fact, they are the producers of the various differentiations in human hands, as well as all other paws, and their positions and aspects at birth are clearly stamped therein; but we will close this lesson and give the reader an opportunity to adjust the principles presented before proceeding with the details of the science.

[To be continued.]

Horoscopical.



MRS. ADELAIDE ELDRED.

Delineation.

We find our subject was born in the sign Taurus, the sign of energy, strength and nerve force. It being 9 a. m. the sign Aquarius, which was rising in the east at the time, shows the natural tendency toward the pouring of water, the water of life, that the nation may be healed. This, to some extent, is being carried out in her life work, as she is a psychometrist, and is ever pouring oil upon the troubles of people. We find her ruling planet is Mercury, which gives her considerable vitality, although it is impaired by the fiery planet Mars and the extremely opposite Neptune, which counteract the potency of the active magnet. Mercury gives keen perception, a quick, active mind, a free speech. The planet Jupiter, just over the line in Sagittarius is still quite forcefully related to the sign of birth, which

gives love of the grand and beautiful, and adds power to the accomplishment of things undertaken.

Mars is really the second star in the horoscope, and his position gives extreme individuality and forcefulness to the character. She is an orderly, systematic and particular person. She has ways of her own and needs no guardian. This is the result, chiefly, of the planet Mars. Neptune, third in power, gives our subject a broad and liberal mind, with a strong desire to reach out, to travel, and meet with the world. This condition shows capacity in that direction and is one of the chief signs of the figure.

Saturn and Uranus play but a small part in the life of Mrs. E., although their aspects give force to the individual strength already mentioned.



HOROSCOPE, WITH LIGHTS AND SHADES.

MRS. ELDRED,

Nov. 8th, 1840, 9 A. M.

We now come to the important planet of the figure, as it has to do with the gift of psychometry entirely, in this case. The mental quadrate holds no other power, hence, a free, easy and harmonious spiritual sight and sense is the result. The uncontaminated vibration of so even and harmonious planet as Venus, is one of the desirable and important signs for spiritual or psychic gifts. This our subject has in all of its favorable qualities.

It is not often that we find so favorable a horoscope for psychometric gifts.

We will suggest here, that the present year is favorable to her work, and that the year 1900 bunches several planets in a way to affect the physical organism, and cause some depression, which, owing to Mercury's recuperative quality and force should not cause any serious distress. 1902 is a year to look forward, to for business and successes generally, if the planets continue to follow in their straight courses unmolested, which they no doubt will.

Two Noted Characters.

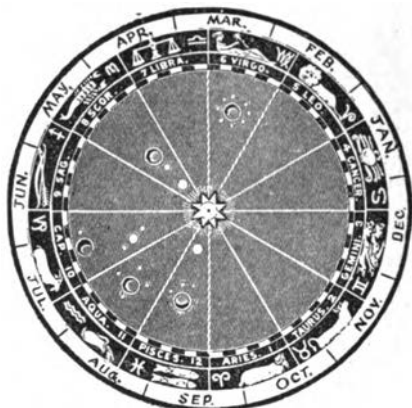
The following delineations belong to the parties whose portraits appear on the front cover of this number. They are designed to give a lesson in connection with this grand science of the heavens, and the subjects, both belonging to the religious world, furnish excellent examples for research in higher spheres. They have been preaching, and leading the thoughts of man to the higher and holier relations of things, and exemplifying in word and deed the possibilities of advancement and growth for the human race, under the broader and grander system of liberty and fraternity. They both belong to the liberal branch of Christianity and are considered the leading representatives in their lines in the West, if not in these United States. And if in the United States, of course the entire world.

DR. H. W. THOMAS,

Was born on the 29th day of April, 1832, at about 10:30, in the evening.

We find he was born in the sign Scorpio, which gives him an extreme nature, ever planning for the future, sowing seeds that a harvest may result. It also shows one very active in the affairs of the world. As all students in this study will see, peculiar experiences and unusual happenings come to Scorpio people, and most of them are naturally speculators. Speculation in

theories may be carried on as well as in the products of labor or the soil, hence, the gratification of the natural tendency in matters of religion.



HOROSCOPE.

The sign Scorpio is the sign of creative action, and gives one desires in that direction, that more may be accomplished to-morrow than has been attempted to-day. It is the great promoter of expression. All nature springs into expression at the season of our subjects birth, therefore, he is like unto the powers that universally give expression and beauty at this time.

We now turn to the actuating magnets which have a direct influence upon this sign Scorpio, or place of birth, and we find the planet Mercury to be the Ruling Star in the life of Mr. Thomas. As this planet is potent with vital power, and is considered the most active, intellectual prompter, it shows extreme and keen mental and spiritual perception. It also gives high circulation, quick pulse and physical activity. Executive ability is also one of the attributes of the planet Mercury.

In the same quadrature, sign Aquarius we locate the occult planet Uranus, which, in company with Mercury, gives a very intense nervous strain or tension to the physical organism of our subject. It is this Mercury-Uranus vibration that keeps him thin and of the wiry type.

Flesh does not belong to him in any

great quantity. He is of the extremely nervous temperament, sensitive to the least vibration.

Uranus is the planet of liberation. It ever leads people towards the heights, and opens the way to the inner spheres of being, yet, the planet Mercury, which holds one strictly to this mundane plane, the material plane, is the stronger of the two and must produce an undecided state of mind. First, that there is but the material side of life and being; second, that there is continuity and immortality. We say these two extremes in thought are shown in the figure of birth, and must be the experience and state of mind of our subject.

The planets Mars and Neptune, one very slow, the other very systematic, are polarized to the brain, and by reflection govern the speech, which means a slow, careful, deliberate and forceful delivery. They also show rashness in expression, vehemence and power, radical and patriotic manners. The planet Mars is the representative of politics and Neptune pertains to national affairs. Venus, Jupiter and Saturn act upon the receptives, which means that little will come to him; that his money will be given up freely and his business transactions, if he has any, will redound to the profit and benefit of the other fellow.

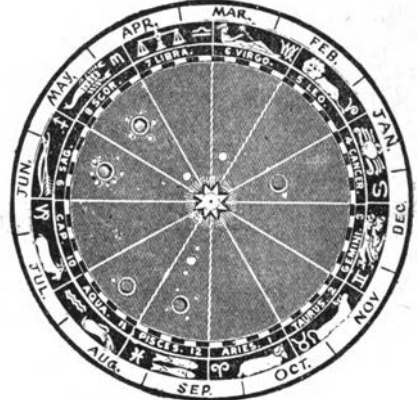
The vibrations of the two most intense magnets of our system, acting alone in the quadrate of birth, give such a potency to the emanations, that things material are dissipated in the auras of being. The personal magnetism is such that it does not attract material wealth, nor even substance suited to the building up of the flesh.

The moon is in the light and makes more brilliant the thought, reasoning and judgment.

The extreme vitality is much impaired by the transit of Saturn at the present time; but by July next this will be over, and a change of feeling will come into the life and thought.

Nervous ailments alone cause the physical depressions which are experienced by him. By carefully avoiding drugs and such foods and condiments as act directly upon the nerves, Mr. Thomas may live to pass the Uranian cycle of 84 years, for great are his recuperative forces.

REV. A. L. CANFIELD,
Born January 12th, 1840, 5 P. M.



HOROSCOPE.

We find Mr. Canfield belongs to the sign Cancer, which gives an extremely positive mind—a mind that will have its own way. The sign denotes leadership in thought. Students will observe that the earth begins its solar cycle in this sign, hence, the head or beginning of things relative thereto. Mr. Canfield, coming under this cycle beginning, will act in cyclic lines through life. He will end up the old lines and begin new ones, causing periodical changes to be brought about in his worldly affairs, also his spiritual requirements. The earth being at its nearest point in relation to the sun on January 1st, the most intensely positive magnetic relation is then expressed, and the date of our subject coming so close to this beginning—in fact in the same sign—gives him that intellectual strength and positiveness we have mentioned.

This sign Cancer is the first in the universal quarter of wisdom; but, being in the first or mental sign of the quarter, extreme intellectual attributes predom-

inate. This sign shows considerable agitation and some dissatisfaction running through the brain. It is not easy to please and satisfy his ever active and dominant mind.

We find the planet Venus, the magnet of love and harmony, to be his ruling star, and while it bodes no great happiness, especially in his immediate sphere, it is a desirable planet to lead in one's horoscope when the quadrate of birth is void of potent centers. It is this secondary quality or ruling of Venus that brings people to him, and, in a measure, holds them within the working circle. He will always have friends, and, through them and the father's favor, he will be free from the annoyances of financial worry. Although his speech is free from disturbing elements, he is not gifted as an orator, hence must depend upon his Venus element to hold and interest his flock. Independence being his leading trait, he is admired for it, as it tends to lead one in advance of the march of progress instead of at the rear. This attracts the liberal minded, and it is thus that our subject's power is felt and appreciated.

Extremely good health seems to have blessed Mr. Canfield, for we find no contending forces, except, perhaps, a slight heart difficulty, and also a slight weakness of the lungs—nothing to cause any fear, for the natural powers are quite well balanced and the physical side of life is well vibrated by the heavenly hosts.

Next to Venus, Saturn and Neptune play the most important parts in the life of our subject. Saturn's influence is largely upon the family relations, while Neptune relates to the conscience, especially in connection with Saturn. Neptune gives dignity, as well as coldness, in matters pertaining to things near by, while it lends an attractive quality or power to the more distant relations. Mercury and Jupiter, in the quarter of wealth, give influence and power with people of that kind, hence the associations and connections, gen-

erally, of Mr. Canfield, will be with the more wealthy and prosperous people. They will like him, and he will be comfortable with them. He, however, may not be able to amass a fortune by his own efforts.

Neptune and Saturn will mark important changes in the life of Mr. Canfield before the year is over, which, as usual, will prepare him for one of those ever recurring new cycles. Mars and Uranus are the last of the magnets, and, being in conjunction and in the quadrate of Venus and Saturn, the aspects are significant for strength; hence the forceful, influential personality found in Mr. Canfield. The years 1898 and 1899 are fraught with prosperity and social distinction, and they mean much to the life of our subject.

The Story My Grandfather Told.

My grandfather used often to tell the story of the school professor, who, being desirous his pupils should understand punctuation correctly, taught them to read in the following peculiar manner:

"When you come to a comma," said he, "pause long enough to say 'push;' at a semicolon, 'push, push;' at a colon, 'push, push, push;' and at a period, 'push, push, push, push.'"

This lesson, having been thoroughly learned, the school was especially instructed upon the expected visit of the school Superintendent, to be sure, when reading, to say the "push" beneath the breath so as not to be heard. One scholar, however, was absent when these instructions were given, so knowing nothing about them when called upon to read a selection from the Scripture before the Superintendent, did so in the very laughable manner as follows:

"And Moses said unto Aaron, (push) say unto the children of Israel (push, push) and thus shalt thou say unto them (push, push, push)."

The consternation of the Superintendent, and of the Professor, as well, may readily be imagined.

CORAL ALMEDIA THOMAS.

Health Dept.

How to Keep Well.

The human organism is a much easier composition to manipulate and change than most people are aware of. Its anatomical construction is such that each and every cell is capable of being accelerated in motion, or retarded in action, as may be desired at any time.

When a person is in a depressed state there is a lack of circulation, a retardation of the cellular expansion. In short, a suppression of the in-breathing and out-poring expression which natural, healthy conditions demand.

To restore harmony to each and every part of the body it is necessary to vibrate, intensify and expand each and every cell, and this being easy to accomplish when one proceeds properly, there is no reason why the majority of people should not pass their lives in a comparatively healthy condition.

The chief cause of the clogged, dormant and congested states so prevalent everywhere, is the result of over-fed stomachs. People eat more than it is possible to digest properly and pass out through the regular channels, the surplus food causing a feverous action to be set up, and in the contention thus wrought, the congestion is extended to the uttermost parts of the system, the weak sections catching the main portion of the pollution, because those parts lack the vibratory activity necessary to the throwing off of the same through the pores of the flesh and skin.

Now, with these facts before us, what must the universal panacea for the ills of the flesh be? Must it be some chemical composition to take into the stomach for the purpose of creating more power in that function? Must it be some fluid extract that will pass into the circulation and agitate the ducts, veins and arteries? Must it be

something more in the shape of deleterious substances taken into the system, which exhaust the energies of being in throwing out again, or is the secret way a simple and comprehensive one? These are the questions to be considered in connection with the health.

TRY THIS.

The accompanying diagram illustrates a simple *sweat bath*, which may be made to serve the purpose of

A plain sweat for slight colds.

A plain steam sweat for cleanliness.

A vapor-bath, with sulphur, salt, herb, or chemical accompaniment, to suit the pleasure of the bather.

THE PRINCIPLE.

It will be observed that it consists in an ordinary chair, wood-bottom, with the back extended up just above the head, by means of wire or other extension, which serves to hold the inclosure in place. The cover may be made from common, unbleached sheeting, just large enough to give plenty of room for one person to sit under. It should be about two yard long or high, and contain four widths of yard-wide muslin, gathered tight at the top or cut in shape to sew up tight, so no heat can escape out of the top. In fact, it should be entirely closed all around, and at the top. The under arrangement is for the purpose of holding in place the heating and steaming apparatus, which is nothing more or less than two tin dishes. One sitting on wires run across the lower rounds for alcohol, the other resting on similar wires across the upper rounds for water, sulphur, herbs, etc. The dish for the alcohol should be an ordinary pressed tin drinking cup, $3\frac{1}{2}$ inches across. The size is important, as the right amount of flame, from the burning of the alcohol will come only from a dish of this size and shape, which makes it "not too hot or not too cold, but just right, so we are told," and we also know from many experiments with different size dishes, some of said experiments giving us rather of a warm sensation and a lively chase.

The quantity of alcohol for each sitting should be just $\frac{1}{2}$ inch deep in the cup, no more or no less for good results, and the sitting should continue within the inclosure without breathing any cold air until the fire ceases.

The upper dish may be an ordinary wash basin, and should contain one quart of water, which should be boiling-hot at the start.

Herbs, such as smart-weeds, sweet-elder, burdock, etc., as well as barks of various kinds, flax seed, etc., may be placed in the basin of water, when it is desirable to use them. This will give a steam infusion, which will be taken into the system through the lungs, in its finest, purest and most effective state.

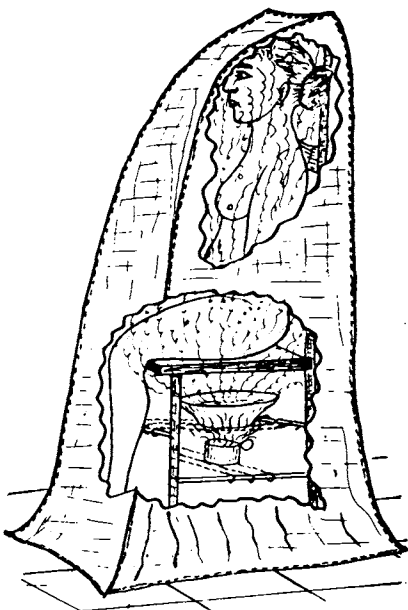
SENSITIVES.

There are some people who are not strong enough to remain in this position through the entire time at first without getting relief from the heat. Such as cannot endure it, may gather the needed strength by bending the head forward down to the knees, where the air is much cooler, and in case it be necessary, the cover may be raised slightly at the bottom for a fresh breath. The time being very short, it is better to endure the heat to the end, as it greatly intensifies the mental power to do so.

NEXT PROCEEDING.

After the fire goes out, and just as soon as it goes out, while the heat is at its highest, step out from under the covering and plunge into a bath-tub of cold water, at about 40 degrees temperature. The temperature is not important so long as the water is cold. The object is to set up a terrific reaction in the flesh and pores of the system.

Remain in the cold water just a minute only, or until well cooled off, and then return to the sweater, with a new run of alcohol, and repeat the operation three times, taking a good, thorough rinse in the cold water at the last. Rub down with a coarse towel, and take a good exercise in the air before putting on the clothing.



If in a position to bask in the sunshine before dressing, it is very desirable in connection with this proceeding.

WHAT IT DOES.

This proceeding means to the system and circulation, that you have filled it full of the finest, cleanest and most penetrating vapors, and caused them to pass through the congested parts, opening up each and every pore, expanding and vibifying every cell and renewing the life action of every molecule of your organism; at the same time throwing off a large amount of deleterious matter and removing many obnoxious odors.

The exercise afterwards brings everything to the normal equilibrium and leaves one in a natural, and much more healthy and easy harmonious condition than before.

There are very few ailments that cannot be benefited, and in most instances entirely driven out of the system and cured by this simple proceeding.

It is desirable, in most cases, to take a hot drink of some kind, five or ten minutes before entering the bath, as it will facilitate the sweating. Every known

disease, as said before, may be thrown out of the system by this proceeding, and consumption, catarrh, rheumatism, and cancer even can be cured by following the matter up at certain times, according to the magnetic stamp of each, and the planetary changes that come and go in each human life.

Of course it is not proper to take such extreme treatment at times when the magnetic forces of one's organism are at low ebb, for to do so and continue the operation under such spells would so weaken the powers that it would be hard to regain the strength necessary to health.

There are good and bad periods for each and everyone in matters of every nature, and the same rule or law applies in treating a severe case by this method.

Ordinary colds and nervous attacks may be treated any time by this sweating process with wonderfully beneficial results, and every family should have one of these simple arrangements.

LADIES.

Ladies, especially, ever seeking the means of beautifying their complexions, need look no farther, for the secret to beauty is in this cleansing, steaming and purifying scheme. The action and reaction produced by the sudden changes from heat to cold, and vice versa, sets up a perfect glow in the face, the cheeks just blooming with a rosy and charming hue.

For a proper period and definite time in the treatment of severe cases, a personal diagnosis is necessary, which must be made according to the magnetic law from date of birth.

The power to heal the nation is in knowledge of processes. Let there be light, that the souls of men may shine in this house of clay with greater luster.

Leading electricians claim that the new vacuum tube light will be three times as brilliant as the present light, and its cost only one-third as much.

Marriage.

Written for PLANETS AND PEOPLE.

Wedded by Stars.

Wedded by Stars, what a queer way to spark—
In this age of progression must all toe the mark?
Must we hang all our hopes on the horn of the moon?

All the little stars, then be fed with a spoon?
Be married by Jupiter, Neptune and Venus
So there's no little crosses betwixt and between us?

With Mercury smiling and the Moon laughing, too,

What a heavenly match, The Planets should brew,

To bless all the People in their love caresses;
And take from each home all evil distresses.

Avoiding the troubles of Saturn and Mars,
So in the home life there'll never be jars,
Excepting those used in canning the fruits.
Or from dust brooms in fanning the suits—
With the sun shine, moon-shine and the stars shining, too,

All in the full union just blessing us two.
So the Lord of the house is not ruled by the lady,

Or the wealth of the soul on trifles degraded.
Where hearts are entwined with the wealth of the whole.

So each will delight to rule their own Soul;
Mind their own business in what they should do,
Not molesting the other in the good they may choose—

But death to the science, and the Editors cause
If he makes a miss—take in the match making laws.

THE "KING OF POETS."

We have on record several parties who are seeking life partners, and in due time there should be some suitable co-ordinations. Some very desirable people are interested in this department of our work, and the prospect of this department being made an important feature in connection with the other branches is very promising. We were not aware of the fact that so many are looking for suitable mates, and it is pleasing to see so many turning to the divine law of nature for the solution of the problem of marriage.

The Oracle.

QUESTION: When one is physically so sensitive that they feel the planetary vibration every time a strong aspect is made, good or bad, as well as the movement of any planet to another sign, still are not troubled by the vibrations of those they meet, further than to feel their condition, how may they become positive enough to get out of that condition and still maintain a pure diet and live a spiritual life?

L. W. V.

ANSWER: Some are sensitive to planetary changes as mentioned, because of extremely powerful planetary conditions at birth; the strength thus given being the protection against another person's magnetism, whose planetary forces are less. We understand that the question is: How to become positive enough so that the planetary changes will not disturb one.

Planetary vibrations *can* not be set aside. We can only adjust ourselves harmoniously to them by obeying certain rules at the time of approaching aspects or sign transits. Briefly, we may suggest a few of the rules governing this relationship.

The approaching aspect of any planet means an intensifying action of one element upon or with another. The changing of a planet or of several planets from one sign to another, means a chemical change from one section of the anatomy to another.

Now, if Jupiter is coming into aspect with the earth or is changing signs with the earth, a Jupiter character would feel very keenly the effect, and to adjust himself to the change it would be necessary to take such exercise as would thoroughly arouse and vibrate the section corresponding to the change. The positive action of the mind and body will set up the circulation necessary to meet the universal increase, and the adjustment is perfect and harmony results. Mercury's approach would mean that a change of thought, requiring extra strain upon the brain, alternated by very lively exercise, (not muscular) giving free circulation, like running, for example, which also makes one more positive. Some may imagine that, sitting quiet and concentrating the thought is the only kind of positiveness that gives one power over material things, but a healthy circulation of all the elements of the body is one of the main essentials in these matters.

The diet does not need to be changed to any great extent to bring about favorable results. Although to proceed strictly in accordance with nature's divine plan would be to make all things connected with life, play a part under conscious direction.

Q. Why is it well to wear colors ruled by the three planets strongest physically? Green, red, light and dark (Mercury, Mars and Jupiter) rule physiologically strongest with me, all of which harmonize well with me, and I find a piece of light red flannel worn over my solar plexus gives relief from nervous-producing planetary vibrations.

L. W. V.

A. For the same reason that you would, by exercise, render your atoms so they may polarize, or re-polarize to new conditions, the flannel which, being wool and animal, and also colored to the vibration of the spectra of your chief magnets, aids in producing the chemicalization of the system.

Q. As every person is magnetic and electric, but one of the two elements predominates, so also do the planets of our solar system vibrate with magnetic and electric forces, which element predominates in the respective planets?

As the first seven planets from the sun, vibrate the seven creative principles, and vibrate to the seven colors, does not Neptune and the earth's moon vibrate a creative principle and color?

MRS. W. R. J.

A. The habit has been formed of calling people electric and magnetic, but one word really covers the subject. All people are magnetic, but the quality and nature of the magnetism varies very much in different persons. The reason, of course, is because of the differences in magnetic relations at birth.

A Uranus person is called electric, while a Jupiter person is called magnetic. The difference is in the different sizes, densities and qualities, of each planet. We receive the vibrations of the combined forces operative in and about each planet, said combination of forces producing the magnetic quality of each. Venus is called magnetic, at the same time Mercury gives more forceful qualities to the personal magnetism of people than Venus, yet the planet would be called electric if there could be any distinction of this kind. The second question contains an affirmation concerning the principle of seven, which does not apply as stated. The seven creative principles are not locked in the planets as named, but the principal of seven is a scale in nature even where a solar system contains a hundred planets.

All the planets, moons and the sun play a part in the phenomenal expressions within our circle under the scale of the seven principles in nature. The colors of the planets, even, do not show spectroscopically all of the seven rays in regular order. Neptune and Venus are both blue, while Jupiter and Mars are both red.

Colors are different rates of vibration, hence, may be produced, all of them, from one substance, when through forceful manipulation it is changed from one condition or stage to another.

Q. Is it possible for the spirit, the ego, to make a false connection on entering the material body? Can it, through a mistake, be drawn by the wrong magnetism into a material form which is lower than it should have, and, consequently, be out of harmony, and be unable to control the material through its earthly existence?

I doubt if I make my meaning clear. The inner, finer nature is so difficult to grasp. It is like catching up the foam of the sea, the very handling of it destroys it.

V. M. B.

A. Where souls incarnate they merge into the physical according to their astral development, said astral development being the result of intellectual attainment through previous incarnations. Some are on a plane where there is no *knowledge* of laws and force operative in such expressions, hence they are drawn into physical life unconscious of results. They have no fore-knowledge. They are blind followers of ignorance, superstition and appetite or physical desire.

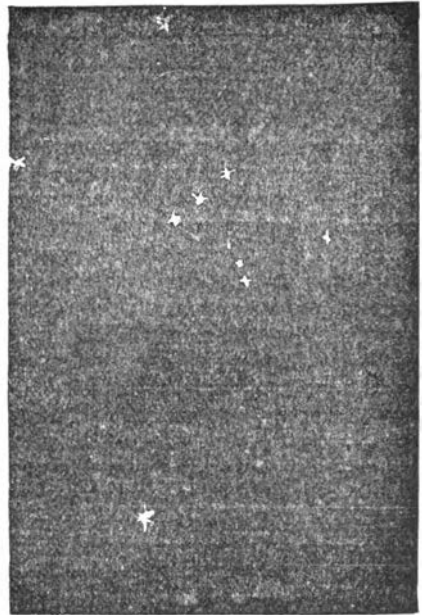
There are others who have knowledge as well as social connections which enable them to guide as well as to be guided in these plunges into matter. Some of these latter ones are souls with very high development, but they seek greater things to conquer and are willing to suffer the torments of the flesh in order to add luster to the inner ego. They know that only through trial and apparent suffering, *experience*, that it is possible to advance, so in coming into material life, they seek from the multitudinous conditions to be found at any period in nature's whirligig, such as will give the greatest advantages to the soul.

They can only incarnate at the time of conception so they make the magnetic connection under the planetary law of the time. They cannot make the law, place the planets nor change nature's plan, but they may, with knowledge of the law, select such natural advantages as come and go in the onward revolution of the earth and other powers. This is fine work for those who have to return, and as the knowledge must be gained here in the

flesh and the memory of it sustained by repeated lessons in each incarnation, or occasionally at least, it is important that we learn the law while we are here, and if need be, prepare for the future coming under such conditions as we think would suit us better than the ones we now enjoy, or otherwise.

Now to the question proper: There is no mistake. The ego decides to take hold, and if they do not know the nature of the conditions at the time, they simply take chances on the result. This seems at times to be a mistake, but it is many times a conscious attempt to test the powers of being that greater knowledge and power may come to the inner consciousness.

So if we are having severe experiences it is well to note that we are growing powerful within and that, in reality, *all is well*.



CONSTELLATION ORION.

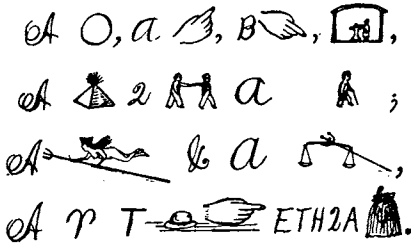
QUESTION: I inclose illustration of a certain group of stars which appear nightly about 7:30, in the south-eastern portion of the heavens. I cannot find the name of it on the star maps. I have seen, and would like to know what it is called.

ANSWER: The above illustration was made from the water-color sent us, and is a very correct representation of the constellation Orion, a beautiful group of stars just south of the zodiacal belt.

Puzzles.

Rebus, No. 2.

CHAPTER II.



Zodiacal Enigma No. 5.

Five of a kind, (not three or two pairs, but five) met one evening at the Incarnations Restaurant, where one feels like he were several people at the same time. Up, down and sideways, and where ere he looks he sees himself as a half dozen others might see him. I was at this miraculous resort, where many and varied reflections are cast, that the thought came; suppose we wasn't! Then what? As we are, why are we? Being we know we are, where were we? Being we know we were and are, where will we? That is to say; where will we be when we are no more, what we were, are, and hope to be. These are very grave????

As we were delving into these problems and trying to find the end of the beginning, and the beginning of the end.

The subject turned to Theosophical propositions, and the law of Karma had its turn, under the mental hammer. As said before, there were five in the party, and we sat forming a five-pointed star. We have five senses, you know, five times our senses, equals twenty-five. But these sense faculties of which we write are our physical senses. Of course we were eating for the purpose of meeting the physical wants, yet the sixth

and even. the seventh occult sense was not idle, for on referring to PLANETS AND PEOPLE for January, '97, we found a peculiar illustration of a building—a college building to be erected for the dissemination of occult knowledge.

The figures denoting its dimensions were odd and peculiar also, but strangely fascinating.

One of the party asked the question: What part does the No. 7 play in connection with this plan, anyhow? Having bewildered the higher sense by the feast of the occasion, the replies to the question were somewhat cloudy. In the midst of the greatest themes, people are often dull and stupid because of an undue amount of cumbersome and unnecessary rubbish which they lug around with seeming pleasure and satisfaction.

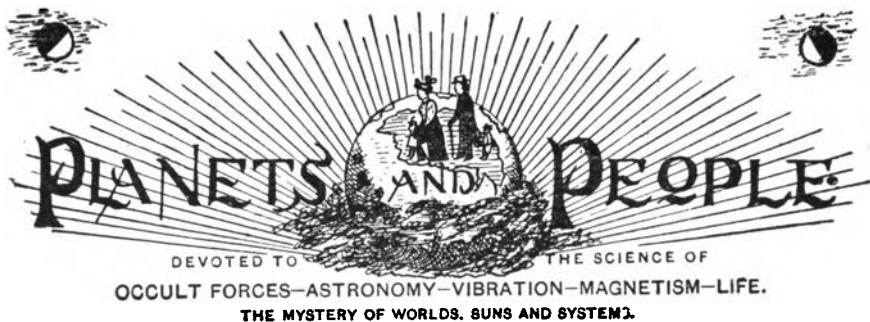
But the questioner insisted on receiving an answer to his query.

It being the fifth day of the week, of the season for such ceremonial as the five fitly suggested, the voice of the silence alone gave answer.

The five soon parted, winding their respective ways homeward. One traveled west by north, then east by south, but kept the keys in his pocket.

Another strode by the light of the moon, where e'er fancy led him, but No. 3 could not decide upon a route until the other had left him alone. The other two passed around the square and were lost sight of. No. 3 stood a moment longer, lost in thought. He thought of the real and then the symbolical. The relation of the present, joyous meeting with friends, to the reason for such greetings. He soon boarded an elevated train, while the moon shone down directly overhead. He realized the hour was late, for he was alone, and as he looked at his watch, the seventh sense was backed by the enclosure of one-twelfth of the position of time.

QUESTION: On what day, of what year did this meeting occur, and what was the time of boarding the elevated train?



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VOL. III.

CHICAGO, MARCH, 1897.

No. 3

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PURITY OF SPEECH.

This point is one of the most important which the seeker at the West Gate is asked to consider. It is a question of deepest significance and when once understood the initiate has carved out a beautiful and useful pillar for his temple. Many centuries ago, the adept St. James told us some grand truths concerning the tongue, its unruly proclivities and necessity of pure speaking. Here is what he said:

"If any man offend not in word, the same is a perfect man, able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members that

it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you: let him show out of a good conversation his works with meekness of wisdom."

This passage will be found in the third chapter of James, and we submit it to your serious considerations.

It is a most valuable epitome of the whole Logos mystery, and as it is more thoroughly read and thought upon, you will see new truths and beauties.

It would appear from careful consideration of the matter, that if we eliminated all the foolish, unnecessary talk from our conversation, that there would be long periods of silence with most of us, but this is the end which we seek. While we rattle on about a thousand and one unimportant matters, we are

plunging the higher self deeper and deeper into forgetfulness, and raising barriers between ourselves and the bright Unseen. The soul has little chance to work for the birth and redemption of the Adam, while the brain is occupied with the foolishness of the world and its countless subjects of gossip. Let us halt and "hold our tongues," as the apt saying has it. Let us create a need for thought transference and this much abused science will be speedily comprehended. But there is no call for thought transference while the tongue is so competent to cry out the latest news and proclaim volumes of ideas which are of no account whatever to the growth into the real!

In one of our West Gate lessons we spoke as follows:

"Regarding the second principle, those who have followed our previous writing will the more readily understand what purity of speech means to us, both as individuals and as a brotherhood. At first consideration the student fails to see its great importance, and only from extended and well-directed effort can he grasp its full meaning. But upon this point turns nearly every phase of the true regeneration theory. Other matters which various teachers lay great stress upon, sink into insignificance and uselessness until this one has been well considered. Upon the correct understanding of the alphabet depends the child's ability to comprehensively convey his thoughts, and if his teacher gives him a treatise upon rhetoric before the foundation is well laid, his advancement will be very slow and imperfect. Purity of speech is comprehensible to us all. It is a basis upon which we can work in safety and with perfect understanding. It develops the will as nothing else with which we have had to deal is capable of doing. It is an ever present opportunity, while other methods advanced as aids in development of will, are of infrequent occurrence, and not always available to

all classes of individuals in their multifarious environment. Conquest in the speech brings future victories right to the door, and aids you to clearly perceive the 'Path.'

"We hope that all will speedily get at the real spirit of this question. Purity of speech will lead you by natural and easy steps to further conquest, and still higher planes; but master this problem first if you would approach the next step with that confidence which proficiency in preceding experiences always imparts. There are many and divers attractive methods for rushing through the preliminaries, and attaining to the ultimate by one brilliant leap, but alas! where is the successful one who has passed these desperate measures and emerged into the true light? Far better to learn the alphabet first, and thus build the foundation deep and sure, upon which may safely rest the structure of Perfect Manhood."

There are people who have been deep in occult study and thought for years, and yet have become conscious of few real beneficial attainments. They are at a loss to understand this, and perhaps a wise application of these suggestions may aid to solve the problem. We have talked and written upon this subject very frequently, but we find that emphatic repetitions are necessary in order that good resolutions may not waver nor the mind become careless and inactive upon that point.

You wonder that you do not possess spiritual gifts. You are surprised that your intuitions, perceptions, impressions and other so called spiritual phases are not more thoroughly developed, yet you pass unnoticed this primal step in the line of esoteric culture which lies within your control; trying vainly to rise upon wings before you can barely walk erect! Yes, the art of right use of the speech is entirely within your voluntary control, and you should outwork its many important secrets if you would lay the foundation for greater will-power and

consequent control of the higher physical and mental attributes, organs and functions. This lack of self-control in speaking is often very apparent in spiritual organizations as well as in individuals. Societies, the aims of which are the highest, often allow argument and bickering until it is a wonder that the faintest semblance of true cohesion exists. With so noticeable an absence of the underlying current and support of all true growth, namely, love, all right to Divine favor or protection is surrendered. Love cannot remain where cutting words are heard; nor can harmony be maintained upon the same plane with criticism.

First.—Speak gently. However deep and unjust the injury done you, watch lest you throw bitterness or irritability into your tones.

Secondly.—Cease all criticism. Do you realize what that means? If you do not, you can become well informed in the matter by one week's faithful practice in this direction.

Thirdly.—Preserve silence nor say as little as possible when found fault with. If you are unjustly censured, how can you better answer than by absolute silence? Can you champion truth? Can you add anything to truth? On the other hand, if the censure is merited, silence or assent is again the most potent weapon. When you are accused or censured it is well to make a careful inner search and examination to the end of finding the cause of the accusation; then perhaps you will also discover the remedy.

Fourthly.—Agree with thine adversary quickly; and all are adversaries that declare in argumentative style that "so and so is thus and thus." Allow them to have it as they please. What is error to you is truth to them, and *vice versa*. Error deceives itself by its own tossing reflection on the restless waves of anger, criticism, doubt, etc., while truth, in its great unmoved simplicity, is silent, unchangeable and peaceful. After a little whirlwind of

this sort of one-sided discussion your soul will emerge the brighter and stronger for its non-resistance.

Resist not evil, may be illustrated by the eagle who faces the northeast squall and fruitlessly beats his wings, and exhausts his very life in vain effort to forge ahead, and when the brief storm is past he is in no condition to resume the journey. How much wiser to have sought a resting place on the sheltered cliffs below, thus reserving his force to pursue the flight when the clouds should have broken and the blue sky of heaven again smiled on him!

Sometimes we find ourselves (much against our own choosing) in the midst of heated discussions of two or more friends, and it frequently occurs that we are expected to champion one side or the other. It is, however, far wiser to maintain strict silence than to abet foolish, unmeaning argument such as we often witness. One always feels depleted after participating in a war of words—mentally, physically and spiritually depleted.

We recall a meeting of occult students where we chanced to be present, and we saw a most forcible illustration of the point in question. It was a discussion of spiritual subjects, and although we gave way at each argumentative crisis, yet the effect remained with us for a long time. In our private opinion, it was worse than no meeting at all. One nice point was shown, however, in the matter of testing the powers of self-control of certain pure souls present, and of their ability to be still and patient under the fire of criticism which the unbalanced mind threw out. It gave us convincing proof of the sublimity of pure, simple adherence to truth, over the flickering, unstable theories behind the manifestations of such thoughts as we there heard. Let us think of this even more sincerely, and try and get at the true significance. But let us not lose sight of one great fact, namely, whatever the utterance, and from whatever unbalanced source

it may come, still it is truth to the one who gives it expression, although it may not be so to us. We should feel that we have made inestimable progress when we can listen to misstatements, and hear our truth maligned, yet be possessed of strength of soul sufficient to refrain from extended opposition.

We should never seek each other's companionship for purpose of argument. We should desire growth and true communion. We cannot enjoy the benefits of either of these if we allow willfulness to enter it. If we would come into the presence of Divinity we must cut loose from dogmas and pet theories. When an extravagant assertion is made by a brother or sister, we should say and do nothing to urge them on to still further extremes. With our riper years of attainment we should ignore things of this kind just as far forth as possible, and quickly forgive those who cannot feel the truth as we feel it, always maintaining a wise and consistent silence. We know, within, when a truth is expressed, and we should never try to satisfy the idle curiosity of an opponent when he demands that we put in words just what we feel. It cannot be done. We cannot, by rule and measure, make plain to the uninitiated the subtle truths which only the divine inmate can understand, and every attempt which we make in this direction weakens the whole spiritual structure.

It is a most destructive practice to seek to malign, or in any way criticise a person, even though he (in our opinion) is abusing his privileges or position and imposing upon the ignorant and unthinking populace. If we speak of evil at all, let us go to the root of the matter; but concerning the manifestation, the person, the weak vessel through which it comes to our notice, let us be silent. That has nothing to do with our work. We should keep our eyes single to the object before us—the only real issue worthy of consideration, namely, to attain the perfect

life by constant faithfulness to present duty, and to seek full control and knowledge of our three-fold natures.

Be not discouraged with frequent failure to exemplify that which the higher self-hood tells you is right; on the other hand do not be content with partial success. Ever keep in mind the Master's command, "Be ye perfect;" building anew upon each defeat; continually and persistently applying our grand principles to the daily life. Let us have perfect harmony in our associations. It is not necessary that there should ever again be a critical or inharmonious sentence uttered. Be vigilant, determined and unconditional surrender of the lower self, and its future service in worthy lines, is assured. If, from the intervention of external agencies, inharmony attempts to enter your domain of peace, consider it an excellent opportunity for silence. Thus you will one day reach a height where discord and strife will no longer torture the ear nor depress the soul.—CHARLES H. MACKAY, in *Self-Knowledge*.

Sir David Solomon testified before an English Parliamentary commission recently, that low flash-point petroleum would be an excellent agent for propelling motor cars.

At Redditch, England, twenty thousand people make more than ten million needles a year, and they are made and exported so cheaply, that England has practically no rival hindering a monopoly of the business.

One of the fields in which, of late, aluminum has made most noticeable progress, is its use for sign letters, its non-corrosive nature enabling it to stand the weather equal to real gilding, which is much more costly. They can be readily attached to glass, marble or brick, and their faculty of retaining a luster makes them especially serviceable at night.

THE BREATHING FAD.

Phillus was one of those enquiring sort of fellows, always looking into new theories, schemes and systems, and never getting perfect satisfaction out of any of them. He had a morbid appetite for everything that was going, no matter what it was, and he was never quite so happy as when he was "absorbing," as he called it, something which the ordinary mind would scorn to notice. He had studied all known philosophies, and read every conceivable book he could get his hands on, until it seemed there was nothing left, when he heard of a lecturer who was way ahead of any other that the town had ever had an experience with. He rushed about from place to place to find out about it. He did not take time to eat until he found the lecturer and had the entire program committed to memory. He never questioned anything that he heard, as to whether it was reasonable and sensible or otherwise, but accepted it at once and incorporated it, so to speak, into his very being. He feasted upon the theories and hallucinations of others, without even the desire to gain any real substantial truth that he could bank on and call a possession. If some one suggested that the moon was made from cheese, he would live on cheese until something else was thrown in his way. "Everything went" with him.

Phillus was a lean, spare sort of a body, never could get any flesh on him, even with all of his absorbing tendencies. It seemed impossible to convert what he absorbed into anything of a substantial nature—as said before, nothing he could bank on and call a possession. He could hardly wait for these new lectures to begin, he was so anxious to tackle something new and fresh from the fountain of imagination.

The lectures which were announced, were of the occult or the mystical kind, and were purported to teach great and marvelous things concerning the deep,

dark psycho-astro-hindoo mysteries of the mountain climbers, and reveal the marvelous secrets of the masters of the elements.

Nature seemed to have devoted a great deal of time preparing Phillus for this kind of a feast, for he was wild with enthusiasm for several days before the opening night. He did not seem to breathe easy until he had seated himself comfortably in the little hall on the evening of the first. He was the first one to arrive, and he spent some time getting himself into a negative, subjective, extinctive, polarity of attitude, according to the rules he had received at other lectures from those of lesser fame than the one he was about to behold.

Gradually the audience became larger, until every seat was occupied. Phillus saw many familiar faces, and some he had never seen before. This added to his interest in the subject to be discussed, for he felt that this was an indication of growth in the world of thought, as others were gradually coming to his line of thinking, hence, it must be a sign of the times.

The hour at last arrived for the lecturer to appear, and each one craned the neck to get a good square look at the object of their admiration. The lecturer was a lady. Her name was Mrs. Eagle. She soared high. She was portly and well formed, which added strength to her utterances, and gave weight to her logic. She evidently had an eye on the business end of her profession for she collected "the price" in advance and took chances on the balance of the program.

To the uninitiated, everything seemed to be in perfect order and on a high spiritual plane, but to the soul of wisdom, there was that peculiar something in the opening remarks of the speaker that conveyed in stronger terms than language can express, the fact that she was feeling her way carefully to find out, if possible, how much her auditors knew themselves; to learn, if possible,

whether or no any person was present who was capable of reading between the lines and detecting the shoddy that ignorance and gall are obliged to have as an accompaniment in carrying on a touring scheme for revenue only. The lecturer had evidently learned that to please and satisfy, one must amuse, and that the majority much preferred amusement to enlightenment, for she was gifted as an entertainer, and before her lecture was fairly under way she had captured her audience and they were reveling in a suggestive hypnotic swim. Phillus was in Nirvana's absorbing grasp, and heaven seemed to be a nearby and familiar place.

The lecturer dealt very largely in generalities, with a sort of a sweeping "passing show" style, that for the time was all that could be desired. She taught, in a way, the philosophies of christian science, mind reading, thought transference, spirit communion, metaphysical and magnetic healing, and referred, now and then, to exercises in deep breathing and spiritual delarte, the extraction of the glame from the glistening globules of the ethers, by a course of gymnastic stretchings, packings, puffings, swellings and fillings, strangely weird and fascinating.

Of course all became anxious to enter into something that would give them a chance to express and develop themselves. The men were tired of "bucking wood" and the women of scrubbing the floor and doing their washing and ironing, which really added so much to their health and circulation, and which naturally intensified the action of every atom of their beings. They were tired of this, and wanted a change. They wanted to be lifted up and spiritualized until they could float on the wings of the morning, as it were; so they were prepared to receive such instruction as this captivating speaker had to give.

At last the special evening for the gymnastic exercises, an evening devoted to this particular branch, arrived,

and Phillus was on hand to get the full benefit of the deal.

The lecturer appeared on this occasion in a delartean suit designed for breathing gymnastics, and during the evening suggested many movements, attitudes and positions for the amusement and enlightenment of the class.

Phillus was delighted—yes, more than delighted, he was electrified with thoughts of the possible within his own being. He determined to prepare himself at once for a thorough course in the practice of breathing. He mentioned the matter to his wife, and she laughed at him.

"Suppose I should conclude to go into the business of breathing, myself," she said, in the way of a feeler.

"But don't you know, Matilda, that these exercises are intended more for men. You see, they are out in the elements, and are worked and worried to death with the cares of life. They need just this kind of exercise to keep up the circulation."

Mrs. Phillus, however, did not see it in that light, so she attended the next lecture, and, although it looked foolish to her, after, during her day's work, having stretched and twisted herself into a hundred shapes and positions never dreamed of by the professor of lung gymnastics, she thought it might be well for her to pretend a little in order to check the enthusiasm of her husband, whom she knew would carry it to a finish.

One evening, after Phillus had been swelling, twisting, packing and blowing himself, and, in a state of exhaustion never produced by labor, had sunk down into an easy chair for breath, Mrs. Phillus appeared upon the scene and began to mix the atmosphere with her lungs, stomach, bowels and hips.

Phillus suddenly broke out—"Now, Matilda, don't do it again! You have no idea how you look! A snap-shot of you in some of those attitudes would keep the neighbors gossiping for months! Don't attempt it again! It

is intended for the relief of men who bear the extreme burdens of the world."

Phillus was more secluded after this when training, and it was months before any one saw him or learned how he was "making it." One Sunday afternoon some of his friends called, and, of course, the subject so dear at the time to Phillus was the main topic for conversation. One of his friends suggested that he give them a few lessons or demonstrations of the advantages of lung gymnastics, and, although he disliked very much to be ridiculed, he really had been waiting an opportunity to appear before some one besides Mrs. Phillus. So he responded without being urged much.

"I will explain," said he, "the objects of deep breathing while giving the demonstrations, for we must understand a science in order to appreciate it. You see the human organism is a vast collection of hollow cells, trained into this wonderful complexity by the law of polarization, co-ordination and amalgamation. Each and every one of these cells needs air in order to keep them limbered up sufficiently to prevent petrification. People are very apt to neglect themselves in this matter, and all manner of aches and pains, eruptions and fevers, besides many more serious annoyances are the usual result." He entered into the exercises with great pride and thus imitated, as best he could, his favorite leader; and he thought he did it well.

The fearful facial contortions of Phillus on this occasion were enough to sicken anyone of such an exercise, and his friends suggested to him that something in connection with his breathing fad in the way of muscular exercise, would make the same more rational and sensible; but to stand and operate the lungs alone was really preposterous, so far as giving strength to the body and limbs.

This set Phillus to thinking. He noticed that he was not gaining in physical strength, a slight improve-

ment in the circulation alone having thus far been realized, so of course this would not always satisfy one of his peculiar, and we might say, strange nature. That there was anything wrong with him was not even hinted at by his friends, but privately, they sometimes thought he was the next thing to being sane and sound of mind.

His health did not seem to keep up as he thought it ought to with the knowledge and absorbing capacity he knew so well he possessed, and he was ever looking and really expecting that some advance step would be taken in lines so dear to his heart, so he was on the lookout for any new thing that might appear.

He was downtown one afternoon, and in passing a show window, noticed that quite a crowd was gathering to witness some gymnastic exercises just inside. He halted and studied well the situation. He was interested at once, and soon entered the store and called for explanations. It was simply an exhibition of the Physical Culture exerciser; something new to him in the way of a breather.

Phillus noticed, however, that there was work connected with it; that perspiration was sometimes produced by its too extreme application. He did not like this, for it worked contrary to his chief philosophy, "absorbing," but he felt that his health demanded a trial of something new, so he noted the address—Physical Culture Club, Lock Box 387, Chicago,—where he could obtain one in case he decided to venture in such an extremely physical undertaking.

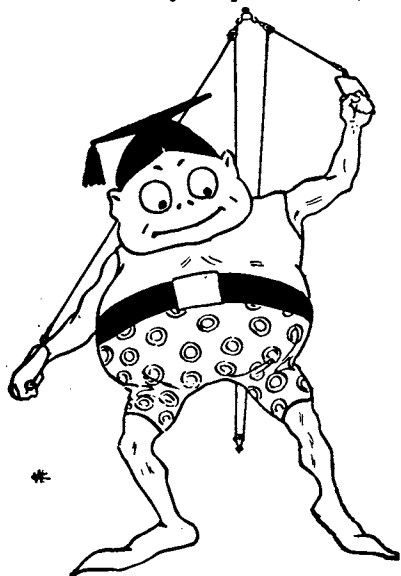
Phillus took this under advisement. He talked to his wife and family about it. He tried to argue against it at times, as he looked upon the contrivance as a little too material for his occult nature and tendencies. Could he pursue his Yogi practice, his Tet-na nostrilizations, his Siver-Quiver, et cetera, and at the same time have anything to do with this latest muscle and

health producer? This was a grave question with him.

He referred to his occult library to find some authority for such a venture. He read a little from this book, a little from that, and now and then found passages which clearly pointed to the fact that the physical body was the first to consider on this mundane plane, and that a perfectly healthy, active and powerful physique was essential to real spiritual or occult attainment.

He began to see his way clear when he thought of the exercise as an athletic sport, so he finally decided to invest. He had to have a suit, of course, and this he also procured to his liking.

He looked a little leery as he appeared for the first time in what he termed a strictly unspiritual act; but



HIS FIRST TRIAL.

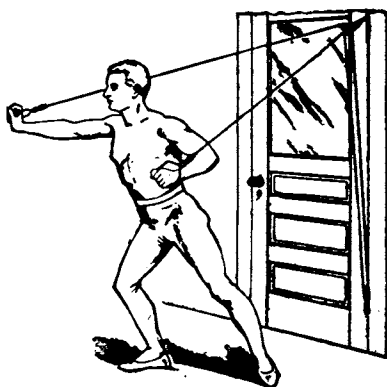
he persisted in trying it, and gradually merged into a graceful mover in the physical culture act. He now had something to give resistance to his movements which resulted in a gradual expansion and vibration of every cell of his anatomy.

The directions explained how every movement known to rowing, throwing,

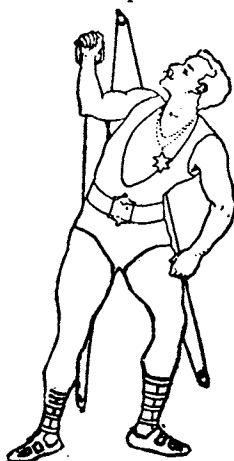
bowling, hoisting, boxing, swimming; et cetera, was possible by the use of this machine; and Phillus soon found that it was not overstated in the least. It seemed to be just the right thing in connection with breathing. In fact, deep breaths became automatic with its use.

Mrs. Phillus saw right away that she had a man on her hands, for Phillus was staying at home now, putting in most of his time training for—land knows what.

Phillus had the machine first on the door, and then on the window casing,



then he would try it on the porch. He also experimented with various styles of suits, appearing at one time dressed like a Sampson. This was done in



order to show to the best advantage his wonderful development, for he was rapidly falling in love with his own *physical* self.

When his friends called to see him, he often showed himself off in partial evening dress, much to their amusement.

He invited one of his gentleman friends to try "the stretcher," instruct-



ing him at the same time how to proceed. It being the initial attempt, Phillus thought the proper thing at first was to make a graceful bow; so he placed him in position, and then said:



"Hold on tight with the hands and bend the body forward until the forehead is on a level with the knees, then gracefully return to the standing posture." The friend was quite gay in this first trial. He had been laughing and joking about the movements and postures of Phillus, so he bowed his head several inches below the point named, and as it took considerable strength to accomplish this, he was not equal to a graceful return, and the result—well, you can imagine the slam-bang thud of his doubled form, first against the side of the column and then in a heap upon the floor.

This placed the laugh on the other side, and Phillus became nearly hysterical from his convulsions of laughter. This thing was for gradual development, not for a sudden plunge into



muscular power and graceful mien.

Mrs. Phillus saw great improvement in her husband after a few week's training, his health being much better,

his cheeks exhibiting a clear and healthy glow, and his appetite something she had never known him to possess before. This pleased her, for she believed that with all the rest, he was mentally much more reasonable and sensible, that his mind as well as his body had undergone a wonderfully beneficial change.

She said to herself, "This is something that can be used in one's own home, summer or winter, rain or shine, and no one will be the wiser, and a woman needs the exercise and development fully, if not more, than does the man. If it adds beauty to the face of my husband, why not to mine? So during the

day, while her husband was away, she used to take a hand in the exercise herself, her little boy alone being the spectator.

This went on for sometime, during which the little boy had his innings, and much to the surprise of Mrs. Phillus, began to show marked physical



improvement. He was becoming a young Sampson in muscular strength; able to accomplish quite difficult feats with the taut line testor.

One evening Mrs. Phillus said to her husband, "Suppose I take to this fad, and see what effect it will have upon my feeble limbs? If it helps you it certainly ought to help me."

But Phillus feared a repetition of the breathing scene he had already witnessed, and he tried at first to discourage the idea.

"It is for men entirely. Women would look hideous with great swollen muscles on their already too cumbersome arms and limbs."

But Mrs. P. thought differently, and she proposed to don a loose waist and show Mr. Phillus that she could maneuver as well as he could. She appeared for the trial, and Phillus prepared for the worst—in fact the worst he had ever seen; but he was disappointed. Mrs. Phillus went through with a course of exercises, originated by herself, that completely turned the head of Phillus and made him look again and again to make sure he was not witnessing a pro-

fessional act in some theater or gymnasium.

It was a question whether he or Mrs. Phillus was the better of the two in the living pictures so artfully presented and possible of presentation by this system. He changed his manner of



thinking from this time on, bought another exerciser, so that each could have one, and thus compete, side by side, in these graceful, healthful and invigorating demonstrations.

Mrs. Phillus ordered a Grecian costume expressly for these occasions, and often gave exhibitions to lady friends in the afternoon, after she found that the exercise was being endorsed by physicians and preachers alike.

This not only amused the ladies, but called their attention to hygienic studies and led them gradually toward the light that once shone and graced the homes of ancient Greece. They read up on Grecian art, and began to live on a more exalted and progressive plane, much to the gratification of Mrs. Phillus, who, without scarcely an effort had become quite a health reformer in her neighborhood.



Just before retiring, Mr. and Mrs. Phillus often spent a half hour in adjusting the circulation preparatory to a good night's rest, and on one occasion, it being a rather warm night in the month of July, Phillus ventured out upon the porch

with his exerciser, too late as he supposed for anyone to be up and in position to see him; but he was mistaken, for on that very night four of our leading astronomers were making some observations of Venus in conjunction with the moon, and strange to say, they caught the vibration of a ray from Venus which they could not understand. They became excited, for it appeared to be a full grown man. They looked again and studied well the marvelous phenomena. A man, sure! They all exclaimed, "What can it mean?"

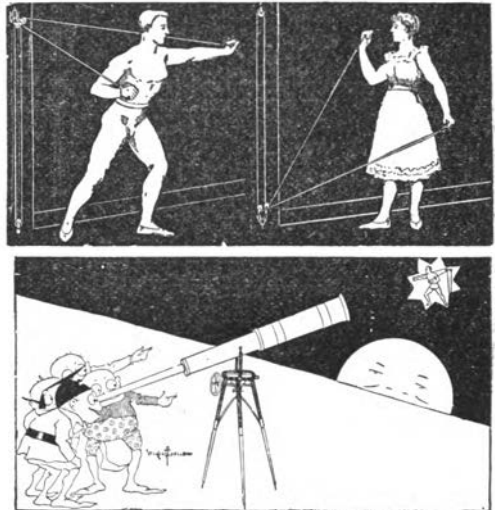
Phillus saw the account given by the astronomers, of the wonderful phenomena seen upon the planet Venus, describing himself so clearly; the time of night, and all, corresponding to the time he stepped upon the porch for his evening exercise.

He sent for the four celebrated astronomers, that he might explain the situation to them, and possibly to throw some new light on the wonderful law of rays direct and rays reflected. Strange to say, they responded to his invitation to dine with him and Mrs. Phillus at his home. The bountiful repast had been served, during which time the conversation turned to astronomical, occult and scientific subjects, Phillus keep-

ing the object of the meeting hidden until after they were all seated in the parlor, when he stepped to his machine and began to explain some of its features.

He dealt largely in generalities, but impressed the idea of cellular potentiality, which caused extreme action and reaction throughout the ethers of space. He showed them how it was possible for two persons to sit in the park and gaze at a single star, and transfer thoughts over the vibrant rays of said star.

This greatly interested them, although they, astronomer-like, doubted the assertion. He led them along with illustrations of this kind until he came to the real issue,—an explanation of



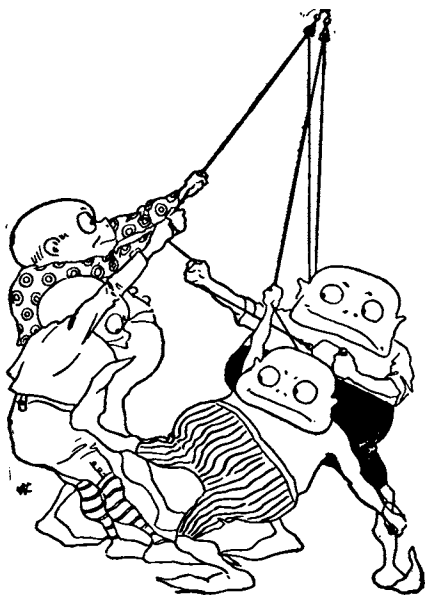
the wonderful phenomena they witnessed on the evening in question.

He led them to the back porch, placed his exerciser in position and struck the usual attitude. The star, Venus, was then in the west, as before. The illustration was complete and satisfactory. The extreme power of Phillus' physical emanations produced by his health fads, must have caused him to be mirrored upon the atmosphere of Venus, and reflected to the lens of the great telescope, which happened to be in just



the right relative position to strike the angle of reflection.

In unison they exclaimed, "Great and wonderful are thy works, Lord, God Almighty! Let us try this wonderful producer of vitality, that we may see ourselves in the wonderful orbs of the



night!" And under the impulse of the moment, they all four grabbed the handles of the exerciser, and with a mighty effort sought to accomplish their purpose. It being the beautiful planet Venus before which they plead, of course their distorted vibrations lodged not upon its spherical form, but glanced off and mingled with the rings and moons of Saturn, the planet of bald heads, goggle eyes, lantern jaws and toothache!

And thus ended one of the demonstrations which were supposed to mark the beginning of a new era in the science of Vibration, the science of Astronomy, the science of Health and the science of the Soul.

Soul Growth.

As the soul unfolds in true spiritual light, the manifest unity between man and his divine source, also between man and the myriad creations of the infinite universe, becomes a self-evident and absolute fact. But, unfortunately, the undeveloped soul sees none of these great facts of unity and identity, nor perceives the vital relations existing between the soul and the stars. The facts of the one seem to him totally irrelevant to the facts of the other; while, on the other hand, to the initiated seer, a true knowledge of the soul is impossible without a perfect understanding of the stars. Equally, are the stars incomprehensible, apart from the soul. Man, the microcosm, is in himself a miniature universe, composed of infinite atoms, which are in a constant state of action and reaction, not only among themselves, but also with the infinite atoms of the larger universe, the macrocosm. Hence, a true science of the soul cannot be founded which does not also include a true science of the stars.

BURGOYNE.

The *Ætna Electric Company*, of Connecticut, has devised an X-ray apparatus operated by a nickel in the slot, and is reported to be a success.

Prophet Against Prophet.

In Mr. Hendrickson's prophetic wail in the coming whirl, he explains that the collapse of the world did not come when he had figured out it should come, simply because "The Declaration" was not adopted on the date that he had supposed, consequently he had to move his "collapse" along from July 4th, 1896 to November 4th, 1896, to accommodate the change.

To those entirely uninterested, these laboriously wrought out predictions are simply a source of amusement, but to the poor deluded searchers of the Scriptures, they are often a source of no little worry and terror.

To the unlearned, to those who must spend their lives in the grind for bread, with neither the time for reading, nor the intellect to grasp great truths, there is no way to avoid false notions, and hold correct ones, except through the correct teachings of those who make study and teaching their life work. Consequently, all the more to be deplored are the befuddled notions of such men as Hendricksen, Totten, Stutzke, et al.

The books of the Bible are made up of a cabalistic jumble of parables and figures, it is true, but that any man should suppose that he could solve the riddles correctly, by pitting his common, every day, matter of fact intellect against their hidden meaning, without the key that unlocks their mysteries, is too absurd.

If the poor Bible fuddled millions who puzzle their brains and frighten themselves to death over its mysteries, or quarrel over its interpretations, and so brain each other, could be brought to understand that the books collected in their Bible were works gathered from the writings of the Persian Magi, from those of the priests of Egypt, and many unknown later writers; from those that we call heathen and fire-worshippers, and that all beliefs sprung from the first great original sun-worship, then

would the cabala of the book be unlocked.

When we understand that the "cross of Christ" is the same "cross" of the Druids, known and revered thousands of years before the date of the Christian era, and that the cross of the Druids was *not* a prophetic symbol, but simply typical of the crossing of the equator at the vernal equinox by the Sun God, and the herald of coming summer, then we would begin to see a "reason for the faith that is in us."

The worshipers of Fire in Persia, of the Sun and Moon in India and Egypt, were substantially the same as the Druids of the north.

The earliest worship was the Sun worship, and the greatest power in nature was thus deified. All the early priests and philosophers were astronomers. The blessings of nature were personified, and since astronomy in its entirety could not be taught to the ignorant masses, the science was symbolized. The heavens and stars were divided into "hosts" and given qualities, as facts regarding their influence became known, and these were taught by fable.

The Sun was given the attributes of the constellation in which it was found at the time. Thus he was a raging Lion "of the tribe of Judah" when in the constellation of Leo in July. He was "the Lamb of God"—which is a false translation as the original reads "the lamb of Gad," Gad meaning the Ram, or Aries. Aries is the Zodiacal sign in which the Sun crossed the equator two thousand years ago. He is the Scorpion of October, when he sinks again under the equator, and is followed by the cold and desolation of winter; and again, he is a man in the watery sign of Aquarius, when, having laid in "hell" or "the grave" for three days, on St. Thomas' day, he, on Christmas day, or December 25th, begins his annual ascent up out of the "depths" and becomes again our "risen Lord."

These four cardinal signs form the

celebrated Cherubim which ornamented equally the Jewish and Heathen temples, and have come down to our times, but are now called Matthew, Mark, Luke and John, when we imagine one of these signs belongs to each, and are thus painted on the windows of Trinity Church, Broadway, built in imitation of an old European church, which was copied from a Roman church which was reproduced from a Heathen temple.

And as the signs have been handed down, with meanings changed to suit the changing notions of religion, so, too, have the facts of astronomy been distorted, until now any "crank" can take up the "Book" and utterly ignorant of its meaning, make anything under the sun for its explanation.

The Sun does not cross the equator year after year in exactly the same part of the heavens, but gradually recedes. This retrogression of the equinoctial point is called the "*Precession of the equinoxes*" because this retrograde motion of this crossing point brings on the spring earlier. Four thousand years ago the equinoctial point was in Taurus the Bull. And then they worshipped the "golden calf." Why not? The Sun God crucified in Taurus, brought to them the resurrection of the year. "The time of works." The season of sowing. Then the Egyptian worshipped the Bull, or Apis, and the Hindoos still have their "sacred cow."

Two thousand five hundred years ago the equinoctial point moved into Aries the Ram, and "the Lamb that taketh away the sin (darkness) of the world" was substituted. The equinoctial point "precesses" the entire circle of the zodiac in about 25,000 years.

Again, observe the Saltier cross, that is a goniometer, or double pair of compasses, exhibit the precise angle which the Sun made at his two crossings of the equator at the time when Sun worship was instituted.

That angle being now twenty-three degrees and twenty-eight minutes as compared to what it was in the time of

Ptolemy, shows it to be gradually decreasing at the rate of one minute in a hundred years. So that in one hundred and forty thousand years, the "cross" will be entirely shut up, and the ecliptic will coincide with the equator, and there will consequently be an equal length of day and night all over the earth, and all the year round. There you have your "Reign of Righteousness," the "Millenium" so much talked of and blundered over. Now if our prophet friends are so anxious to locate the exact date of the promised "thousand years," let them take the present angle of the ecliptic and equator, and figure it out.

MAUDE VAUGHN.

The newest handle-bar improvement to bicycles is a pneumatic grip, which is adjustable at any point on the bar. The pneumatic part only applies to the upper half of the bar, where the palm of the hand comes. Two clips fasten the attachment securely to the bar on the under side, thus securing that rigidity which was lacking on previous attempts at pneumatic grips.

Professor Leon H. Watters, of the Media, Pa., public schools, has invented a clock of much importance. One of these clocks has been placed in the Media post office, and one in the public school of that city. The clock in the post office gives notice of the closing time for mails, and the other the time for the different classes. It can also be set for a reminder of any emergency.

A useful office appliance has been patented in Europe in the shape of an apparatus for affixing stamps to envelopes. A rectangular box is fitted to hold two hundred stamps, piled one on the other, gummed side down, with two little hooks at the bottom holding the stamps in place. A downward pressure of a vertical handle fixed to the side of the box releases the two hooks and forces down a stamp upon the moistening pad. The capacity of the device is said to be from twelve hundred to fifteen hundred stamps per hour.

VIBRATION

THE LAW OF THE UNIVERSE.

It is generally conceded by the investigating scientific students of the world, that vibration is the one universal, fixed and eternal principle of life, in all of the varied forms in which Nature expresses itself; that everything we see about us is the result of this activity; of the throbs and spasmodic changes, the molecular changes, of the inbreathing and the outpouring from the soul of things in the subjective essence, to the material manifestations in the objective world. Each atom, or cell of matter, acts upon every other atom or cell. These atoms, or cells, are not limited in their diminutiveness by the capacity and power of the instruments resulting from the genius of man, in his efforts to magnify.

Their size and action extend beyond the realm of what, to man, is the objective sphere of manifestation, and are known in the Astral Zones a billion times more subtle and potent than the brain of man can possibly conceive of.

Thought is the action of substance, composed of atoms of matter acting upon other atoms of matter. How do we know this? Because if we sound a note on a piano, for example, in the range of another like instrument, the string or wire attuned to that same pitch will vibrate, respond to it, as it were. And in like manner, one person may think of something in the presence of another, and if that other is not engaged, the brain responds to the thought of the first, and repeats the thought. Can we say there was a material manifestation in the first case and none in the second? The law is the same, and the very thoughts of people are the result of this finer and more subtle action of substance.

Is this materialism? Is there nothing but matter? There is certainly nothing but living, active, eternal spirit matter or atoms,—call it by whatever name you will. Their different vibra-

tions, which are the result of their infinitely varied relations and combinations, producing all of the manifestations in nature, whether upon the material plane with its billions of stages or spheres, or upon the Astral or spiritual plane with its billions of spheres, it matters not. The law of vibration solves the problem of the manifestation.

To illustrate the vibrations of worlds, suns and satellites, take our solar system. No one with any comprehension of astronomy will doubt for a moment but what our solar system, the handiwork of God, is in tune and in perfect harmony, yet every discord in music proves that both harmonious and inharmonious vibrations are constantly in operation, and that each are distinct and separate. It is the same with the stars above us. All are in a vibrant state, acting according to their densities, distances and relations to each other. The sun being the densest, also the largest, and being the parent body of our system, acts as a focal point, or center, for the attraction of other bodies, hence, holds the planets of our system within the confines of our system. These planets are changing their positions rapidly in relation to the sun and much more rapidly in relation to each other; therefore, we have the various harmonious as well as inharmonious combinations which they are ever producing in their onward flight. It is the sun itself that is directly affected by these changes, and as the earth plays her part in the great vibratory march, she also, psychometrically, feels every pulsation of this great throbbing mass of congealing substance.

FEQ.

A curious new pavement has been invented, of which the principal ingredient appears to be cork pressed into blocks, and it makes a delightfully silent and non-absorbing pavement, giving, at the same time, a sufficiently yielding surface for an excellent foothold for horses.

The Soul and the Stars.

Pronounced from the mouth of God's eternal will, the word "Create" goes forth, and from the beating of that shoreless sea of Birth, the surges billow unseen out of the unfathomable depths to burst in foam of stars. The word goes forth, "Let there be light," and there flashes from oblivion the glorious effulgence of an eternal day. Innumerable suns roll through the ether sea with a magical equilibrium and unvarying precision that proclaim in living letters of fire the wisdom of their Creator. Out of the great deep have they been called, by the voice of God, and have gone forth—suns, planets and moons,—sailing upon the waters of a boundless sea.

"Let us make man;"—and from the Paradise of God, where innocent beings bathe in Deific glory, to the greatest depths of darkness, where imprisoned souls grope despairingly for light, there is—consciously or unconsciously—a recognition of God's creative will. From the tiniest animalcule, whose universe is but a drop of water, to the loftiest soul that ever came to dwell on earth; from the glorious central sun that radiates life for the sustenance of worlds, to the remotest star that sparkles in the trackless void, the law of God prevails; and with an inflexible justice directs the destiny of nations and of worlds.

Sometimes the incarnated soul, struggling with the adversities of life and tortured with unrest and fear, passionately beats its wings against the iron bars of fate and turns away from God. But when groping in deepest darkness, and drifting upon the storm-swept sea of life, without a ray of light to guide it; when hope fades and the face grows sad; when nearest the hidden rock that threatens to crush it, an angel of peace appears in the silence, and points to the fixed star of truth, from which proceedeth the ray that leads to the harbor of safety. Then Self and the demon of

Ambition desert their throne in the human heart, and pass out into the night. The face of the angel grows radiant with a smile, and whispers to the penitent soul a message of love, beautiful and eternal.

The angel is the messenger of life that abides in every soul, and gives to progressive humanity its conscious immortality. Through the purifying furnace of cyclic existence it beckons us onward and upward forever; and the pathway of our eternal progression is illumined by the star of Altruism—the star of Bethlehem.

URIEL BUCHANAN.

Law Points.

A person who subsequently discovers a new mode of carrying out a patented process is not entitled to use the process without the consent of the patentee.

In the case of an infringement, when the entire profit of a business or undertaking results from the use of the invention, the patentee will be entitled to recover the entire profits if he elects that remedy.

A patent for an invention conveys nothing which the Government owns or its predecessors ever owned; it is the evidence of the inventor's exclusive right, and creates for him, when issued, a property interest which the Government secures to him by grant. Prior to issue, there is no property right in it; that is, no such right as the inventor can enforce.

When an invention is one of a primary character, and the mechanical functions performed by the machines are, as a whole, entirely new, all subsequent machines which employ substantially the same means to accomplish the same results, are infringements, although the subsequent machines may contain improvements in the separate mechanisms which go to make up the machine.

Written for PLANETS AND PEOPLE.

DISCONTENT.

CORAL ALMEDIA THOMAS.

Oh! wilt ye never gang awa'
An' lea'e me, Discontent?
Thou art a surly fallow,
An' thy vows are na weel meant.

Why dost ye follow me sae much?
Canst never lsa'e my side?
I fear that thou hast waled me,
Alack! to be thy bride.

Thou const na even let me sleep,
But ye maun mar my rest,
An' fill wi' unco longings
My wearie foughten breast.

Ah! I remember weel eneuh
When a' th' world was bricht;
But that was 'fore ye cam' tae fash
My fairy visioned sicht.

I'm sure that I wad be content
Wi' what I ha'e in life,
If thou haen never waled me
Tae be thy gloomy wife.

Thou makest me sae sad th' whyles;
Thou makest me tae mourn;
Thou makest me tae wiss afttimes,
That I haen ne'er been born!

Oh! wilt ye never gang awa'
An' lea'e me, Discontent?
Thou art a surly fallow,
An' thy vows are na weel meant!



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Editorial.

We are asked to send out sample copies to hundreds of persons every week, and if we should respond, as we did during the year 1895, our business would soon be swamped by this free distribution. We have had to draw the line in this matter, and this year we will send no copies free. We believe that each number is well worth twenty-five cents to any intelligent person, therefore, we mail sample copies on receipt of twenty-five cents.

Any person sending twenty-five cents for a sample copy, who wishes after reading the same, to subscribe for the year and secure the premium, may deduct the twenty-five cents from the price of subscription, sending only \$2.25, and they will be placed on the list as full paid.

Remember all subscriptions must begin with the January number in order to secure the premium, as another

year we may change our offer; besides, the full year, 1897, will complete a valuable volume, which every subscriber should possess.

We are already out of the bound volumes of 1895 numbers, and we are having a number of calls for them. We may, later on, have a work put up from the pages of that year, but the present issue is the business of the times, and will receive our undivided attention for the present.

It may be well to state that, owing to the extreme depression which overshadowed the entire land the past year, much work in this line had to be postponed. Some works we have complete in manuscript are still in the vault, waiting for conditions. The sky of the near future will be brighter, and we hope to accomplish more work than was possible during 1896.

Since sending out the premium horoscopes, we have had several calls for the copyrighted blanks by those who wish to use them in writing horoscopes. As we have spent some months in perfecting our plan for giving such a valuable premium with this magazine, we feel that in justice to the publication, we should use these blanks as a means to the extension of its circulation, and not allow others to put out the same thing for an entirely different purpose. It was for this reason that we got up the specially fitting design for it, and, of course, had it protected by copyright. We trust our friends will appreciate the stand we take in the matter, for we do not wish to curtail their work in any way. We feel that the magazine, in order to survive the first trying years of its infancy, must have our first attention and protection. These premium horoscopes are proving a mascot so far, and we believe the year will be a prosperous one for the magazine. We hope all our subscribers, as soon as they get their premium horoscope, will show the same to their friends, and interest them in the magazine. We are receiv-

ing many letters, as usual, praising the work and influence which it is having upon the minds of advanced thinkers. Some say it has upset all previous and to them, fixed facts relative to life and things, yet they praise the magazine for its clear cut, scientific and demonstrable methods of presenting the truth.

There is considerable controversy going on over Newton's theory of the law of gravitation, and we hope to be able soon to present an illustrated article explaining the law of planetary movement and relationship, that will forever settle, in the minds of our readers, at least, this question of how and why planets keep their places and stones fall to the ground. It is so simple, it seems strange that giant minds should differ so regarding it, yet we are aware that it is not easy to see through without an illustration.

A number of interesting things have been crowded out of this number by other matter taking more space than we had figured on, but they will appear in due time. Among them is the article on Astral Flights, the second diagram of Scientific Palmistry, two or three horoscopes, an interesting romantic puzzle and the money question. They will be taken up again, however and, as said before, in due time will be published.

We have been questioned of late, how to use the subjective mind, and as the subject is one that needs a diagram to fully and clearly explain how, a future article will be devoted to this particular function of being. It is an occult proposition, yet it is within the sphere of reason and intellectual presentation.

The subject of numbers will have attention soon in connection with the continuation of the "Card the Zodiac Game." We have been requested by a number of readers, to give the meaning and significance of numbers and letters. Of course, their meanings are very numerous, but an idea of their occult application may be stated.

Faith.

We stand upon a narrow neck of ground—the
Now—

And reach forth hands to touch the two eter-
nities—

The Past and Future; and upon our brow

The sun has set his seal. Before us lies
A strange, untrodden way; we know not *how*
And yet are sure it leads to Paradise.

Unconsciously we drop our hands, and face
Alike unknowingly the things to be.

When lo! from out the heaven's vaulted space,

A tiny thread of light, so silvery
Against the darkness round, we easy trace
Its spiral windings from immensity;

And dare to follow to its source, assured

We shall not deviate from the rightsome way,
Nor will unneeded evils be endured,

Or heavier burdens on our shoulders lay
Than we can bear; for he who has the "word,"
Possesses all infinity for aye.

Life holds no higher good than this—no aim
More lofty, than to seek the goal

Set when the ancient mysticism laid claim

To knowledge handed down from soul to soul,
And writ upon the heavens its all-enduring
name,

To last while ceaseless æons onward roll.

Lucy Sherman Mitchell,
Minneapolis, Minn.

The Soul's Farewell to the Body.

So we must part forever; and although

I long have beat my wings and cried to go,

Free from your narrow limiting control,

Forth into space, the true home of the soul,

Yet now, yet now that hour is drawing near,

I pause reluctant, finding you so dear,

All joys await me in the realm of God—

Must you, my comrade, molder in the sod?

I was your captive, yet you were my slave;

Your prisoner, yet obedience you gave

To all my earnest wishes and commands.

Now to the worms I leave those willing hands

That toiled for me, or held the books I read,

Those feet that trod where'er I wished to tread.

Those arms that clasped my dear ones, and the
beast

On which one loved and loving heart found rest

Those lips through which my prayers to God
have risen,

Those eyes that were the windows to my prison,
From these, all these, Death's Angel bids me
sever;

Dear Comrade Body, fare thee well forever.

I go to my inheritance, and go

With joy that only the freed soul can know;

Yet in my spirit wanderings I trust

I may sometimes pause near your sacred dust.

—*Ella Wheeler Wilcox.*

Astronomical Changes and Weather Forecast for March.

March 5 Mercury is in Capricornus.
 " 15 Mercury " Aquarius.
 " 23 Mercury " Pisces.
 " 29 Mercury " Aries.
 " 18 Venus " Virgo.
 " 11 Mars " Leo.

New Moon,	March 3.
First Quarter,	" 11.
Full Moon,	" 18.
Last Quarter,	" 25.

Atmospheric.

March opens up under very extreme magnetic conditions, and by the 4th a very lively time will be seen in the elements. The indications for two or three days are for severe winds, and changes from a mild damp to a very cold spell.

There seems to be no let up from the cold wave, to speak of, until after the 20th of the month, when a sudden change comes on, bringing with it a spell of "vaudeville" weather. During the time from March 11th to 18th, we should have quite a little snow fall. The month as a whole will be strictly a winter month. Marine traffic should be delayed until after the earth passes out of conjunction with the planet Jupiter, about the 21st, as up to that time there will be much danger to vessels and life upon the turbulent waters.

Business.

Referring to the zodiac, we find the earth under the domination of the great Jupiter, which ever has a tendency to expand and magnify the things of this earthly plane. The figure is a very strong one, and will create a new feeling, a feeling of greater confidence in business of a more venturesome nature. This means an improvement in the trades and interests of men all round, and bodes good to the entire community. In the world of speculation marked fluctuations will result, with a wide range of prices. This is a time

for fortunes to be made quickly, as well as lost in a hurry. It is a time for lung affections, so take care of the back bone.

Children.

The male children of this date will be Jupiter characters, and extremely powerful people, although they may have some difficulty in getting a sufficient amount of money and property to make them what the world would call rich men. The girls, as well, will be extreme characters, very mediumistic and well suited to the healing art, such as Magnetic, Massage and Auric treatment. The men, also, will be gifted in these lines, hence, would make good physicians.

Marriage.

This is a favorable time, for this season of the year, for marriages. They will have the family magnet to back them up, and children numerous should bless such as embark in this perfectly natural venture during this first week of the month.

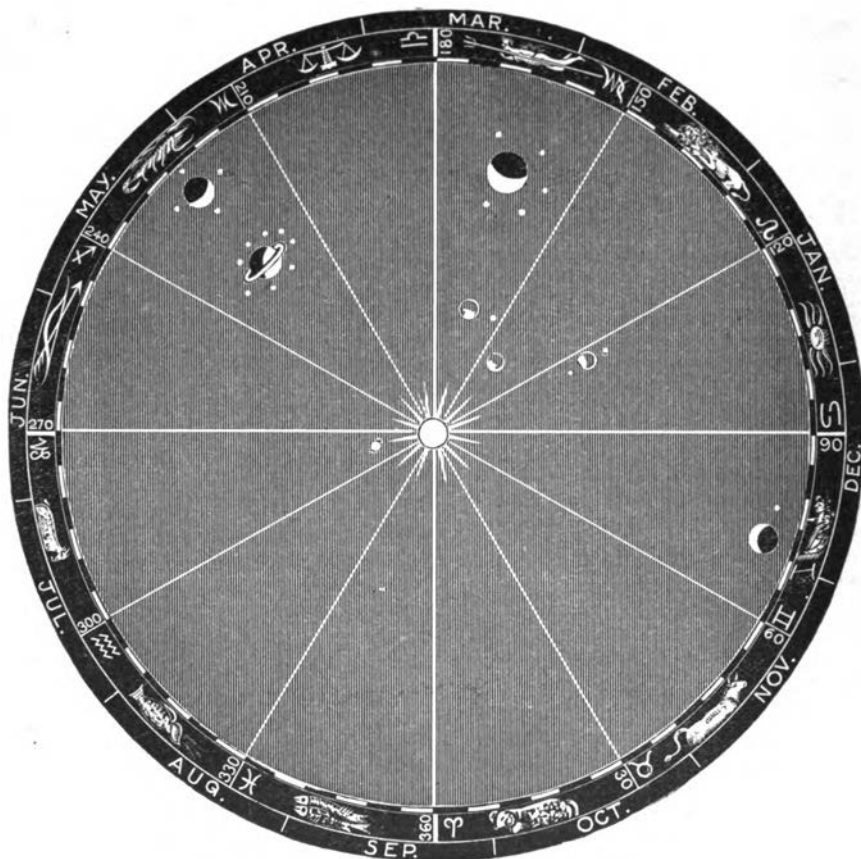
March 8th.

The wholesale trades are blessed this week by the great scroll of the upper dome, for still the favorable wave directly affecting the commercial world is on in good order. A gradual stiffening up of prices in most commodities should be felt at this time.

Speculative securities, while they may not be extremely active, except for a day or so, will be firm, and will probably gain gradually during the week. This is a fairly healthy combination, and should bring no distress to suffering humanity. A gradual improvement in health must result.

Children.

Children of this date will be slow, firm and absorbing in their tendencies; will have quite a sum of the world's wealth, and be suited to the flour, feed, grocery, grain and similar lines, and will be wholesalers and dealers of considerable influence. These characters



HELIO-CENTRIC HOROSCOPE FOR MARCH 8th, 1897.

will come up very slow, and should not be crowded in the least, either in their studies nor their business ventures. They will make their best marks after they are forty-five.

Marriage.

A good time for extravagant weddings, and a generally favorable time for unions with all who have planned the event for this second week in March.

March 15th.

The figure has changed but slightly from the position of last week, the good, healthy and fairly prosperous sign being still in force. In the world of speculation a slight settling of

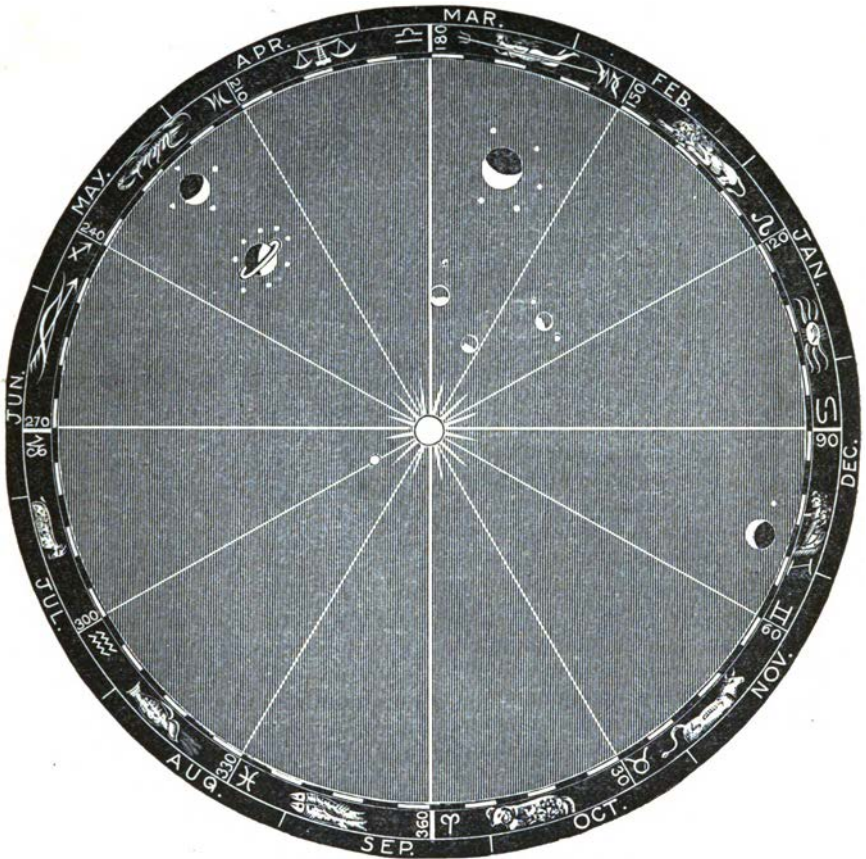
values is shown, although the action is mild and unimportant, except, perhaps to the very large dealer.

Children.

The little people of this date will be about the same as those of last week in their general natures and powers. If anything, they will be more quiet and reserved, less talkative, quite mediumistic, and be in love with the beautiful and grand in nature.

Marriage.

This is not so favorable to unions. Strange to say, the figure presents a very different phase when applied to marriage. We advise all to postpone such proceedings for a week at least.



HELIO-CENTRIC HOROSCOPE FOR MARCH 15th, 1897.

People married under this figure are very apt to have trouble, wander away from one another and express extreme bitterness in many ways. It is not a good magnetism to take on at the beginning of a new venture, especially in marriage.

March 22d.

Great and mighty are the changes that have been wrought in the skies since last week. Such extreme changes seem almost impossible, when we study into the different effects produced by them.

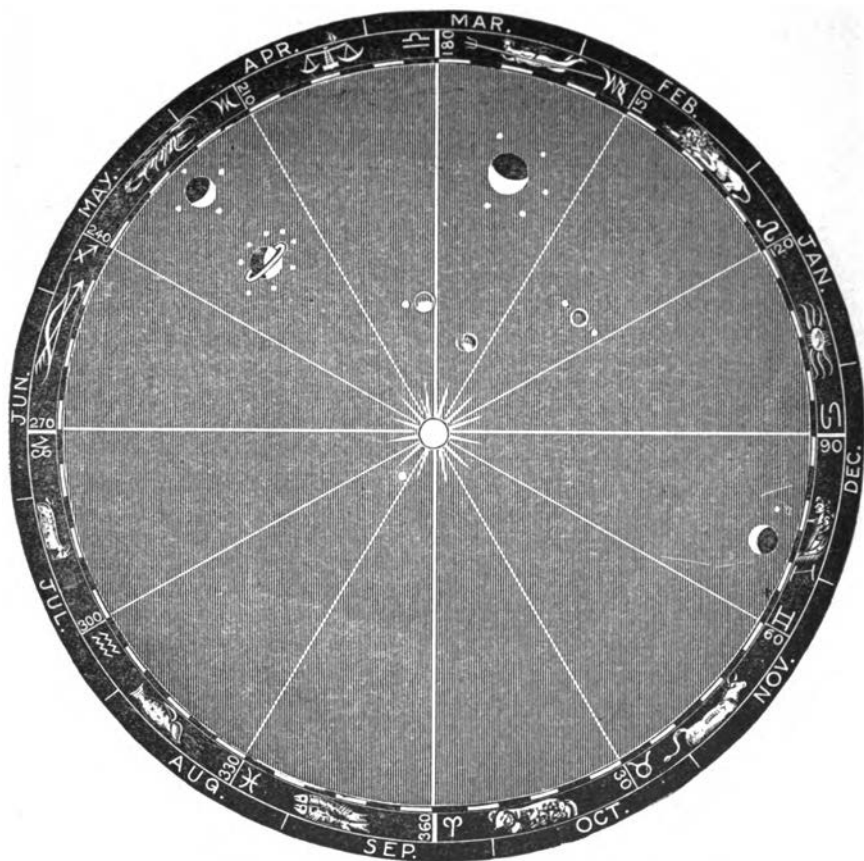
Look out for throat troubles the first few days of this week, when it will be very easy to build a fire in that part of

the system. Avoid sweets, especially rich puddings and confections. The business signs are more favorable to retail lines, but do not show great activity until the last of the week.

It is now spring and the season of planting and sowing is drawing near. The possibilities of an early seeding and a favorable one, will have much to do with the world of speculation, therefore, we may look for a lagging and probably a sinking market in cereals, at least.

Children.

This figure gives evidence of happiness, pleasure and a life, all through, of enjoyment to those who merge into the



HELIO-CENTRIC HOROSCOPE FOR MARCH 22d, 1897.

dust at this time. They will not be very strong natures, and will need considerable care. Happiness, with them, will make up for all the rest, so we may say it is an excellent horoscope to rest and enjoy under. The girls should get married and the boys should prepare to enter some mercantile line, retail, which does not draw too hard upon the physical strength. News, notions, confections, etc., are adaptations.

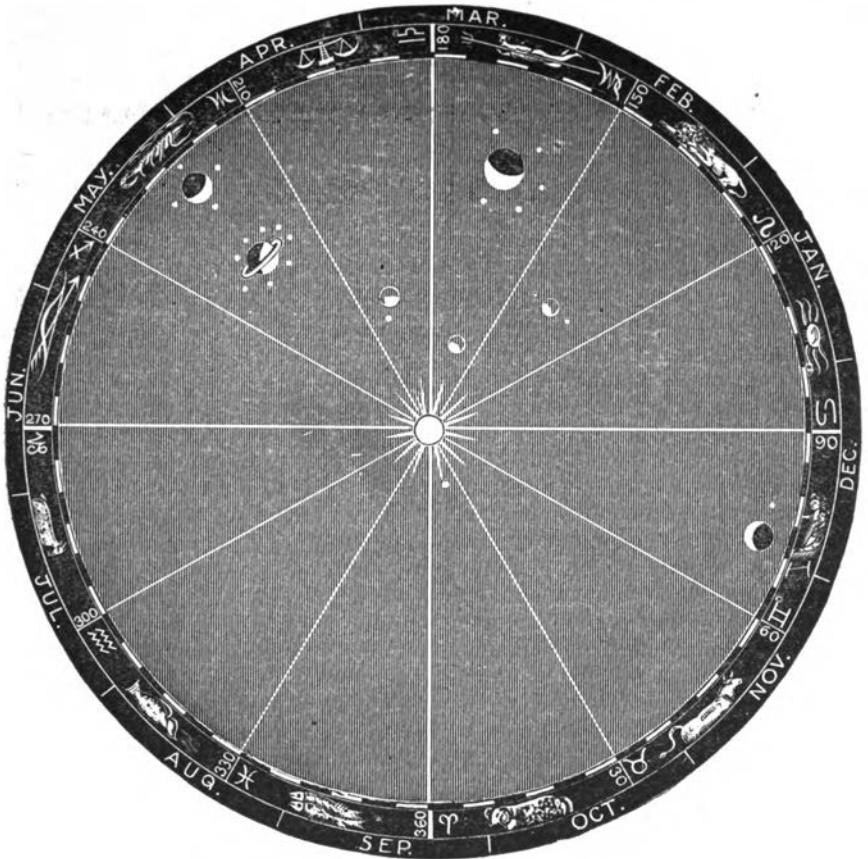
Marriage.

After Tuesday is past, the balance of the week is very favorable to unions, and none will go amiss at this time, so far as a harmonious and even atmosphere is concerned.

March 29th.

This is a week for spring fevers, facial eruptions, erysipelas and yellow fever. Small-pox, also, will undoubtedly have a run at this time. Every person subject to such attacks should begin the first of the month to purge and cleanse the system. Frequent sweatings will greatly improve and prepare the system to meet this magnetic change.

The world of business, especially in retail lines, should show quite marked improvement all this week, and speculation which is booked for rapid changes will give the quick trader the opportunity of his life to scalp the markets.



HELIO-CENTRIC HOROSCOPE FOR MARCH 29th, 1897.

Children.

The liveliest kind of people will be born during this week, and they will be typical Mercury subjects. Extremely mental, talkative and impulsive. They will be adapted to news reporting, literary studies, and the smaller retail trades. They will be subject to fevers, therefore should not travel or live south of 35 degrees N. latitude. They will make very fair lecturers also.

Marriage.

This is not so favorable a week for unions, and it is well to postpone the day.

The latest success in photography is taking a picture 500 feet under water.

Frederick Harrison and Robert Turnbull, two of England's most expert railroad men, made a tour of this country last month with a view to getting new American ideas that can be applied to the English roads, which they represent. They made a special stop at Pittsburgh to look into the subject of electricity as applicable to railroad traffic.

There arrived at Yakima, Wash., recently, a combination harvester and thresher of immense size, to be used in harvesting large areas of wheat. The machine cut a twenty-foot swath threshing and sacking the grain as it goes, and requires 30 horses to draw it.

Psychometry.

BY A PRACTICAL PSYCHOMETER.

The word "Psychometry" was coined in 1842, by Prof. Joseph Rodas Buchanan, who was the first among scientific Americans to make careful and exhaustive experiments in this line of psychic investigations. He afterwards published the result of these experiments in his most valuable book, entitled "Psychometry."

The word Psychometry is from Psyche (soul) and metie (measure). Literally it signifies soul measuring, or to measure soul.

It may be well to explain here, that in Psychometry the word soul is preferred to the word mind, and is used as the inclusive term, meaning the whole individual, including *body, mind and spirit*. The convenience of this use of the word soul will be appreciated in considering what a psychometric reading really includes.

A psychometer is able, through this power, to see and feel physical conditions. Sense mental states and changes, also to perceive spiritual development. In a word he measures all the potentialities and possibilities of the individual person or thing, and through this understanding of what now is, sees conditions past and future.

Prof. Buchanan says, "It is the measuring of souls and soul capacities, or qualities, by our own psychical capacities, and Psychometry means—practically measuring the soul, or grasping and estimating all things which are within the range of human intelligence."

A Psychometer, then, is one who has so far developed these psychometric faculties, as to analyze and judge of the correctness of the sensations experienced by and through the psychometric senses.

I, myself, would define Psychometry as the power to obscure phenomena, upon a plane superior to that of the physical, and arrive at judgments by other than the reasoning faculties, as ordinarily employed. A Psychometer observes phenomena through the psychometric senses, which perform for him much the same office as do the physical senses for the rational mind.

The Psychometric senses are: Clairvoyance (clear seeing); Clairaudience (clear hearing).

The sense of touch—not named.

The sense of taste—not named.

The sense of smell—also unnamed.

These senses, combined with intuition, constitute what is known by many teachers of the occult sciences, as the sixth sense, but which I have designated here as the "psychometric faculties."

All psychic phenomena is perceived as vibration. There are what we may, for want of a more accurate name, call magnetic currents, or vibrations emanating from all objects, either animate or inanimate, and some people are particularly sensitive to such currents, feeling them like little electric shocks, yet few know that in the sensations produced by these currents, a psychometric reader may find the key to every character; the nature and history of every object, and through clairvoyant sight, may see the person, place or thing.

The nature of a person corresponds to the nature of the magnetic currents, and the character may be read from them with even greater precision than from the shape of the head, the face or the hands.

Almost every person knows he is either attracted or repelled upon first meeting a stranger; few, however, have attempted to analyze the subtle feeling which causes some people naturally and easily to become friends, while others are regarded with indifference or dislike.

There are many people who act fre-

quently from impulse or impression, without in the least understanding the interior law which makes such intuition a safe guide.

There is, nevertheless, a scientific reason for every such feeling or impression. Many people have what they term "queer experiences," "mysterious warnings," "pre-visions," "supernatural visitations." Through ignorance these have been regarded as supernatural, and unexplainable, when, in fact, there is in it nothing but the operation of natural law. They seem supernatural because not rightly understood. All psychic phenomena, of whatever nature, is under this law—"hypnotic suggestion," thought transference," "spirit communications," what is known as "clairvoyance," "psychometric impressions." It is all through the operation of one and the same law—the law of "psychic vibration."

The phenomena is cognized through the psychometric senses (as before named), and judgment is rendered through the intuition.

The difference between a good psychometer and a poor one, lies in the degree of accuracy of perception and the correctness of judgment.

The development of this psychometric power is attained like any other unfolding of the soul,—by the understanding of the law controlling it; by strict discipline according to the law; by close attention, careful study and wise practice; obedience to law in all things,—this is the price which a psychometer must pay, no matter what the particular phase of the development, or how-ever sensitive he may be.

This law of vibration, through its perpetual activity, not only produces constantly these wonderful effects, but, at the same time, makes a record of every effect thus produced.

These records are for all time, indelible and indestructible, on every bit of ore or rock, on every plant or flower, there is written its entire history. This is true of every atom and of every or-

ganization. This writing is indelible. In every temple and in every room there is recorded all that has taken place in them, on every piece of furniture and adornment is written the history of every event in which it has had any part.

We cannot sit for a photograph, wear a ring, or sign our names without stamping ourselves upon the object in such a way that the history of our lives, and personal characteristics may be read more or less accurately by a Psychometer, according to the degree of development which has been attained. This marvelous power which records all things, not only upon animate but inanimate objects, is well illustrated in the reading of the ore, which is given below, and verified by the letter following. This reading is given as it was recorded at the time, without alteration or re-vision.

The reading was made under conditions which are seldom possible. Neither the Psychometer, the person who transcribed the reading, or the gentleman to whom the ore was sent, knew anything about it. It was sent with many other specimens, by a gentleman in Marquette, Mich., the writer of the letter, which is published here, and the only one who knew anything about the ore.

The gentleman never saw the lady who psychometrized the ore, and it was sent at the suggestion of another lady who had previously met the Psychometer.

PSYCHOMETRIC READING OF ORE SPECIMEN NO. 9.

"I go right to the place at the surface of the ground; I see piles of stuff lying around. A rocky place. I see business—prosperity—an old mine, I judge, and one well worked—pays well. I apparently go down into the mine by the shaft. If I am right about that, then the shaft is vertical, or nearly so. I, myself, go straight down. It is quite deep, but measuring by one I went into said to be 5,000 feet, this one is about

3,000 or 4,000 feet. I see large quantities of pure ore.

For once I see the men mining just to suit me. They strike the ore just right. Could have reached it sooner at one side, from where we entered, but to get this quality would have had to go about as deep. It does not seem to be a vein and does not extend far either way. Looks like a mass of pure ore—as though there had been a pocket in the earth, and this ore was poured into it; once into the mine, the ore is very easily obtained. This piece is nearly as rich as any which will ever be taken out, and richer than any previously mined. The men are now working in that part of the mine, which is as rich as any of the ore in the mine, and the same ore will be found on both sides of the excavation. I believe it will not be found a few miles from here.

In answer to questions I say—not copper,—it is either silver or iron,—bright and sparkling,—seems too clean and bright for iron,—I am sure it is not copper—I hardly think it is zinc,—and not like any iron I have ever seen.

COPY OF THE LETTER.

MARQUETTE, MICH.,
Sept. 28, 1886.

Mrs. Adaline Eldred,

Dear Madam,—I was very much interested to get yours of the 24th, enclosing the reading of the samples. Now as to specimen No. 9 of the series I sent you: It is a sample of ore from the Champion mine, some thirty miles up this range, from here, and is of the best grade the mine yields, being almost chemically pure, magnetic iron ore.

The mine was discovered and opened up some 20 or 30 years ago, and has, from the start, been one of the most paying in the district. The ore (as you say) is not in a regular vein, but is a deposit (sedimentary it is generally believed) as are all the ores here. The stratas are turned up from their original levels to almost a vertical position.

The mine is very well managed, being the "show mine" of the district. The miners are well cared for.

I note that distance and time play little part in these readings generally—the mine is 600, not 5,000 feet deep, and

about $\frac{1}{4}$ mile long. You are right, however, in saying that the ore is not found again for miles, in so far that none has been found.

This identical piece of ore, that I marked specimen No. 9, has a short history. It rested on a shelf in the cabinet of the agent of the mine, and was shown as a sample of the best iron ore in the world. After this building was burned, some two years ago, it was found among the ruins. I picked it up and have kept it among my specimens.

Yours sincerely,
J. E. J.

MRS. ADELINE ELDRED.

Written for PLANETS AND PEOPLE.

If I Had Time.

If I had time, there are so many things

I would be glad to do;

I'd find what policy it is that brings

Hard times, and from what source the trouble springs

That bothers me and you.

I'd solve the "silver" question and the "gold,"

And be prepared to vote,

When man's consent is given—and plans unfold

So wise, you'd think some patriarch of old

The primal part had wrote.

If I had time, I'd go to Washington

And make the thing complete

By finding out the work by Congress done,—

And if the President has laurels won

Since he has given his seat.

With politics made right, society

Should be reformed as well;

I'd fix the marriage laws so there would be

No more divorce, but peace and harmony

In families should dwell.

If time were plenty, I could well afford

To study up the stars,

And never rest till I some light had poured

On the vexed questions, and could facts record

About canals on Mars.

To aid me in the search, as I might stray

'Long-scientific lines,

I'd learn to use the wonderful X-ray,—

Perhaps its power might bring to light of day

The gold in long-lost mines.

Then, turning to the north, I'd try to find

If there were open sea

About its pole, and have a cause assigned

For "Northern Lights," so superstitious mind

Need no more worried be.

When science, politics, and all the rest

Were laid upon the shelf—

Needing no more my care—when all attest

The grand reform wrought out from east to west.

When all is done that Fancy can suggest,—

If there were time,

I might reform myself.

LUCY SHERMAN MITCHELL.

Minneapolis, Minn.

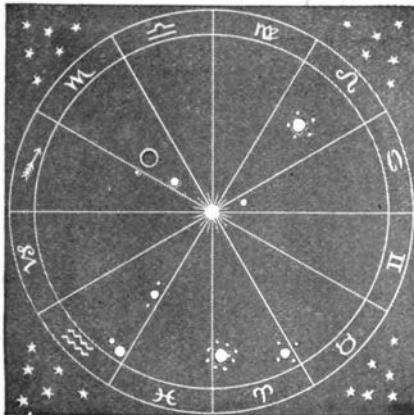
Horoscological.

WASHINGTON HESING.

We have for a study this month, one of Chicago's most prominent citizens, Washington Hesing, who is Postmaster at this time and also a candidate for Mayor. It is the more interesting to study this subject and character from the fact that he is a candidate for office, for other, and possibly greater, honors than he now enjoys.

We believe it is well for the people who vote and elect a mayor, that they first know the man of their choice; and we are quite sure there is but one way of fully determining the nature and quality of any person, and that is by the law of being, as found and exemplified by occult astronomy.

Let the stars tell their story concerning this man, and then let the people support him, if worthy.



WASHINGTON HESING,
Born May 14th, 1849.

We find Mr. Hesing was born in the vital, active, persistent and expressive sign, Scorpio, which makes him a sower of seeds for distant harvests. He is not a person that looks for returns on investments the same day he makes a venture. He moves with slower pow-

ers, and his extremely confident nature gives him patience and ease of mind until results come.

VENUS.

We find Venus to be his ruling star. This being the planet of love, harmony, satisfaction and pleasure, gives him a jolly, good natured, sympathetic and tender feeling and expression. It is this Venus quality which draws, and endears people to him, especially men. It makes him free-hearted, free with money, charitable and usually healthy.

The next planet giving forceful vibrations to the figure is the red planet Mars. This planet is very strong, and, of course, imparts its forcefulness to the character, making him very desirous of being at the head, as well as giving much capacity in such position. This planet gives him great will power, determination and political strength. It helps very much to balance up the naturally over-confident qualities given him by his ruling star.

Jupiter comes next, and being high in his glory, adds much power to the personality of our subject. Jupiter gives him the real love of the position he holds, and makes him seek for greater honors. He loves the beautiful in nature and things. Jupiter gives him his property or money, and he will always have plenty, for he will always have a host of friends. His surroundings are fraught with successful supports.

Being lavish in the use of his wealth, he may not amass as much as his powers to obtain wealth show, but plenty enough will come to him to meet all demands.

Neptune, the second financial planet, is the fourth in power, and adds great strength to the man. He has much national strength as a result of this latter magnet, and the mayoralty of Chicago will only lead to position and power in a larger field, as a national representative.

The four planets named give the chief characteristics of our subject, but the

planets Mercury, Uranus and Saturn give him peculiarities of expression which outside of the jovial vein, are not laden with just the right tone and power. There is a tendency to state that which is not desirable for best returns. The speech is not tempered with the smooth, persuasive and sympathetic oil that smoothes the troubled waters of life. Therefore, we would advise all speeches to be carefully prepared, and that a limited number be made, for the power to win does not lie in the speech at all. Personal magnetism holds the secret key, and points the way to the heights.

We predict a marked and successful career for Mr. Hesing, for great are his environment forces, and large and broad are his ways in the affairs of the world. He is a good man, much better than we had ever supposed him to be, so we can recommend him as a character worthy of the highest position in the land.

There are, no doubt, better men, better horoscopes and better conditions than Mr. Hesing enjoys, but he is specially favored by having so smooth, even, influential and powerful a combination as is herein shown.

If it were not so we would tell you.

F. E. ORMSBY.

It is astonishing upon what little men will pride themselves when they have but little upon which to base their pride. "Are you aware, sir," said an irate nobleman, in Yorkshire, to a farmer whom he thought wanting in proper respect, "Are you aware, sir, that my ancestors came over with the Conqueror?"

"And if they did," replied the farmer, "I reckon they found mine here when they comed."

It is a somewhat curious fact that in a world and an age where progress is one of the laws of existence, the violin should be to-day, as to form and all the essential details, exactly what it was some three hundred years ago.

The Chemistry of Character.

John and Peter and Robert and Paul:
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul was a knave.
Evil or good, as the case might be,
White or colored, or bond or free,
John and Peter and Robert and Paul
God in his wisdom created them all.

Out of earth's elements mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to the conditions that they could not foresee
John and Peter and Robert and Paul:
God in his wisdom created them all.

John was the head and the heart of his State,
Was trusted and honored, was noble and great;
Peter was made 'neath life's burdens to groan,
And never once dream'd that his soul was his own
Robert great glory and honor received
For zealously preaching what no one believed;
While Paul of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men in their passing away
From earth and its conflicts all died the same day,
John was mourned through the length and
breadth of the land;

Peter fell 'neath the lash of a merciless hand;
Robert died with the praise of the Lord on his
tongue;

While Paul was convicted of murder and hung.
John and Peter and Robert and Paul:
God in his wisdom created them all.

Men said of the statesman, "How noble and
brave!"

But of Peter, alas, "He was only a slave;"
Of Robert, "'Tis well with his soul, it is well;"
While Paul they consigned to the torments of
hell.

Born by one law, through all nature the same,
What made them differ, and who was to blame?
John and Peter and Robert and Paul:
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the
white;

Out where the spirit, through sorrows made wise,
No longer resorts to deception and lies;
Out where the flesh can no longer control
The freedom and faith of the God-given soul—
Who shall determine what change shall befall
John and Peter and Robert and Paul?

John may in wisdom and goodness increase;
Peter rejoice in infinite peace;
Robert may learn that the truths of the Lord,
Are more in the spirit and less in the word,
And Paul may be blessed with a holier birth
Than the passions of men had allowed him on
earth.

John and Peter and Robert and Paul:
God in his wisdom created them all.

—LIZZIE DOTEN in Poems of Progress.

Marriage.

Marriage will be a success, O my brother and sister, when you each cultivate that harmony within your own soul, until you can live quite happily alone; then marry your chosen one, whom you love so well that it will be your greatest joy to minister to his or her happiness and welfare through life. If you do this, marriage will prove a success, and your lives also. Then, if you are blessed with children, they will live to bless their parents and be a blessing to themselves and the world at large.

To marry for selfish motives alone, such as wealth, or only your own happiness, is to invite failure in your life and marriage.

To live truly noble men and women, above all the trials and petty-cares in life, making each duty a pleasure while moulding and governing circumstances, instead of letting them rule you, requires more true heroism and bravery than to be a soldier and face the cannon's mouth, or even the fortitude and bravery of the best general who leads an army on to victory.

If you choose wisely and well in forming the most sacred relations of home life, you will so love and harmonize in each other's company that you will be happy even though you do not speak for hours. O then, as you value your happiness, if you cannot be true to the world, never be false to each other. Nothing kills the love of an honest person quicker than falsehood or deceit.

Ever remember to be as truly polite, kind and gentlemanly and ladylike after marriage as you were before, then joy and peace will dwell with you.

It is always well to have plenty of temper, but it is a very bad thing to be so careless as to lose it.

It will cost you something to be a true gentleman and lady to each other,

but, ever remember, it will cost you more not to be such.

Never allow the first lover's quarrel to come between you, or the first unkind word to be spoken, and you will be happier in your marriage state, than you ever could be single, though your mate does not prove to be all that you anticipated or expected.

Each one must do his or her part in life, or failure will follow, no matter how truly noble and brave one may live. Without the truly helping co-operation of the other, your life efforts will be comparatively fruitless; though every good thought, word or act assists some, for "as a man thinketh so is he." Ever strive to live to your highest ideal, that is, to be all that you would most have others think you are, and marriage will not only prove a success, but the crowning blessing of your life and home.

When you are as willing to bless others,

As you are that they should bless you,

Your lives will prove a success together,

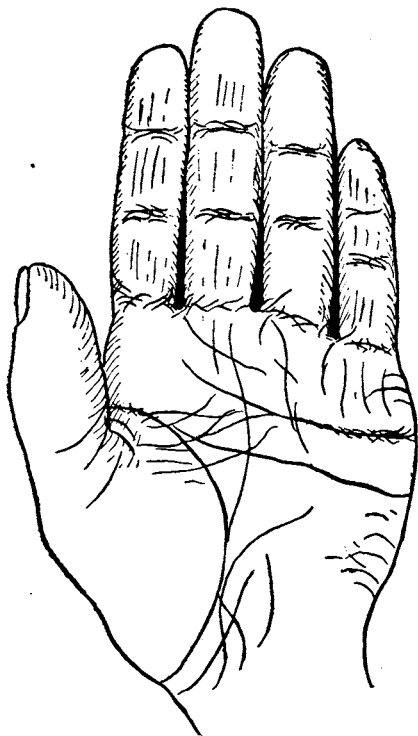
And you will find marriage forever true.

Would not the trouble of the married mostly vanish if they would read this piece once a week and resolve to live by it?

THE "KING OF POETS."

The soul, like the sun, hath its atmosphere. Each individual carries with him a physical, mental and moral presence that is equivalent to a magnetic circle. The powerful personality radiates force even as the glowing coals radiate heat. The rude Roman soldiers could no more escape the magnetic presence of Caesar, than they could dodge the gravity of the earth. Carlyle tells us that Mirabeau took the tumultuous French assembly by storm. Virility, enthusiasm, eloquent speech, all were his. Burke made Lord Hastings feel himself the most culpable being on earth. Napoleon's hand grip was like unto a powerful electric shock. Montaigne speaks of a coach taken by robbers, who killed all the men and captured the treasure. But when the brigands approached a young woman, they feared to lay violent hands upon her, for "her eyes were full of bayonets."—DR. HILLIS.

Palmistry.



The above illustration is presented for study, and we shall be pleased to publish the best character delineation from it our readers send us. We may give extracts from a number of readings given of the hand, if sufficiently interesting, and we know some of our subscribers are able to read, and do it well. Readings must be sent in by the 10th of March, in order to be printed.

Chart No. 2 Zodiacal Palmistry will appear in our next number, and we will soon have the foundations laid for a rational study of the subject. The reason for each and every deduction will be given in due time.

It is said that a gallon of milk is required to make a pound of cheese.

Season of Sowing.

This being the season for preparations to be made for spring seeding, it may be interesting, as well as profitable, for some to know what the stars have to offer in the way of a guide in these matters.

A gentleman in Connecticut writes: "Please inform me if the planets indicate good or poor crops of corn and wheat for 1897; or, if one will be good and the other poor, and which."

We have received the following from a friend who has given the crops in this, as well as foreign countries, considerable attention:

"I began, about a year ago, making observations regarding the planetary influences on the fruition of the crops. I was led into this by the belief that, possibly, the planetary movements did not effect the fluctuations of the markets as much as they do the fruition of the crops. Especially have my observations been directed to wheat; but as they have been confined to this year only, I am not sure whether their fulfilment is a chance coincidence, or, if traced back, will be corroborated, and prove of value.

This year's result is as follows: The American winter wheat crop was sown in November and December of 1895, when the earth was under semi-evil influence. The result was about a three-quarter crop. The spring wheat crop was sown in March and April, when the earth was under evil influences. The result was half a crop.

The crops of India, Australia and Argentine were sown May, June, July and August, and the result is almost total failures.

Our last winter wheat crop was sown last November and December, and, according to this, should be a partial failure.

The only exceptions to this during

the year past was the last crop of England, which was far above the average; but that of Russia was much below, while those of other European countries were on an average with other years.

I do not know whether this will open any new thought to you, but I suggest it as worth investigation.

A French scientist has announced his discovery that the moon not only governs cyclones, but also directs their course." Your friend,

THOS. J. RYAN.

It will be seen from Mr. Ryan's investigations, that there has not been a full yield of wheat in any of the countries named the past year.

Now there must be a cause back of this, somewhere, and we will see if it is possible to unravel and find it.

The sign Scorpio is the universal section of the scale which we call the sign of seeding. It corresponds to the reproductive function of being, and applies to the reproduction of all life on this planet, to some extent, at least.

The past year, and, in fact, for two years, the planet Saturn has been disturbing this section, interfering with the conditions of sowing, and the past year there has been a weakness in the the positive sections and angles, which coupled with the lack of observance as to the moon's place at time of seeding, are sufficient reasons for the shortages mentioned.

We can only point the way; those who sow and reap may profit, or not, by the information given. The Law is supreme and each jot and tittle must be fulfilled.

The favorable times for seeding during the spring beginning March 21st, '97, are as follows:

Wheat should be sown from March 30th to about April 15th, for best results. That which is sown during the first few days of April will be the best crop comparatively.

Oats should not be sown until the 4th of April and up to the 18th.

Special dates for garden seeds are as follows:

Early potatoes, last few days of March, before the 30th.

Cabbage, beets for greens, lettuce, top onions, sunflower, etc., from the 30th of March to April 2d.

Peas, beans, cucumbers, squash, April 1st to 7th.

Plant corn from 7th to 12th of April. The year's conditions are not so favorable as they might be, and if anything, the corn crop should be much better than any other, if planted in any kind of a proper time.

There is such a variety of climate, that to give, in this magazine, a correct guide for all points, would require an extensive table. We, therefore, approximate the time, leaving the reader with, perhaps a clearer idea of the application of the science to the tilling of the soil, with knowledge how and when to proceed.

Metals and Their Alloys.

German silver is composed of zinc, nickel, copper and a small portion of iron.

Sheet metal is composed of lead and a small quantity of arsenic.

Brittania ware is made from copper, bismuth and antimony.

Type metal is the combination of antimony and lead.

Mosaic gold is a combination of copper and zinc.

Standard silver is made from silver and copper.

White copper is made of copper and arsenic.

Standard gold is made from gold and copper.

Bath metal is made from tin and copper.

Dutch gold is made from copper and zinc.

Bell metal results from zinc and copper.

Bronze is the product of copper and tin.

Cannon metal is formed of copper and tin.

Pewter is made from lead and tin.

Copper and tin form gun metal.

Solder is made from tin and lead.

The Oracle.

QUESTION. I find by close observation and questioning that with those people who are born under Mercury, Venus and Mars, with the other planets out of aspect, a low altitude agrees with them best, while those born under any one of the other five, in proportion to distance, can stand a much higher altitude, according to the planet, claiming that they can breathe easier, and feel better. This seems reasonable. Will this rule hold good? Yours for light,

W. A. WHEELER.

ANSWER. Yes. The law is this: The distance from the center of the system occupied by a planet, gives the nature in human beings accordingly, and a person born under Neptune can roam the earth over, and climb the highest mountains with really beneficial results to the health, while a Mercury person would be subject to fevers at every change of altitude.

Q. The magazine pleases me, and as I have been a radical thinker for several years, this science has upset many ideas that seemed fixed for life. Please explain, when you can, of what use are reform movements, etc.? Is not your article on Money a waste of energy, since you say in '96 year book that the influence of Jupiter enables money to rule in future as in all the past? I am puzzled. I have been interested in labor movement for some time, and wish some light on this matter.

Yours, A. E. BAUMGART.

A. Reform movements are merely aids in the great evolutionary processes. Our ideas of money, if carried out, will not change the fact that the Jupiter people will have and hold the largest share of it; but it would do away with a thousand schemes which now tax the people of lesser wealth to the uttermost. The labor movement needs something

to present as a substitute for existing evil conditions, and their causes, and there is nothing that comes quite so close to the individual as the question of money. It is for this reason we suggest a remedy.

Q. Please settle this question for several who are in dispute about it. Is the earth in Sagittarius or Gemini in the month of June? C. W. C.

A. The earth is in Sagittarius and the sun is in Gemini.

Q. I would like to know what relation the aspects bear to the magnetic percentage of a planet. For instance, a young lady born Nov. 29, 1877, has Saturn as ruling star, fifth aspect, but the magnetic percentage is only 91, both physical and mental added together. 2d. What are the effects if a person has the magnetic percentage of Venus physically low and mentally high, or *vice versa*?

W. C. MEYER.

A. The mental and physical percentages should never be added together, as they have nothing in common with each other. The ruling star is the planet in strongest aspect, while some other planet may rule higher physiologically or magnetically, and also some other, mentally, may be higher in power. The first rules the life as a whole, the second the health, the third the powers of expression. The Law and the Prophets treats of these relations and gives a basis for calculations—that is, tables for the percentages.

Q. On page 63, February number, Mrs. Eldred's Delineations, you mention, "It being 9 a. m. that Aquarius was rising." That refers to the geocentric system, from which I would judge that you make some deductions from that system as well as the heliocentric. Can you furnish any rule by which one may estimate the sign rising at any time? What sign was rising to-day, Feb. 1st, 1897, at noon?

DR. N. H. EDDY.

A. We have stated several times that whenever conditions warranted it,

we would, in the addition or extension of the Law and the Prophets bring the two systems together in perfect harmony, giving reasons for all that is true in geocentric calculation as we do in the heliocentric. There are not enough interested in *truth* yet to warrant us in doing more, or moving faster in these matters than we are moving.

The sign rising at noon, Feb. 1, 1897, is Taurus.

Q. Does Saturn, or any other planet operate stronger upon the section of the organism referred to by the sign it is in, or is the effect stronger upon the opposite sign? N. H. E.

A. Of course it all depends upon the nature of the question to be answered or the condition to be dissected. Physiologically it is stronger in the sign in which it is posited.

Q. In the February number you say Mars will be in Leo Feb. 26; your chart places the same in Leo, March 10th. Which is correct? G. W. R.

A. We acknowledge this to be an error. March 10th is correct. Mistakes are liable to occur in dates, as there are so many of them considered each month in connection with this work. We are pleased to see that it has been detected.

Q. How can I find what degrees of longitude the planets were in on May 20th, 1844? G. W. R.

A. The chart "Play of the Planets" gives the signs, and by observing closely the point in each sign where a planet comes on any day, the degree may be located very accurately, for each sign on disk of chart, no matter what space it covers, contains just 30 degrees; so if a planet is just at the center of one of the sign spaces, it shows it to be 15 degrees of that sign, which, added to the degrees of each preceding sign back to Aries, gives the degree in the longitudinal circle of 360.

To find the degree of the four outer planets from the table of corrections—First find when Jupiter enters a sign,

then divide the number of days from that time up to the date you are figuring on by 12, and the result will be the degree of the sign he is in. This may be added to preceding sign degrees, as explained above, and the correct longitude found. With Saturn, divide by 30, Uranus 84, Neptune 167.

The planets with signs spaced on the disk of chart, may be located to the degree by the chart, without any figuring at all, as explained.

Q. You speak of Incarnation in Law and Prophets. What proof is there that Re-incarnation is true? If a soul, after passing out of the physical body, does return and pass through another era on this plane, why is there not some memory of past experiences? N. H. E.

A. There is no proof that can be presented to a person, showing that re-incarnation is a fact, but it is possible to lead a person gradually to a recognition of the law of life and being, which law covers, or includes the fact. Now, as said before, there is nothing to present to a person, but a person may be presented to the fact. Do you catch the meaning?

There are many people who remember distinctly events of a former career on earth, and the memory is much clearer, in some respects, than it is concerning events of childhood. All are not constituted rightly for these reminiscences, hence, the idea with many, that re-incarnation is not a fact.

Q. Each planet is represented as having its individual or combined influence as per position and aspect, and you claim that each person, coming into life is vibrated upon by these planetary influences, as per date of birth, as same is in force at that time. That being the case, two persons born on the same day, hour, month and year, would be vibrated upon, or magnetically stamped by the same force and influence physically and mentally. Why then is there so much difference in the expression of the physical and mental



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CARD THE ZODIAC.

(CONTINUED.)

Most of the readers of this magazine are aware of the fact that cards represent mathematical values, that these values co-ordinate in an occult way with the zodiac, and also with the life of man. Now, in order to understand their meanings in connection with the fortunes of people, it is first necessary to know the occult line or thread which relates the trio. To learn this, we will proceed to delineate the digits of numbers, and some of their combinations.

NUMBERS.

1.

The digit 1, the primal, basic, fundamental, mathematical, first cause, represents unity, desire, receptivity, concentration, latent power, possibility, beginning, the center, or positive point, the head, the will, the mind, the infinite, the *all in all*.

Mark well these meanings, for they pertain to relations that are very occult.

When thinking of this number 1, remember it relates to the different things we have named. That is, to the principles of them and to that which has a bearing upon those qualities of being.

We will now connect this number with the zodiac, which, being a mathematical figure, showing the relation of planets in our solar system to the sun, also has its beginning, its positive point, its potent center or head.

This is designated as the sign Aries, (for reasons why this is the sign, refer to PLANETS AND PEOPLE 1895, Astronomy lesson No. 2,) which is the sign of appetite (desire), of latent energy (speech), of great possibilities (intellectual attainment), and is the sign of the will, which is the *all in all* of human power.

We now come to the card co-ordination, and we find the one spot of hearts represents the number 1, and also expresses the nature and quality of the sign Aries. The heart relates to the emotional center, which is the seat of desire, and symbolizes the first impulse of a new born babe—viz., desire, appetite and latent energy (crying). It will be seen, also, that the card, the sign and the number are all expressive of materiality, as applied on this mundane plane. The first expression of the living subject to which the number, sign and card relate, being desire for material substance (food).

Observe closely that the heart sym-

bol pertains largely to materiality, for it means much to the reader, if he wishes to keep strictly in line with symbolism and the real significance of numbers.

In connection with the study of the cards, as given in the game "Card the Zodiac," to continue the use of the cards received by each player, as explained at the end of the game article, suppose the one of the first quarter to have four tricks, or sixteen cards, he should deal them out under the seven planets, thus: one to Mercury, one to Venus, one to Mars, one to Jupiter, one to Saturn, one to Uranus and one to Neptune; beginning back with Mercury and repeating the deal, and so on until all are layed out. Now turn them face up and place in rows. That is, place the Mercury cards in a row, Venus cards next, and so on through.

This shows the adaptation of the cards thus displayed to the person, and his or her fortune at the time.

Now, as to the ace of hearts, the first and only card so far treated, may be found under any one of the seven planets, its meaning has seven distinct variations, making the knowledge of the planets indispensable in the delineation of the cards.

But to show the application, suppose the ace of hearts was found in the fourth row, the sphere of Jupiter: it would signify a deep desire for peace, for harmony, for calmness and at the same time, an inward desire for place, power and social distinction.

Why? Because Jupiter is the business and social magnet, and also the great power for harmony and peace. It gives one a desire for the grand and beautiful, and a love for position and power socially, as well as commercially.

To read this card, therefore, under Jupiter, the psychic sense of the delineator must determine at the time, the proper application to the subject. Therefore, we suggest that the cards be treated as negatives, elastically

enviored at all times. This means that no card shall be first under a planet except the one the psychic sense first selects as an indicator.

Having given the general formula, we will proceed to state the meanings of the other digits, and their relations to the zodiac, etc.

2.

This number shows that something has been added to one. It is the number meaning increase, united action, union, strength, creative quality, property accumulations, partnerships, marriage and even balance.

This number, 2, is directly related to the sign Taurus, which is the sign of business partnerships, property, wealth, creative force, energetic action and physical power. The 2 spot of hearts is the symbol of these qualities as found in human beings as well as the mathematical quantity.

3.

It has often been stated that two is company and three is a crowd, and as the number 2 shows unions and harmony, 3, having one added relates to increase, and increase always brings uncertainty; so there is doubt and a tendency toward irritation in the meaning of the number 3.

The sign Gemini, which is the universal section relating to the home and the family, and the third in regular order, is in line with the meaning of this number, for much uncertainty is felt in connection with home and children. A great deal of irritability is shown and a lack of harmony fitly fills the required aspect of the number 3 and this sign.

The 3 spot of hearts is the symbol of these conditions and relations, as they apply to the social, religious and love nature. The 3 of hearts, therefore, is very expressive of the qualities found in the sign of Gemini, and is the chief card representative of this sign. Remember there is nothing settled and peaceful when the 3 of hearts appears in a reading.

4.

We now come to the number 4, which is a double 2, hence signifies added joy or double pleasure, which gives satisfaction, comfort, entertainment and contentment. It represents a condition one would not care to change; a sort of self-centered, satisfied state of mind.

This number co-ordinates with the sign Cancer; which means mental action, social distinction, self-knowledge, a powerful mind, a sort of static, stubborn state, a fixed final condition.

The 4 spot of hearts symbolizes the numerical properties of the number and sign, and shows their application socially, religiously and in connection with the affections.

5.

This number shows a change from the even, easy and satisfied trend of the number 4. It signifies activity, circulation, enterprise, change, agitation and intensity.

The sign Leo is its zodiacal position, which also shows the very same qualities. Persons coming under the number 5 are very emotional naturally, changeable and extremely active.

The 5 spot of hearts is the symbol of the number and its attributes.

6.

This digit, being an even number, again brings us to a better balanced state, and shows a more quiet and negative quality. It is expressive of ease and recreation, nothing startling being found in its nature. A calm, quiet, serene and absorbent number.

The sign Virgo, the neutral sign in quarter of wisdom, is expressive of the quiet, reserved, easy, dreamy and absorbing qualities.

The 6 spot is symbolical of the same, and may be read in delineations as expressive of the various qualities mentioned.

7.

This is the great mysterious and hidden figure, holding within itself the octave of force. It is the numerical recorder of spirituality, of perception of occult power and insight, hence it must of necessity mean disappointments and accidents, when applied to mundane affairs. It means a sudden reaction from the negative state shown by the number 6, and spasmodic conditions are in line with its numerical relatedness.

It relates to the sign Libra, which is a spiritual, cheerful and responsive significator, with sudden and spasmodic periods and mental reactions.

The 7 spot of hearts symbolizes these qualities and is the numerical co-ordinate of the number and sign.

8.

This number is practically a double 4, or a quadrate of 2, which signifies union and satisfaction, and as there is strength in union, resulting in power, the even and harmonious nature of the number may be readily realized. This number, therefore, signifies health, harmony, influence and power.

The sign Scorpio relates similar qualities, especially as to health, influence and power. It is a powerful sign.

The 8 spot of hearts is expressive of the number, and shows the influential trend.

9.

Again we have an odd number which, being the last of the digits, denotes the end of things. The culmination of life and events. It is expressive of disappointment, trouble and suffering, because of its culminating quality.

The sign Sagittarius is its partner in connection with the race of life, for in this sign the powers operate more frequently and forcefully to bring about death and culminations than in any other.

The 9 spot fitly symbolizes the situation.

10.

We now come to the first union of digits, or the first extension beyond the basic plane, and in this number 10 we have a double five, the blending of activity, change, etc., into an even, harmonious number, having the state shown by 1 magnified in the highest sense possible, by two characters, hence it relates to attainment beyond the ninth sphere.

This means successful accomplishment.

The sign Capricornus means success in undertakings and attainment in ways physical as well as mental. The 10 spot fitly represents this number and sign.

11.

Here we have two 1's thrown into an uneven number, giving the quality number 1, coupled with monotony, and relating to the general affairs of the world rather than to personal states. It deals with apparent infinite proportions, the two 1's being a double on the 1, which alone expresses the absolute.

The sign related to this number is Aquarius, which is symbolized by the eternal waters of life, the ever active and expressive element that is under continual change.

The card expression of these changing conditions is the Jack or knave, whose mathematical number is eleven and whose nature is that of change, of romance, activity, pleasure, union and disunion, action and reaction, like unto the waves of the waters.

12.

We now come to the number 12, which represents a quadrate of 3 or double 6, and is even, making it feminine, as all even numbers are, 12 signifies receptivity, rest, completion, and relates to things spiritual, the ideal state, the perfect circle, the divine in nature and things.

The sign Pisces, the twelfth in zodiacal order, belongs to this number, and

possesses the negative quality due to the finishing up of the great circle. This sign is the extreme in negativity, being the direct opposite or nether point relative to the positive sign Aries.

This is symbolized by the Queen, which, in connection with human kind, illustrates woman and her co-ordinate sphere, the negative, receptive nature. The Queen, therefore, is the symbol of the sign Pisces.

To the deeper student a glance toward the true source of light will reveal the reverse, or occult application of these numbers, signs and symbols, and the secret way that leads into the path of the circle, according to the word.

13.

The number 13 appeared before him, and he knew he was to ascend the throne.

This number is emblematic of secrecy, power, centralization and government. It is to the sun what the other numbers are to the signs, and is masculine, penetrating, scientific, intellectual and expressive of wisdom.

The card symbol is the King, around which many subjects live, move and have their being. This card shows power, position, influence, strength and protection.

When delineating cards, it is well to remember the special features of each, and their co-ordinate relations to the zodiac, as the latter will aid one in remembering and determining results.

In numerical significance the club, diamond and spade suits, relate to the numbers and sign in like manner, but each suit has an astronomical bearing upon one of the four quarters of the zodiac, from which the quadrature of the circle is found.

Hearts belong to the quarter of love.

Clubs to the quarter of knowledge.

Diamonds to the quarter of business.

Spades to the quarter of labor.

Love, wisdom, wealth and labor, being the four attributes to be consid-

ered in their delineation, and read in accordance with the number and sign characteristics as explained. Always bear in mind, however, that the cards must not be arbitrary indicators.

(NOTE. A work on cards, containing some two thousand illustrations, will be sent prepaid on receipt of \$5.00.)

This study of the cards will be continued and the experiences of one who has visited and tested the most prominent card readers, will be given in a story entitled: "OCCULT SYMBOLS," by Zalene, the Initiate.

The object of this story is to show how various ones operate with these symbols, what was told by them, how the prophecies were fulfilled and the effect of such information upon the seeker. Very instructive lessons are found in this story, and all who wish to learn to read the cards, will find the same not only intensely interesting, but a great aid in rightly understanding just how to proceed for best results.

The story mentioned above will be illustrated with cards and people, adding much to its attractiveness.

NOTE. The game, Card the Zodiac, is complete in itself without reading the cards, if the players do not care for that part of it. The game is in line with the occult relation of the cards, the zodiac and the people, which makes it far more desirable, than the ordinary game with cards. It was designed to educate as well as amuse.

CONTINUED IN STORY.

Written for PLANETS AND PEOPLE.

The United States and Cuba.

LYMAN W. DENTON, M. D.

What matter, O America, that thou
Art great among the nations of the earth?
Oh! boast not if these States are deaf, e'en now,
Unto the cry of those who wail in birth—
Of those who've struggled long to break the bond
Of foreign tyranny, and seek their own—
Ay, yearn with nations free to correspond.
And reap unto themselves where they have sown.
From her pedestal I would quickly tear
Our goddess great, will she not answer prayer—
The prayer of dusky brothers striving fair
To win the rightful heritage of men
And nations. Oh! Are we not brothers then?
As we receive, shall we not give again?

Charitably Sphinxlike.

One of the ethics of good breeding is not to talk about people. The woman who is continually pulling to pieces personalities soon finds herself ignored by those of her acquaintances who have long ago learned the bad form of unkindly gossip.

It is really a pose with elegantes, this clam-like reticence in regard to following up a gossip's lead. The out-and-out aristocrat is so secure in her own position that there is no canker worm of envy eating away her soul's serenity. You may depend upon it, the woman who is forever indulging in caustic criticisms does so because feeling her own foothold on society's ladder very insecure, she does her best to pull down from their position those of her sex who may have climbed a round or two higher, says an exchange.

"I'm going to stop talking about people," a young girl was lately heard to declare. "In the first place, I've just come from quite a little colony of swells and I noticed that they were all either too indifferent or too well-bred to encourage, by word or look, character dissection. One young man in particular, the sort of fun-making fellow who might be expected to turn any subject to general amusement, always, I found, deliberately shut his eyes to criticism possibilities.

"Sometimes I tried to coax him into making uncharitable little remarks about certain persons, but he never allowed any malice to enter into his conversation.

"Gradually I learned to respect him for his pose, if pose it was, and I said to myself:

"If a man of the world, who might be forgiven for doing that sort of thing, refuses to run people down, I, a woman who ought to make charity her byword, don't intend to allow him to out-principle me.

"So, in the future, you will probably find me very uninteresting, but charitably sphinxlike."

THOUGHTS FOR YOUNG MEN.

When school days draw to a close and while the words of the valedictory still linger in their ears, young men then turn to the first great problem of life—the choice of occupation.

Few give the subject serious consideration until their work in the class room is finished. The average young man, as he stands in the early morning of his manhood, overlooking the sea of human activity, with its ceaseless waves of professional, commercial and industrial strife, meditates and speculates as to which line of life work he is best adapted, and which offers to him the greater chances or opportunities for success. It is the first potent reminder that he is entering the sphere of manhood and must depend upon his own powers to gain wealth and fame.

In considering the various channels that may be opened before him, he feels the weight and importance of the decision he is about to make.

There is no time during his life that requires more thoughtful consideration than when he decides what his future course shall be; for upon the decision made at this time depends the measure of success in after life.

Only a comparatively few young men have their future course clearly indicated by their tastes and inclinations. Most of them come upon the stage of life without a definite purpose in view.

Instead of parents choosing a calling for their sons, as was more common in the past, the young man of to-day chooses his own occupation. The vital question then is, how shall he guard against an egregious mistake? Is he to embark upon the sea of life without helm or compass? Are there no guide posts from which he may read with certainty the direction in which he should turn his energies to attain success?

With the same certainty that the polar star, shining in the northern sky,

guides innumerable fleets over the trackless seas, we can read from the starry realms, the course marked out by nature for us to follow.

There is no one but what has a predilection to a particular calling, although the aptitude, or natural bent, with many persons, is sometimes hard to discern—except to those who are able to interpret the imprints of nature.

With some, their particular adaptability to some one calling is manifested in early life to such a marked degree as to set aside all doubt as to the proper course for them to pursue; but when the proclivities of the mind do not express themselves by unmistakable signs, no one need be in ignorance of the latent powers within themselves, if they will but turn to the open book of nature, and read the Congenital signs that index with unerring certainty the course wherein lies their greatest power.

Sidney Smith tersely says: "Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing."

If we concede this to be true, then it is evident to any careful observer that a very large majority of the people are on the minus side of life.

It should, therefore, be the aim of every young man to be what nature intended him for, to choose that line of life work for which his talents are best suited. To many it may appear to be a difficult question to solve, but those who have given the subject careful thought know that in the science of life we can read and understand the language of nature, as expressed by the soul markings upon the physical form. We are a reflex of the universe in which we live.

A knowledge of the laws that govern the movements of the celestial bodies in our planetary system, and which enables us to compute with such exactness their future courses, will, when applied to miniature worlds, viz: human

beings, enable us to trace with the same precision, the course we should follow.

More than ever before are young men of sterling character giving heed to the advice of those who are able to read human destiny in the language of the stars. Young men who ponder well the course they should pursue, carefully weighing the suggestions given them by those who have made human life a study, seldom make a serious mistake in the choice of occupation.

After the right decision is made, and the future course outlined, the preparation necessary to become proficient in whatever line of work may be chosen, be it in the professional, commercial or mechanical world, becomes a pleasure instead of a task; as the talents are adapted to cope with just the difficulties that are to be met with in the chosen field of work.

Having made the right start, those who aim at a successful life, must place true manhood as their guiding star. Every word and every act should bespeak a noble soul within.

The goal for which we are striving is success—the attainment of happiness. There is, however, such a thing as *unsuccessful success*. What is true happiness? The man who thinks only of gratifying the senses, no doubt, in a degree, is happy. Men engaged in unlawful pursuits, who, by their many schemes fleece innocent people of their earnings, feel a sense of pleasure that they have succeeded in getting money from others without giving any value in return.

The merchant who bends all his energies to the building up of his business, who seizes every opportunity to take advantage of his competitors and force them to the wall, or drives a corner on some one commodity,—when he succeeds, he is filled with keen delight that others must suffer, while he has added to his pile of gold. Men who devote their energies to personal aggrandizement, and who succeed in accumulat-

ing wealth by shrewd practices, heedless of the welfare of others, are truly unsuccessful men. Their lives are complete failures, and when weighed in the balance will be found wanting.

In these days of fierce competition, the pressure brought to bear on business men is so great that it requires men of strong convictions not to be carried along with the tide of dishonorable dealings; but the man who has within him the elements of true manhood, and calmly listens to the voice of conscience, will never make the sacrifice of compromising his integrity for mercenary gains.

A noble character rises above the plain of selfishness and greed; while he realizes the value of money as a necessary means of support, he also looks beyond the glitter of gold and sees the real meaning of life: the complete unfoldment of all the powers and talents that nature has endowed him with.

Upon entering the drama of life, young men should learn well the axioms upon which are founded all true and noble lines.

These basic rules of life have come to us from sages and philosophers, scattered along down the ages, who have passed through the fires of experience and given to the world the thoughts of their ripened years.

Let their words of wisdom be our counsel. Live a life that all men will honor; be ever careful that every word and act will bear the test of the world's moral criticism.

When we come to the setting of life's sun, and the shadows of the valley steal over us, then will our thoughts retrocede through the past, and dwell upon the record we have made.

Shall we find in our record words that we would have unsaid, or deeds we would wish undone?

Then will we realize that stains upon our character can never be obliterated; every word or act must stand upon the debit or credit side of life's record.

Let us then start with the firm re-

solve to lead a noble life. As the years pass by and experience is gained, let it add strength to this resolve, rounding out the character into perfect manhood.

Be true to ourselves and to others, and when the curtain of life's drama descends before us, we will not hear within our souls the burning words of Whittier, "It might have been."

T. H. GARLAND.

Training the Mind.

Mind appears as yet to be as inscrutable as life. We cannot define or confine it. Yet some careful investigator in some classroom, or by some secluded self-inspection, will discover the system for its proper training, as Newton did gravitation. To understand how to train the mind requires a knowledge of its possibilities and conditions, such as a watchmaker has of a watch or clock. Hence the need of mental philosophers is one of the greatest now known to our civilization. Who will give themselves to the task? The less there is known, the more need of explorers. Vast stores of facts have been gathered concerning cognition, intuition and concepts, but they refuse to arrange themselves into crystals. They do not all harmonize with theory. The greatest teacher of the future is to be one who can read his own mind, and from his knowledge of himself lay down the law for all. Education is not a mere aggregation of facts, but a training of the mental faculties to comprehend and retain facts and theories. There must be some simple method, as yet unknown, for the cultivation of a child's mind which will make its memory almost infallible, and direct its power to follow to a logical conclusion any train of ideas.

The mind is a machine having volition and independent life, and as such cannot be investigated as we can examine the laws of the material world. Yet it is no hopeless wilderness. It has its peculiar laws, its boundaries and its systematic arrangement, differ-

ing in principle and relation from the bodily functions; but they *will* all be understood soon. Facts stick to a relative mind and adjust themselves to set forms of reason there, something as the solution of rock candy adheres to the string.

The first necessity is a retentive mind. A teacher is needed to show us how to secure it. Philosophy is the natural state of a mind from which the husk has been stripped by proper education. Knowledge is power: But the power to know is back of all knowledge. To increase that power is the most important portion of a teacher's duty. The cry of all to day, everywhere is, "Oh, increase our power to know."

The person who can enlarge the storehouse of the mind, and put up or uncover shelves on which to place within handy reach, all the information which the eye, nose, ear, tongue and touch send in, will be a benefactor whom men would place next to the Divine. The daily experiences of common men furnish enough facts to supply a college education. But the eye sees while the mind is blind, the ear hears but the mind does not care; the fingers feel, but the mind refuses the message; the tongue tastes, but the mind does not awaken to treasure up the delicious or bitter. No man's mind takes cognizance of all he sees, even in one instant of time. The most excited attention leaves ten thousand facts unrecognized. Man moves amid myriads of fascinating and beautiful things, but his imprisoned intellect sees not and cares not. The world could not contain the books which would be written, if the facts and their accompanying conclusions of a single day's experience were fully written out. Our present system of education tries to deal with these separate facts, and drives into the mind one out of the million and calls it "intellectual cultivation." Who will come to the front and tell us how to increase the power and raise the taste of the intellect, for this is true education?—*New Ideas.*

Written for PLANETS AND PEOPLE.

The Law of Being.

URIEL BUCHANAN.

Subsistence, eternal and unchanging, unlimited,
United and at rest; with no beginning and no
end—

No time to pass away, no space to hedge the
spirit in;

But boundless, endless life—the absolute Infin-
itude.

Subsistence, uncreated and alone, the Central
One,

Whom we call God. There is none else; and
from this only source

Existence flows, in waves of light that break
upon the shores

Of time and space, to crystallize in suns and
sparkling stars.

Forth from the womb of night—from the un-
fathomed and unknown—

The sea of Birth forever flows; and through its
billows ride

Unnumbered suns and worlds, that glitter in
their boundless depths

Of blue, and bathe the Temple of the Skies with
light, to guide

The hosts of Angels at their work or play; pre-
venting suns

From crashing into other suns. The waters of
this sea

Enfold each star; and through their waves of
light, they flash across

The azure depths the songs and anthems of
Celestial Spheres.

Onward, to their appointed course, the star-
ships swiftly glide—

Through shoreless and unfathomable seas—
through surging waves

That break upon the decks of worlds, and splash
the earth-born souls

With cleansing spray; until Man's heart is pur-
ified, and born

Anew—with Wisdom as his guide, with Univer-
sal Love

To light the inner shrine—until, as tender plants
that are

Refreshed with morning dew, the yearning soul
inspires new life,

And drinks refreshment from the fount of Im-
mortality.

The earnest soul toils onward through the vale
of strife—amid

The gloom of doubt, the shadow of despair—its
vision veiled

With mists of Earth. Then feebly gropes in
search for better things;

Until, beyond the cloud-swept sky of ignorance,
the star

Of Truth gleams from the silent depths, and
sheds eternal rays

Upon the path that leads to God. The thought-
less throng, impelled

By greed of gold—with heads bowed low—press
on; nor lift their eyes
To seek the light, nor tread the narrow way
that leads to peace.

And when the hour shall come to cross the
occult line called death:

When those who closely cling to earthly ties
and things of sense,

Are summoned from their long and weary years
of grief and toil—

Wherein no time was found for rest, and culture
of the soul,

But all their waking moments spent in strife
for greed and gain—

Shall learn that many things which seemed to
them most real, were but

The shadows of the night that dwarfed their
souls—shall also know

That sorrow and regret will not recall the
wasted years.

Awake, O child of God! break thou the fetters
that restrain

The deeper yearnings of thy soul, and cease to
languish in

Thy prison cell. A flood-tide of the Universal
Sea—

The culmination of a cyclic wave will soon en-
gulf

The world. Amid the surging waves that now
begin to roll—

Amid the clash of thought, the tumult of the
times—a low

Sweet tone, the voice of freedom, whispers in
thy soul. "Awake."

Franklin's Voice to America.

I was born poor, but lived in comfort
and died rich.

With few to help me, I found in hard
work a friend in need.

When I was poor I lived poor, and
saved what pennies I could.

When I got to be fourhanded, I could
help others less fortunate.

I managed to stand up straight when
I had to stand alone.

With nobody to teach me, I became
my own schoolmaster.

I had suffered, and I did not like to
see my friends suffer.

I loved virtue and thrift and hated
vice, laziness and waste. I gained my
friends, but only by trying to do right.

So many did me good, that I tried to
do good to all.

I early learned how to work and
endeavored to teach others.

I had very many faults and tried
hard to correct them.

I served my country through life
with what little ability I could.

He Lives On Vegetables Only.

Mr. David Warner, of Turners, owns a dog that he thinks has taken a wider departure from ordinary canine customs than any other of his kind in Orange County, if not in the State of New York.

"My claim," said Mr. Warner, "is founded only on three or four of the animal's peculiarities; but they are such peculiarly peculiar peculiarities, that I have never heard of any other dog that possessed them. Come here, Freak."

Freak, as the half-bred foxhound was appropriately named, approached expectantly, but when his master offered him a piece of broiled beefsteak, he turned away from it with undisguised loathing and disgust. Then Mr. Warner gave him a couple of apples and a pear, which he devoured with evident relish. A plate of cherries was placed before him, and he swallowed the fruit, retaining the pits in his mouth until the plate was empty, when he trotted to the open door and dropped them upon the grass.

"He is a rigid vegetarian," said Mr. Warner, "and he has not, during the six years of his existence, tasted a particle of meat. At this season he lives almost entirely on wild strawberries, which are very abundant in the fields. He has no trouble in finding all he wants of them, and he looks for nothing else; but he will eat any kind of fruit that is offered to him, even cracking the shells of nuts with his teeth and picking out the kernels. In the winter we feed him chiefly on potatoes, and then, too, he catches rabbits, which he brings to the house, after which he goes to his water bowl and washes his mouth. He does this by sucking the water in under his nose and discharging it at the sides of his jaws. His tongue is not used at all in the operation, nor does he ever lap up water as other dogs do. He drinks it by suction, like a horse. Let us see if he is thirsty now."

A basin containing probably two quarts of water was placed on the floor. Freak plunged his mouth and nostrils below the surface and sucked it up with the gusto of a thirsty longshoreman at a pot of porter. The disappearance of the water was accompanied by a sound similar to that made by a horse drinking from a bucket, but, of course, less boisterous. In a few seconds the basin was empty.

"Freak is a very thirsty dog," continued his master. "I suppose that is because he perspires so profusely. Did you ever before hear of a dog exhaling moisture through his skin? Freak does it. The average dog, you know, when he is hot, exhales through the mouth, and hundreds of them are killed in the 'dog days' by ignorant people who think the foam and slaver dropping from their jaws indicate hydrophobia, when the poor brutes are only casting out through their lips the moisture that their murderers are emitting through the pores of their skin. When Freak is hot his mouth is always dry, but his hair gets as wet as a fat man's collar on the Fourth of July."

Divine Inheritance.

GEORGE PAINE HARRIS.

Thou great eternal Infinite,
The great unbounded Whole!
Thy body is the Universe,
Thy spirit is its Soul.
If thou dost fill Immensity,
If thou art All-in-all—
If thou wert here before I was,
I am not here at all.
How could I live outside of Thee?
Dost thou fill earth and air?
There surely is no place for me,
Outside of everywhere.
If thou art God's, thou dost fill
Immensity of space;
Then I am god—think as you will—
Or else I have no place.
And if I have no place at all,
Or, if I am not here,
I surely cannot be damned,
For then I'd be somewhere.
Then I must be a part of God,
No matter if I'm small,
And if I'm not a part of him,
There's no such God at all.

When is a Person Dead.

"Time was that when the life was out the man would die." It seems, however, that in these days of trances and suspended animation, the "life" may be out, the heart may stop beating, the breath vanish, and putrefaction set in, and still the person may be alive. The subject of premature burials is a grewsome and agonizing one, and to be raised only for some definite purpose. William Tebb, F. R. G. S., whose attention to this subject was aroused by "a distressing experience in his own family," has a strong conviction that such burials are more frequent than we suspect, and he has just published a book on the subject, reciting various authentic cases of persons buried alive, and urging adequate means on the part of the public to prevent such cases in the future. Here is one of the cases as told by Dr. Roger S. Chew, of Calcutta:

"I died, as was supposed, on the 18th of January, 1874, and was laid out for burial, as the most careful examination failed to show the slightest traces of life. I had been in this state for twenty hours, and in another three hours would have been closed up forever, when my eldest sister, who was leaning over the head of my coffin crying over me, declared she saw my lips move. The friends who had come to take their last look at me tried to persuade her it was only fancy, but, as she persisted, Dr. Donaldson was sent for to convince her that I was really dead. For some unexplained reason he had me taken out of the coffin and examined very carefully from head to foot. Noticing a peculiar, soft fluctuating swelling at the base of my neck, just where the clavicles meet the sternum, he went to his brougham, came back with his case of instruments, and, before any one could stop him or ask what he was going to do, laid open the tumor and plunged in a tracheotomy tube, when a quantity of pus escaped, and, releasing

the pressure on the carotids and thyroid, was followed by a rush of blood and some movement on my part that startled the doctor. Restoratives were used, and I was slowly nursed back to life; but the tracheotomy tube (I still carry the scar) was not finally removed till September, 1875."

Here is another case in which a life was saved by the persistent instinct of a dog:

"In Austria, in 1870, a man seemed to be dead, and was placed in a coffin. After the usual three days of watching over the supposed corpse, the funeral was commenced; and when the coffin was being carried out of the house, it was noticed that the dog which belonged to the supposed defunct became very cross, and manifested great eagerness toward the coffin, and could not be driven away. Finally, as the coffin was about to be placed in the hearse, the dog attacked the bearers so furiously that they dropped it on the ground; and in the shock the lid was broken off, and the man inside awoke from his lethargic condition, and soon recovered his full consciousness. He was alive and well at last news of him. Dogs might possibly be of use in deciding doubtful cases; where their master was concerned."

Several cases, seemingly well authenticated, of self-imposed trances by Indian fakirs are narrated. One occurred in 1889, in Jeypore, the fakir, a Sanscrit scholar, much honored by Hindus, going into a trance in the presence of Chunder Sen, municipal secretary of the Maharajah of Jeypore, and his brother, a doctor, who applied the stethoscope to the fakir's heart without detecting the faintest motion. The account continues:

"The fakir, covered with a white shroud, was placed in a small, subterranean cell built of masonry, measuring about 6 feet by 6 feet, of rotund structure. The door was closed and locked, and the lock sealed with Dr. Sen's private seal and with that of Mr.

Dhanna Tal, the magistrate of the city; the flap-door leading to the vault was also carefully fastened. At the expiration of thirty-three days the cell was opened, and the fakir was found just where he was placed, but with a death-like appearance, the limbs having become stiff as in *rigor mortis*. He was brought from the vault, and the mouth was rubbed with honey and milk, and the body and joints massaged with oil.

In the evening, manifestations of life were exhibited, and the fakir was fed with a spoonful of milk. The next day he was given a little juice of pulses known as *dal*, and in three days he was able to eat bread and milk, his normal diet."

In view of these many deceptive signs of death, Mr. Tebb, and others, advocate a change in the laws concerning death certificates, and the establishment of public mortuaries where bodies can be kept without inconvenience or injury to health until the signs of death become indisputable. Commenting on the subject as brought up by the book, the London *Spectator* has this to say:

"Try any of the so-called tests [of death] in the light of human experience, and they all break down. Let us take them in order. A person is not dead because he has ceased to breathe. There are hundreds of recorded cases where no sign of breath could be detected, and yet the patient has lived. Complete stoppage of the heart's action is, again, no criterion. The hearts of men supposed to be dead, have given no sign to the trained ear and touch, and yet life has been present. It is the same with the blood. You may open a vein and find the blood congealed, and yet have been operating on a living subject. Reduction of the body's temperature, *i. e.*, 'the chill of death,' is also no test, nor is *rigor mortis*, the stiffening of the frame. Not even are putrefaction and decomposition an absolute sign. As is well known, portions of the human frame may mortify in the living.

The red color may have gone from the hand when held to a powerful light, galvanism may fail to produce a muscular reaction, and a bright steel blade may be plunged deep into the tissues and when withdrawn show no sign of oxidation, and yet death may not be present.

"What is the lesson to be drawn from the extreme difficulty of pronouncing absolutely whether death has or has not actually taken place—whether, that is, animation may be restored to the body, or whether reanimation is impossible? The lesson, to our mind, is to observe the two old customs which long governed the treatment of the dead—to watch the body till the burial took place, and not to bury till unmistakable signs of putrefaction had appeared. These customs have of late fallen into disfavor and disuse, but, as so often happens, experience is beginning to show that they were based on reason, and not on sentiment or superstition—were, in fact, more truly scientific than the usage that has superseded them."—*Literary Digest*.

A battle of the giants is about to occur in New York. The two natural elements, air and electricity, are to be arrayed by the wand of the inventor, against steam. The Manhattan Elevated Railway, of New York, is now having constructed, under the supervision of the Electric Storage Battery Company, of Philadelphia, an electric motor engine which will "try titles" with an air motor engine now being constructed at Rome, N. Y., for the same purpose. The claims for superiority for both systems will now stand a fair chance for consideration by the only test which can establish the relative commercial values—that of actual use. Taking the testimony of competent engineers, both of the railroad and those interested in the new motors, it is evident that steam has about seen its day for interurban traffic.—*New Ideas*.

Curious Crater.

About forty miles from Flagstaff, Arizona, in the midst of a great plain, there is a saucer-shaped hollow about three-quarters of a mile across and six hundred feet deep. The rim of this strange crater rises between one hundred and fifty and two hundred feet above the surrounding plain. Rocky fragments are scattered for several miles around the crater, decreasing in number until they disappear. Among these rocks many fragments of meteoric iron, some containing minute black diamonds, have been found. The inner walls show that the crust of the earth was broken when the crater was formed; yet no volcanic rocks exist there.

Geologists have recently proposed several theories to account for this singular phenomenon. One theory is that an immense meteorite made the hole, and that the meteoric fragments just mentioned are remnants of the falling star. Another theory ascribes the origin of the crater to a tremendous explosion of steam in the rocks beneath; and a third combines the first two by suggesting that the blow of a falling meteor, striking the earth's crust at a point where subterranean water had accumulated in the neighborhood of heated rocks, was the cause of the explosion.

Is the Sun Burning Up?

Thousands of curious and ingenious theories have been advanced to account for the effect that the sun, although he has whirled his burning disk across the heavens for untold ages, continues to burn without being consumed or his bulk being lessened in the least. Some of our most learned astronomers believe or pretend to believe, that the great orb is a ball of gas, but even a great globe of gas would be consumed to its utmost atom in the course of a few thousand years. Others say that fires are kept up by the burning of the remains of wrecked worlds which are constantly

falling into its mysterious, burning depths. But even this seems far from probable, and those who take an opposite view declare that it is a monstrously absurd conclusion. In summing up his opinion on the last conclusion, one of the most eminent astronomers of the day has figured that a mountain range consisting of one hundred and seventy-six cubic miles could fall into the sun, and yet not furnish fuel enough to keep up the present rate of heat for a single second, and that a mass equal to our earth would only furnish heat for ninety-three years. If these conclusions are correct, we may well ask, of what wonderful, indestructible substance is our great light giver composed?—*Exchange*.

Natural Mineral Waters.

Discussion at the Paris Academy of Medicine became somewhat attenuated during the outing season, so much so, in fact, that at a recent meeting the topic had dwindled to artificial aeration of natural mineral waters. The methods of bottling in vogue at certain springs were condemned, and the Government was requested to interpose the following precautionary regulations: 1. The sale of mineral waters which have been decanted, or artificially rendered gaseous, shall be prohibited. 2. Every application to the ministry for authorization must be accompanied by the certificate of a competent official that the water has not thus been already manipulated, and by the written promise of the proprietor not to resort to these processes. 3. Reservoirs must be hermetically closed, and should be emptied at least every twenty-four hours; they are to be so placed that the spring flows direct into the reservoir. 4. Bottles must be thoroughly sterilized before being filled, and all causes of pollution during bottling are to be most carefully avoided.—*Sanitarium*.

Nevada claims that it now produces more gold than silver.

New Ideas in Sterilization.

One of the newest applications of electricity, and one fraught with great possibilities for the future, is about to be tried at Paris, St. Petersburg and Antwerp, where large experimental plants are being erected for the production of ozone, to be used in the sterilization of drinking water. Ozone, according to M. Repin, of the Pasteur Institute, not only destroys the microbes, but is the only agent which destroys itself spontaneously, after having acted, without leaving any trace. It offers advantages over sterilization by heating in that it does not remove the air from the water, and in that it has the advantage of destroying not only living germs, but also organic substances dissolved in the water.

The purification of drinking water by ozone has now been carried out on a large scale at Oudshoorn, Belgium, for over a year. The water source at this place is a very polluted one, when untreated being absolutely unfit for use. At the first contact of the water and the ozonized air the greater part of the microbes are killed; but a few offer resistance, and to kill these seven or nine minutes of continued application is required. As a remarkable example of the power of ozone for this purpose, of seventeen sample tubes treated, sixteen remained sterile. It has also been found that ozonized water is very much less liable to reinfection than water which has been merely filtered, and that the beneficial salts in water are scarcely affected by the ozone.

The color and taste of the water are modified favorably. The only difficulty in the application of the process hitherto, has been the want of suitably constructed apparatus to produce the ozone economically and in large quantities. This, however, is believed by M. Repin to have been solved. A practical apparatus is being exhibited at the Hygienic Exposition in Paris, and at the Belgian plant above referred to. Regarding the cost of the process,

which depends chiefly upon the amount of organic material in the water and the price of coal, it has been found that in the treatment of the Seine water, less than one horse power per hour will be necessary for the sterilization of five cubic meters. A daily consumption of three hundred thousand cubic meters of water, as in Paris, will, therefore, require about three thousand horsepower, the cost of operating which is not thought exorbitant. The ozone which is not used can be recovered by passing the same air through the apparatus again, and the same machinery can be used for the production of light at night and for the sterilization of water during the day, thus reducing largely fixed charges.—*New Ideas.*

With the Delaney machine telegraphy over eight thousand words per minute have been experimentally sent and recorded. At this rate the tape moves twenty-eight feet per second

Secret Thoughts.

ELLA WHEELER WILCOX.

I hold it true that thoughts are things,
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings, or its woes,
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrade when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its poisoned death.

And after you have quite forgot,
Or, all outgrown, some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair,
They have a vital part, and share
In shaping worlds, and moulding fate—
God's system is so intricate.

Reflections on the Soul and Life.

During one short instant when the soul is preparing to desert the temple of clay, and while pausing upon the threshold of its future existence, the personality becomes one with the individual and all-knowing Ego; and, looking down into the arena of life it is leaving, beholds the picture gallery of the soul's progress through all the past. But certain conditions may be evolved, by deep meditation and introspection, whereby the soul, while incarnated in the earthly form, may draw near to the center of its own being, and catch glimpses of a glory that appears to be not of this brief life only, but of vanished years innumerable. Through the gateway of the center, inward, lies the kingdom of the soul; and secluded in the stores of its mystic memory are treasures of knowledge that have been received from the lessons of ages—the inheritance of generations that have passed away.

Behold the seed of the plant as it falls from the parent stem and is buried in the soil of earth. It becomes a new center in the organic sea, with the attributes of its predecessors concentrated in its tiny hull. Feebly, at first, it responds to the impulse of Nature; and bursting from its prison cell, pushes forward with its tiny rootlets in search of the food essential for its growth. The silent and unseen forces of Nature arouse in the seed an expansive energy that draws it upward from the somberness and density of its home within the soil, and it sends forth its tender shoots into the favorable conditions of light and heat.

From certain inherited attributes of force, or chemical affinity, it combines the elements of matter into a marvelous expression of symmetry and beauty. The energy that was once imprisoned and concentrated in the seed, now trembles in the luxuriant foliage of the full grown plant, and sends forth its essence through the fragrant, sun-kissed blossoms.

So, too, the soul, in its expression here. Awakening from its dormant beginning, it gropes, for a time, in darkness, and feels about in an indefinite way. Gradually it becomes rooted in the basic principles of human existence, and is nourished in the soil of earth conditions. Then obeying the higher law of aspiration, it grows and expands into the atmosphere of education, until its branches are multiplied and perfected by a knowledge that ages of time alone have accumulated and placed within its reach. The astral vibrations awaken the soul to a consciousness of the higher attributes of Divinity; its leaves respond to a prophetic instinct of the dawning of a better life; its branches are swayed by the wooing breeze of universal truth, and basking in the radiant sunlight of love, it is thrilled with a spiritual inspiration that buds and blossoms into the glorious reality of its eternal day.

It is a noticeable feature that the human race, in its progress towards perfection, has had successive rounds of coming forth upon a higher plane, its temporary cessations, and its retrograde movements; then forward again, gaining a little each time, it is slowly passing from the restless externals, and drawing nearer the Kingdom of God.

The constellations are sweeping through the heavens, borne on the current of the way universal, and bound harmoniously together by the law of God. Our destiny is interwoven with the counter currents and eddies of the astral sea. We fall with each receding wave, and are tossed like a reed by the converging rays of rushing worlds.

But those who know their true relation to the universal law, and understand the nature of the planetary waves as they ebb and flow in the sea of life, have found the mystic way that leads to the inner temple of their existence, and may rise with the inflowing tide, and pass to that higher realm of being where the waves of discontent break upon the coast range of Eternal Life, and where the weary soul finds rest upon the golden shores of Peace.

URIEL BUCHANAN.

Is Star-Strewn Space Infinite?

In an article under this heading in *Popular Astronomy* (February), Agnes M. Clerke, the eminent English writer on astronomical subjects, tells her readers that the consensus of modern scientific opinion answers this question in the negative, in spite of the popular ideas that the stars extend to infinity in all directions. She says:

"The Milky Way is made up of a finite number of star-collections, each of finite dimensions; while the remainder of the sky, instead of being veiled with shining orbs, thick-set in endless backward files, shows a clear background sprinkled with stars, the proportionate number of which diminish rapidly with penetration into the ethereal abysses. It may be added that the local peculiarities and differences of stellar distribution, especially when they are regarded in connection with certain corresponding facts of nebular distribution, are utterly inexplicable by any kind of light absorption or light extinction. The star-depths, as Sir John Herschel distinctly perceived, are open, but, beyond a certain point, empty.

"In actual fact, an infinite universe would be a chaos, not a cosmos. Undisciplined by measure, the physical forces would run riot in it. It could have no structure, no parts, no intelligible plan. To our puny investigations, it would present the blank aspect of an eternally insoluble enigma. What is unbounded is inaccessible to research. But what, in reality, do we see in the heavens? Evidences everywhere in order of the subordination of parts to a whole, of development under controlling law, of marvelous, if sometimes inscrutable design. The stars and nebulae form together a stupendous system, framed on lines dimly significant of an origin, and progressive relations. But a system cannot be infinite—not, at any rate, in a sense intelligible to the human intellect.

Both observation and rational inference indeed, while setting no bounds to the display of creative energy, enforce belief in a terminated sidereal world; only a certain *horror vacui* in the human mind shrinks back from the void beyond, and evokes imaginary stellar populaces to inhabit imaginary wildernesses. For empty space is a phantom. Space is a relation, not a thing. It is like a collapsible bag. Because of its contents it bulks large. Remove them and it sinks into negligibility."—*Literary Digest*.

My Creed.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

WARREN P. LOVETT.

The air is so clear in the Arctic regions that conversation can be carried on easily by persons two miles apart.



Written for PLANETS AND PEOPLE.

THE INNER LIGHT.

LYMAN W. DENTON.

As glistening minarets of mountain snow
Reflect the solar rays to warm and cheer
The dark, dank canon's gloomy atmosphere,
So to the darkest human vales a glow
Is given from the glad supernal height,
Where dwells the soul of man. Like minarets
It flashes on the lower plains soft jets—
Ay, floods of God's eternal inner light.
O friend, whate'er thy lot, still thou art free
To choose that which shall make the most of life—
Let faith lead on, thou needst not human sight—
All dearth of outer light the way may be
With dangers hedged and full of rugged strife,
Still for thy guidance burns the inner light.



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F. E. ORMSBY, - EDITOR AND PROPRIETOR.

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Editorial.

We have several calls for bound volumes of PLANETS AND PEOPLE for 1895. Any one having a copy who wishes to dispose of it, may find a customer by quoting us the lowest cash price. Wanted, also, one copy each, June and November, 1895.

Many inquiries have been sent to this office as to the address of Mrs. Adaline Eldred, whose article on "Psychometry" appeared in the March number of PLANETS AND PEOPLE. We have not the time to make personal answers to such inquiries, but take pleasure in giving the address of Mrs. Eldred through the pages of the magazine. Her address is, Mrs. Adaline Eldred, 1408 Masonic Temple, Chicago, Ill. We understand Mrs. Eldred has been lecturing, of late, before large audiences in Minneapolis, but is to return the first of April to her Chicago office.

Again we state that we are in a position to save money to inventors who intend applying for patents on new productions. Write us for particulars before making applications or arranging with an attorney.

The following page contains a few points relative to the study of the stars which every one, old and young, should commit to memory, as they aid one every time a figure of the heavens is considered.

We have a large quantity of manuscript sent us by different people, probably more than we can use in our limited space, but we keep it in reserve and draw something from the pile, as often as we find suitable space for it.

We would suggest to some that it is necessary that articles be plainly written, words properly spelled, and that the punctuation be somewhere near correct, in order to make them desirable. We usually select the best written matter, as it saves us time and labor. Articles imperfectly written have to be rewritten before they can be used. We have very little time for such work. It is easier to write an original article. But send in what you think is desirable and we will file it for reference.

Some of our subscribers ask us to go into details on their premium horoscopes and explain this thing or that, writing us several pages relative to it, and other things they wish to know about.

In all kindness to them we must say, this is going too far. We have not the time to read the long letters, say nothing about considering the points in question.

In giving what we do, free, we do not feel it a duty to give more, simply because people wish to know more. If they wish to pay for further work on the premium horoscope, we can give such explanations as may be called for, and a fee of \$2.00 is the lowest we can make for such service.

Signs of the Zodiac and Planets.

SIGNS OF THE ZODIAC.

Aries	♈
Taurus	♉
Gemini	♊
Cancer	♋
Leo	♌
Virgo	♍
Libra	♎
Scorpio	♏
Sagittarius	♐
Capricornus	♑
Aquarius	♒
Pisces	♓

SIGNS OF THE PLANETS.

Mercury	♿
Venus	♀
Earth	♁
Mars	♂
Jupiter	♃
Saturn	♄
Uranus	♅
Neptune	♆
Moon, new	☾
Moon, 1st qr	☾
Moon, full	●
Moon, last qr	☾

Aries is the first sign of the Zodiac, and Pisces the last. Aries beginning at the extreme bottom of the circle, extending to the right to Taurus, and so on around to Pisces.

Mercury is the planet nearest the Sun, Venus next, Earth next, and so on out to Neptune, according to above order.

The Moon has four phases. To tell what phase the Moon is in from the horoscopes, remember new Moon comes when the Moon is between the Earth and Sun. Full Moon when the Earth is between the Moon and Sun, and by turning the figure so the Earth appears above the Sun, the right hand side of the Earth is the first quarter and the left hand side the last quarter.

In order to become conversant with the influence of the stars, and be able to judge correctly of the Horoscope of any given date, one must be quick to remember the above signs, both of the Zodiac and the Planets.

Remember, when studying this work you are learning great and grand truths never before given to the world in a manner so simple, clear, and accurate, and never before explained on a strictly scientific basis.

On account of the difficulty in engraving the signs of the planets each week, the round dots or figures are used.

Mercury nearest the Sun and Venus second in distance outward, have no Moons, while the Earth has one, Mars two, Jupiter five, Saturn eight, Uranus four and Neptune one. By their Moons, therefore, you may know them.

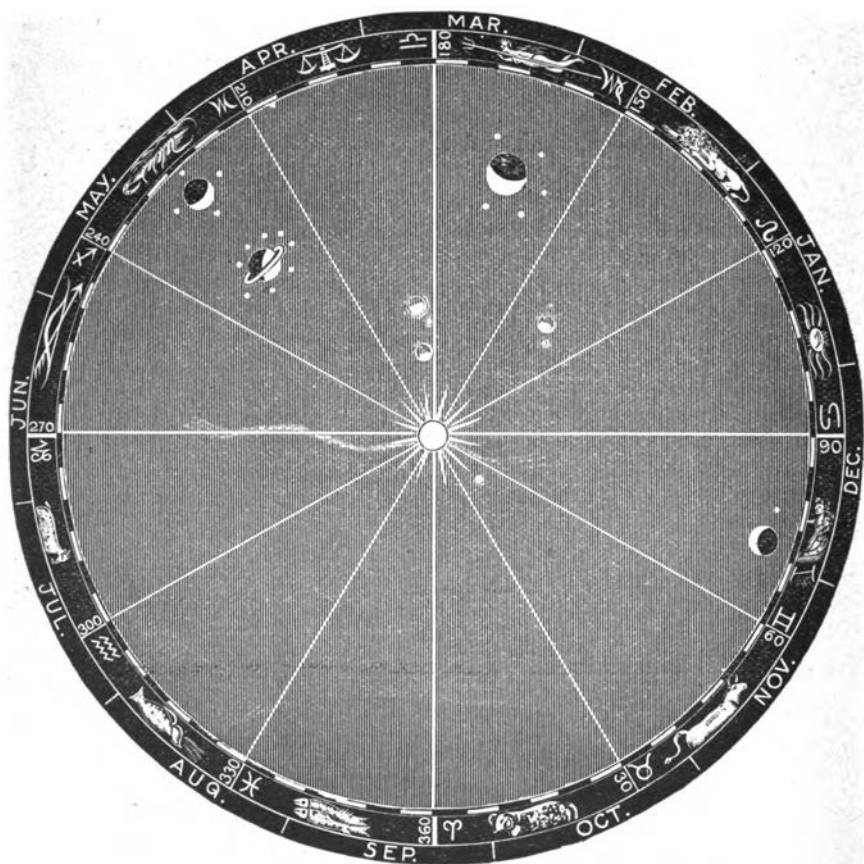
ORDER OF DELINEATIONS.

1. General conditions for the week.
2. Business influences.
3. Physiological disturbances.
4. Births.
5. Marriage.

FIVE POINTS TREATED.



★ ★ ★
 ★ ★ ★ ADVANCE ★ ★ ★
 ★ ★ ★ WEEKLY ★ ★ ★
 ★ ★ ★ STAR REPORT ★ ★ ★
 — AND —
 ★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR APRIL 5th, 1897.

Astronomical Changes and Weather Forecast for April.

April 4	Mercury is in	Taurus.
" 9	"	Gemini.
" 14	"	Cancer.
" 20	"	Leo.
" 26	"	Virgo.
April 5	Venus	Libra.
" 24	"	Scorpio.

New Moon	April 1.
First Quarter	" 10.
Full Moon	" 17.
Last Quarter	" 23.

Atmospheric.

The first figure shown for this month is for Monday, the 5th, the first four days of April being included in the last diagram for March.

Beginning the 5th, the earth is under very soothing influences, and the sign is prophetic of an evenly balanced condition in our atmospheric globule. We should have the nicest kind of April days from the 5th to the 14th, when a more extreme wave is due, which will bring thunder showers and considerable wind. Light showers are due before this, but nothing disturbing to speak of.

April 20th, look out for destructive storms. Cyclonic waves are sure to gain ascendancy, and descend with not a very condescending air. It is a period for the elements to take a hand in shaping or re-shaping the affairs and properties of men. Thunder and lightning! Look out! This wave lasts about four days, when a calm, quiet and peaceful period follows, and continues the balance of the month.

April 27th, sow wheat, rye, oats, barley; 29th, buckwheat. Set out cabbage the 28th. Plant corn later, according to latitude and climate.

Business.

From a business point of view, we can only report an easy condition with a rapidly growing confidence, which is very much needed at a time when so

many people are in doubt. The commercial reports for March came out and supported our prognostications almost to the letter, the words and sentences we used being repeated in several instances. This shows that there is a truth hidden deep in planetary science which the casual reader little dreams of, but the science of cause will some day be known and appreciated by the masses, when a more peaceful and harmonious condition in the affairs of men will prevail.

In the world of speculation there is considerable activity shown, but prices will be subject to manipulation. It will be a market which the slightest power will change either way, so look for sudden movements on all reports.

Children.

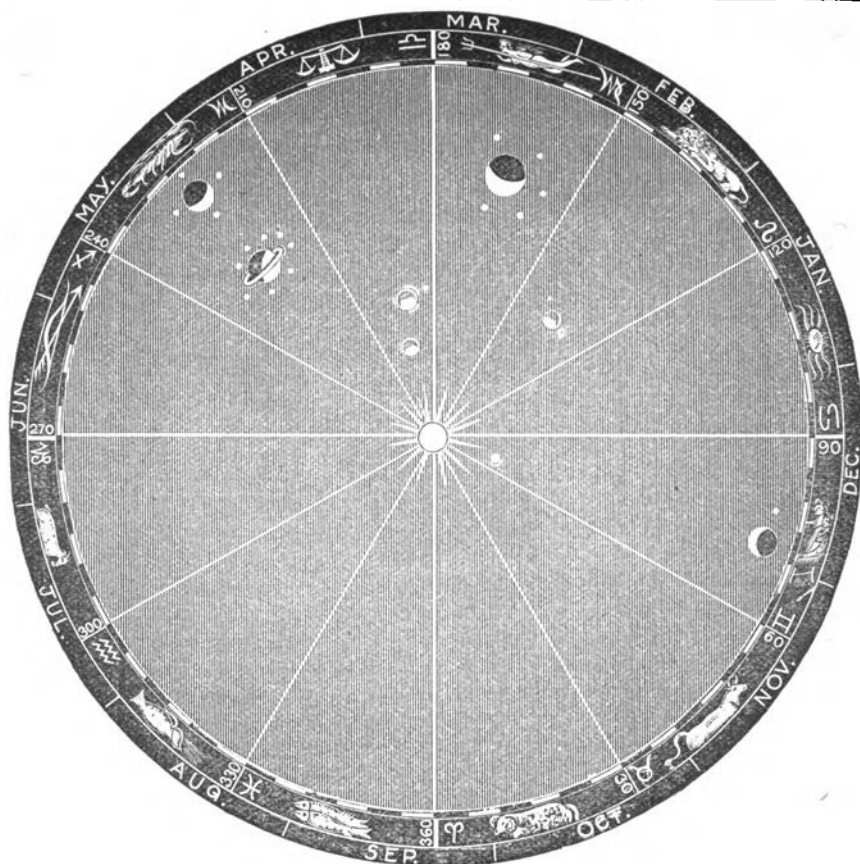
Beauty bubbles will spring into being under this combination, and the most charming natures in the mature years of life will grace the creations of this sunny season. These characters will be natural salesmen and women. They will marry young, however, and those of the gentler sex will make very attractive, happy and contented mothers. The males should prepare for retail lines mostly, but some will do well as traveling representatives.

Marriage.

This is a good time for most any person or couple to unite their forces for good results. This, alone, is not sufficient to produce a happy union. The twain must first know their magnetic co-ordination, which, if favorable, means satisfaction under the conditions prevailing this week.

April 12th.

For the above date we can report but very slight changes from the prevailing conditions of last week, but on the 14th, quite a marked difference will be felt in the business world. This change means increased sales to the retailer, and especially will dealers in wet goods, such as soda, ice cream and similar beverages and pretensions to food



HELIO-CENTRIC HOROSCOPE FOR APRIL 12th, 1897.

be benefited by the astral currents. Amusements will be in great demand. People must be entertained during this week to a greater extent than usual. Dealers in vaudeville should have an extra bill to present during this eventful period.

In speculation, Wednesday and the balance of the week will show a marked change, and probably a decline, as there is a yielding tendency coupled with erratic changes.

Children.

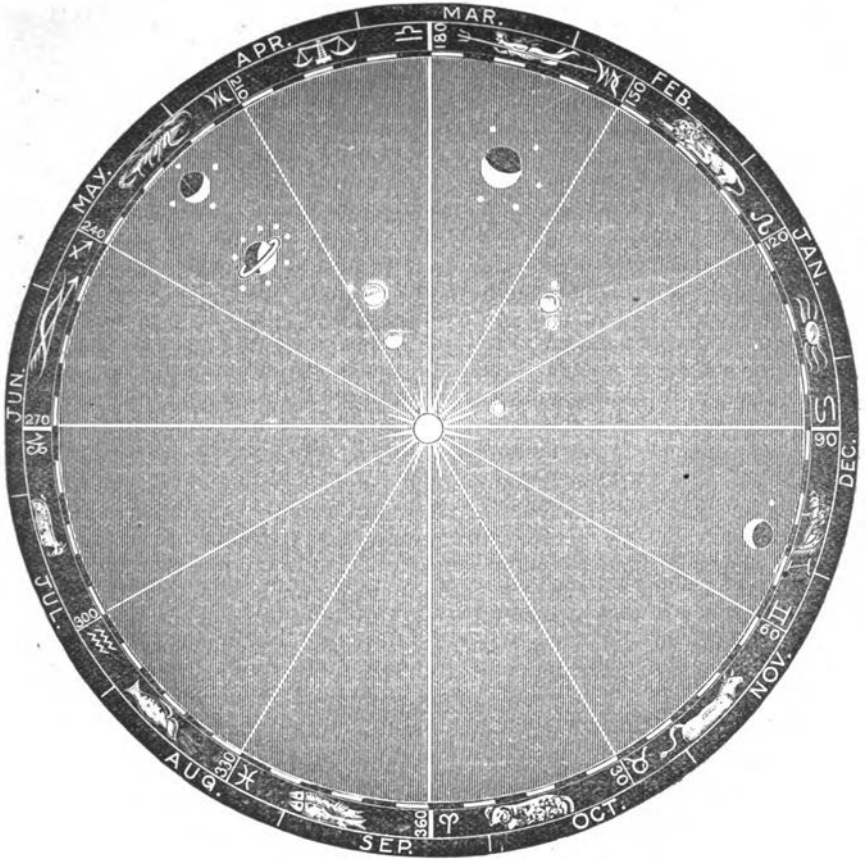
These angels from another sphere will be the nicest people you ever saw; everybody will want one when they see a few samples of them. They will be

natural born clerks, salesmen and love makers. They are just the people that Jupiter men want to fill business positions in various lines, but notions, fancy goods, millinery, beverages, bakery goods, lunch counters, news and fruit lines are desirable for those who have an opportunity to start and deal for themselves.

Marriage.

After the morning of the 14th the time is favorable all the balance of the week.

We have said but little about health so far, as everything has been and is still very favorable for bodily comforts. The month so far is a good one to get rid of troubles of every kind.



HELIO-CENTRIC HOROSCOPE FOR APRIL 19th, 1897.

April 19th.

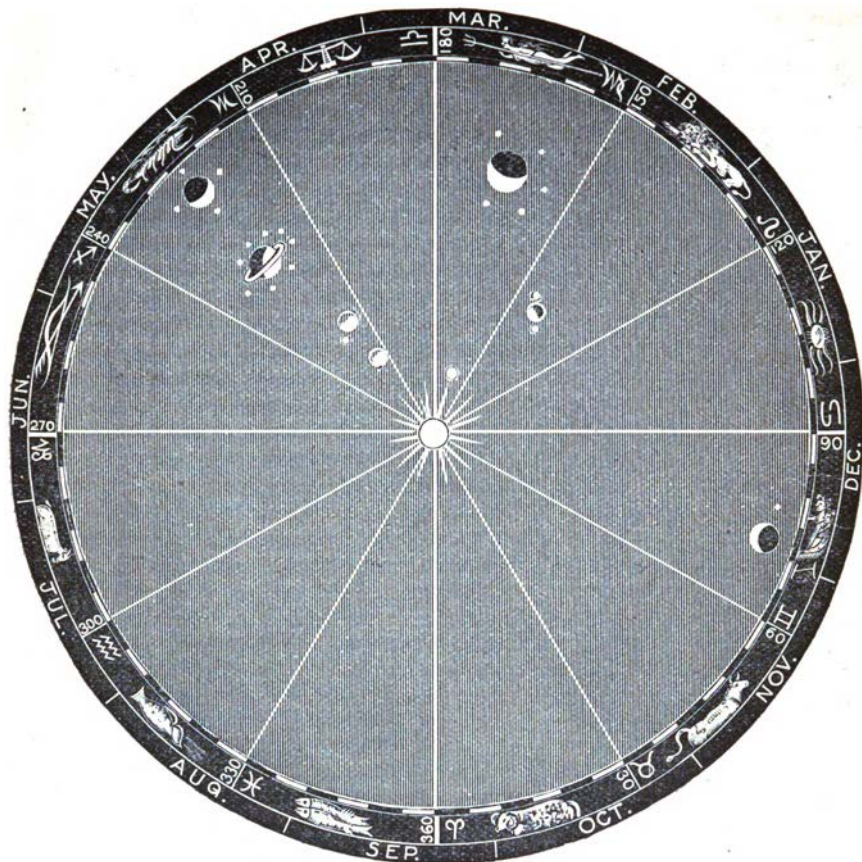
This Monday morning conditions are quite the same as we left them last week, but on Tuesday morning important movements begin to take place, and by Wednesday the earth will be in Scorpio, when we have several days of terror. Look out for strikes, war, rebellion, bloodshed, suicides and lunacy. A reign of terror rules this period, and but for its short duration, we would predict national difficulties, which may come even in so short a time, as everything tends in that direction.

The business world will be stirred up by this vibration, and much activity will be seen in many lines. It is a time

for great plunging and rash doings, and probably fires and failures will end up the affairs of more than the usual number. The pressure will be very intense, hence, speculation should be at high ebb, and prices on the rampage, up, down and vice versa. A wide range on most securities will prevail.

Children.

We can only suggest that these characters will be extremists, and inclined to religion, politics (becoming synonymous) and speculation. By the 24th, a slight change comes on which will give much added strength and ability to the natures of these children.



HELIO-CENTRIC HOROSCOPE FOR APRIL 26th, 1897.

Marriage.

Don't mention it! Wait, if you have to be tied hand and foot and laid away in a dark room, until the wave passes over, and a more favorable period presents itself.

This will be a severe strain upon the physical man, and the health of the people will be in jeopardy while it lasts.

April 26th.

This Monday morning looms up with a brighter and more hopeful aspect, although the evil strain is not entirely done away with, as yet. The business outlook is better, and the larger lines, that is, the wholesale trades, will fare better than they have for some time. The iron trade should improve quite a little during the week. Speculative commodities, while not under such extreme activities, must needs be quite

expressive, and furnish sufficient variation to make trading very interesting. There will be great strength shown in the market in case of national troubles, as indicated last week, for the powerful combinations still in force will not weaken easily.

Children.

Children of this week will be money makers, and although they will be subject to extreme experiences, they need no guardian after they are sixteen. Hardware, real estate and mining properties are desirable lines for them to operate in.

Marriage.

We see nothing favorable to unions for this week, and would advise postponement.

The general health conditions are just fair.

Palmistry.

We now come to a consideration of the formation of hands, and as one of the basic guides in the study, we will first lay down the following rules:

1. The formation of human hands is governed zodiacally by the neutral heliocentric quadrate.
2. The lines and markings come principally under the influence of the vital quadrate.
3. The mounts are principally traceable to the mental quadrate.

Now when the neutral quadrate is

under favorable planets in a person's horoscope, the hand is smooth, plump, symmetrical and beautiful; and when planets that do not produce harmonious results are thus posited, the shape and appearance of the hand are in line with the combination, whatever it may be.

The markings, lines, etc., are very clear and distinct or otherwise, according to the nature of planetary combinations in the vital quadrate.

The prominence of mounts are directly related to the planets in the mental quadrate, and the nature of the whole planetary combination at the time of birth, determines the meanings of lines, etc., of the entire hand.

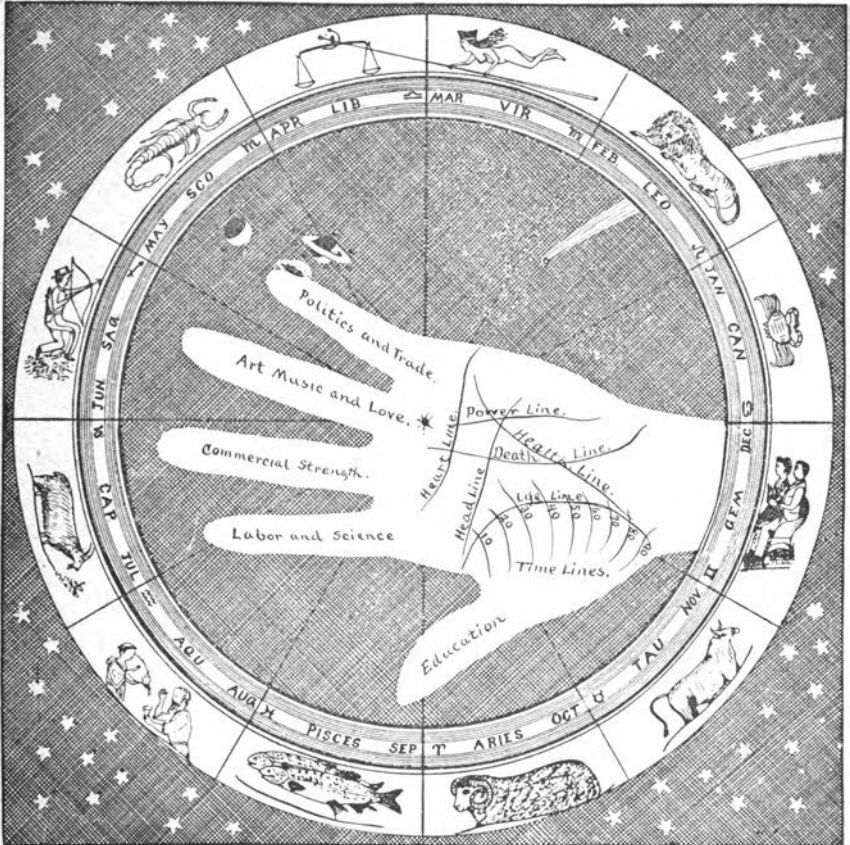


Diagram No. 2.

ZODIACAL PALMISTRY

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If one portion of the hand is found to be smooth, symmetrical and shapely, and another portion not so well formed, it shows at once, that a harmonious and even tenored planet was in the quadrate affecting the smooth and even portion, and that the extreme opposite planet or combination was acting upon the ill-formed part.

An understanding, therefore, of the true zodiacal relation of each portion of the hand is quite essential to a correct diagnosis in the practice of palmistry.

To test some of the points in connection with this science, as we are endeavoring to present it, we will give just one simple suggestion, and leave the student to prove for him or herself the truthfulness of the law

In shaking hands with a person, observe that the ring, or sun finger strikes naturally upon the mount of Venus (see diagram 1), which is the mount of affection, of friendship, of the tender, sympathetic and social nature. The ring finger, remember, is the finger of the sun, the finger of engagements, the real sensitive feeler in social as well as every expression of love and tenderness.

A sensitive, observing closely the vibration received by this ring finger on shaking a person's hand, will feel the real condition of the love nature of that person, and know at once whether or not there is deep sympathy or only a slight surface tenderness, expressed under the impulse of the moment. A few trials will suffice to show the subtle relation of this ring finger to the mount of Venus.

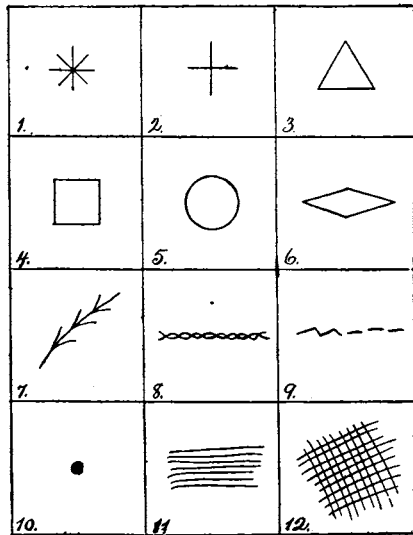
Extended observations will prove the location of the other mounts and reveal the mysteries of the palm as no other method can.

The important lines of the hand are:

1. The Life Line.
2. The Head Line.
3. The Heart Line.
4. The Health Line.
5. The Power Line.
6. The Death Line.
7. The Time Lines.

These lines are shown in Diagram No. 2, and it will be seen that the health line runs from the mount of Venus, sign Leo, which gives health, to the latter end of the line of life. The power line is the earth or sun line. The death line is the same as Saturn, and the time lines are Neptunian in character, and run from the large mount of Neptune toward and across the line of life. We call them time lines, for the reason that they mark off the periods of experiences through life, and the divisions along the life line show the years of life. The ending up of the life line at any one of these points, denotes a sudden culmination of a person's life.

Other points in connection with Diagram No. 2 will be explained in reading lessons, later on in the study.



The above illustration shows the most prominent markings found upon the hand, and their meanings in different sections or portions of the hand are as follows:

TO BE CONTINUED.

The Niagara electric plant has developed a novel feature of trade. A local company purchases the current at wholesale, and peddles it out to retail customers.

The Oracle.

QUESTION: In some horoscopes, the ruling star is in the same quarter as the earth, in others it is remote. How is one to know which star rules in different figures of birth? In Mr. McKinley's, for example, the star you give as his ruler is much more remote than some others. I should have said Venus was his ruling star, because of its closer proximity to the earth than any other. Please explain.

A. L. S.

ANSWER: If a cannon ball were shot through a board, anything placed between the mouth of the cannon and the board, would receive the most powerful shock, and the next most dangerous position would be on the opposite side of the board, as the resistance of the board would lessen the force to some extent. Now the third position of danger would be on either edge of the board, for the reason that the sudden parting of the board might cause the pieces to fly apart with great force and produce a severe shock. These three positions represent the extreme action of planets about the sun, the sun itself filling the place of the board, the ball that of the planets, the three positions mentioned being the relation that the earth may bear to the vibrant powers.

In Mr. McKinley's horoscope, there is no planet in the figure whose rays are so potently directed to the earth as those of Jupiter, owing to his occupying the place of the cannon. He is next to the sun in the sign Aquarius, at the time, and the earth occupies the second position, that of the opposite side of the board (sun). If the earth had been between Jupiter and the sun, Jupiter would still be the ruling planet, but more potent in physical effect. The earth bears the third or weakest relation to the planet Mercury in Taurus, that is, the weakest of the three positions referred to in the above illustration.

It will be seen that the aspects we have thus far dealt with in this answer, are all in the quadrate in which the earth is located (see quadrates in book accompanying P. of P. Chart).

Now, while Venus is closer to the earth than any other planet, its angle of force is weak, therefore, does not have a potent magnetic effect in comparison with either Jupiter, Neptune or Mercury.

Q. I wish you would kindly explain to me the following:

If a person is born in April is he not born in the sign Aries? F. F. N.

A. No; a person born in April is born in the sign Libra, for the earth is in Libra during the month of April always.

Q. I see by the diagram the word or mouth "April" is on the same side with Libra, and I find the first quarter is wealth, but in the book, "Play of the Planets," I find on page 16, that Aries, Taurus and Gemini complete the first quarter, which is called "love." Please state which is correct?

A. Zodiacally and materially or mathematically, the first quarter is Aries, Taurus and Gemini, because they are the first three signs in the zodiacal circle, but mystically, anatomically and occultly, Libra, Scorpio and Sagittarius are the signs of the first quarter.

It must be remembered always, that a symbol that expresses certain material conditions, must be reversed to express the occult or mystical properties of those same conditions. We state facts relative to both spheres, and sometimes they appear to contradict, but they do not in the least.

Q. I find, by the "Play of the Planets" chart, that Mars was in Sagittarius on April 9th, 1862; but I find Mars in Capricornus in my horoscope. I wish to understand everything correctly, so I can explain the horoscope to others, so you will oblige by clearing up this point for me. F. F. N.

A. The planet Mars was in Sagittarius on April 9th, 1862, and if it has been placed in Capricornus in your horoscope, it is an error and should be corrected.

Any error made by our people will be corrected, and the necessary changes made in the work on return of horoscope.

Q. I read in February magazine, in the Oracle department, the question regarding colors. I am in the dark. Will you please explain what the seven colors are?

S. H. P.

A. The seven colors are simply rates of vibratory motion; that is, the density, intensity and relativity of substance determines its appearance to, or effect upon the optic nerve; hence, we are trained to consider one sensation as meaning green, another red and so on. It is well known that some people are color blind. The vibrations of green, for example, not appearing green to them. This results from a disordered nerve; a congested circulation of the nerve fluids, which changes the vibration and causes a change in co-ordinate relationship with different colored substances. These cases are frequent, because so many brains are under severe strain and out of the normal state. The colors, therefore, are rates of motion, and a piece of steel may be made to show the entire scale of seven, simply by the use of heat. The planets act in harmony with the octave of force, but in no wise do they cause the seven colors of the spectrum. They are under the universal scale or principal of seven, as all phenomena are.

Q. Meteorologists and astronomers recognize the influence of Vulcan on this earth, and mark its periods; for instance, a Vulcan period prevails from March 9-13 and 20-24. If Vulcan exercises sufficient magnetic influence to merit such mention, why is it then ignored in astrology?

CHAS. HENRY.

A. We have yet to meet, or hear of a meteorologist or astronomer who

claims to know anything about the influence of the planets visible to the naked eye, say nothing about an unknown quantity or supposed quantity, which many astronomers differ on concerning its existence.

Now in tracing out the occult influences of the planets, it is not necessary to resort to something that cannot be found and absolutely located. There is sufficient evidence outside of this imaginary body for all of the varied phenomena found upon the earth.

HIDDEN LIGHT.

I. X. L. asks a question concerning business during the next three months, and the following is the answer given for his or her private benefit.

A. Any time from March 25th to April 16th, the first few days of April being the best. June will bring the change. The project is one fraught with some degree of success, and you are quite well suited to the undertaking.

Q. In PLANETS AND PEOPLE you state that "no matter which sign the earth is in, the sun is in the opposite sign." What, then, is the difference in effect between the geocentric and your system of positions, when in 90 or 180 degrees aspect? The geocentric authorities claim 90 and 180 degree aspects to be evil.

The geocentric and heliocentric zodiacs both contain 360 degrees. Why should not the effects figure the same in both systems, when planets are in the same degree in aspect?

A. In order to make this clear to those not familiar with the terms used as well as the variations between a geocentric zodiac and a heliocentric one, it would be necessary to give a course of lessons in both systems in parallel columns. But in order to throw a little light on the point raised, we will say: When Uranus or Neptune are at 15 degrees of any sign, or at any other point, for that matter, geocentrically, they are at the same point, or very

nearly so, heliocentrically. The other planets vary more, and when we come to Mercury and Venus, there is no comparison to make, the differences are so great.

The square of Mercury with any one of the planets geocentrically, may show an extreme relation to the earth at the time, or just the opposite. The same with Venus. The complexity of positions, relations and aspects are too great for us to give further details.

Q. On page 70, PLANETS AND PEOPLE, Feb. number, you state: "Planetary vibrations cannot be set aside." Why then do you state on page 112, of "The Law and the Prophets:" "there is no combination of the planets the bad effects of which cannot be controlled?" If that is so, that the effects are controlled, it seems to me that the vibrations are virtually set aside.

It appears to me that the first statement is nearer correct, for a child born under law, with an impediment in his speech, must remain through life with this affliction, hence, those vibrations cannot be controlled or set aside. What have you to say regarding these points?

N. II. E.

A. Again we state: "Planetary vibrations *cannot be set aside*," and further we repeat the sentence in "The Law and the Prophets" in full. (The questioner left out a portion of the sentence which qualifies the assertion.) "For there is no combination of planets, the bad effects of which cannot be controlled, *and reduced to a very slight affliction.*"

The effects can be controlled almost, but not quite; but the vibrations can not be set aside. Right living will reduce the effects of bad vibrations of every name and nature to the minimum, but in no wise can the vibrations be done away with. Defective speech may be remedied and almost entirely harmonized.

Q. Will you please explain what is meant by Cancer being a movable sign, and standing for an evil testimony of stability?

Mrs. L. C. S.

A. The question is one pertaining to geocentric astrology, so, of course, a reason has never been given for the statement. Those who study from the geocentric standpoint will never find a reason for anything connected with the science, for they deal not with *the law*, but with stereotyped statements, hoary with age, concerning facts observed.

Ask an astrologer to explain the above statement concerning the sign Cancer, and he will tell you the ancients handed down the knowledge, and the books say thus and so, but they do not know *why it is so*.

The *why* being right in our line of business, we will explain and give the reasons therefor. The sign Cancer is called, geocentrically, a movable sign; and because it is movable it is changeable, unsteady, and therefore, evil. But one would then ask why the other movable signs are not also and equally evil?

It will only be necessary to refer to our illustrations of the law, to see at once, and clearly, too, just why this is so. We refer now to the three great quadrates which we have named, the Mental, the Vital and the Neutral (see diagram in "The Law and the Prophets") Cancer occupies a position in the Mental quadrate.

The mental nature of man being so constituted that it cannot be held to one thought for scarcely an instant, except through cultivation, is of course, very changeable, fleeting and transitory; ever shifting here and there, first dwelling upon one thing, and then upon another. Never quite settled. Now as this sign co-ordinates in an occult way with the mind, it, the sign, is called movable, and is said to partake of the qualities and characteristics of things movable and transitory.

The evil part assigned to this division of the zodiac is, primarily, the result of the fact, that it is the sign of Saturn according to the law.

Q. Please tell me from what the house is reckoned.

Mrs. L. C. S.

This is another geocentric proposi-

tion, but there is a mundane, material reason for the twelve houses used in geocentric work, in fact, they are the basis of the science, from the observational standpoint. The reason is, that the divisions called houses pertain to geographical relations to the rising sign's degree, or degree of the zodiacal circle, and the houses are different at different points of latitude, north and south of the ecliptic, because the polarity of the earth in relation to the sun and zodiacal belt, changes constantly through its entire circuit, and also because it, being a globe, changes the time lines from the point, apparently rising according to position of latitude.

The Struggle.

GEORGE P. HARRIS

Life is a struggle both bitter and hard,
With sentinel poverty ever on guard;
Never releasing his terrible hold,
Never relenting to feeble or old.

Hands grow so weary with toiling for naught,
Hearts grow so heavy with grief burdens fought;
Lining fair brows with the furrows of care,
Sinking the soul in the depths of despair.

Wishing and struggling and striving in vain,
Heart's noblest impulses crushed back again;
Fain to bless others, but nothing to give,
Oh, what rare courage it takes just to live!

Sometimes enduring the chastening rod,
Sometimes imploring a merciful God
To help us to bear it, to help us to wait.
And teach us to bow to a terrible fate.

How little they know, who have never a care,
Whose life path is smooth and whose life sky is fair.

Of the keenly felt torture a brave spirit proud
Is bearing in anguish 'neath poverty bowed.

And little they know of the powers outwrought,
By the praying and struggling and conflict of thought;

And little they learn in their dead lives, I wean,
Of the dearly bought wisdom a spirit may glean.

Or the richly earned freedom, when over it all,
O'er the losses and cross' keenly felt thrall,
The spirit can rise by a powerful will,
And bid the rebellious heart, sternly, be still.

Work on then, brave toiler, this life is not all,
Somewhere in the future your fetters must fall:
Then your soul, bright and happy in freedom
and light,
Shall dwell with the faithful who stood for the right.

Health Dept.

Effect of Cold Feet on the Health.

Cold feet, we are told by *The Hospital* (January 30), mean cooled blood, a lowered bodily temperature, and hence, often, pain and illness. The moral is obvious: we should at all hazards keep the feet warm. The journal named expatiates on this text as follows:

"The difference between cold feet and warm is a difference which has an important effect upon the general temperature of the body, and an equally important effect upon both health and comfort, alike in the night and in the day. The blood, propelled by the heart, circulates, as we know, throughout the whole body. If a considerable portion of the body, like the two feet, is very cold, the warm blood has to pass through a large cold area, and it becomes cooled in passing. But, in the case of cold feet, not only is the area cold, but the flow of blood, in consequence of the remoteness of the feet from the cardiac pump, is at its lowest. There is, consequently, the element of time to be considered; and when this is considered, it is perceived how very much really cold feet may lower the whole temperature of the blood, and so of the body. On the other hand, when the feet are warm, very warm, they will not lower, but actually raise the temperature of blood, and thus make a very important difference indeed in the warmth of the whole body. Thinking of these things, one may readily see why a small degree of coldness in the feet may produce in some persons colic pains, and even diarrhoea, while a greater degree of coldness in the feet may bring about in others even a typhlitis or peritonitis. Now, it is not worth while for any of us, in the present wintry season, to run the risks of

serious discomfort and of grave illness if we can prevent such risks. As a matter of fact we can and ought to do so, both by day and by night. In these columns we have often advised the aged and those of feeble circulation to resort to a hot bottle, or to wrap their feet in flannel during the hours of sleep. Our more immediate purpose at the present time is to suggest the necessity for and a means of keeping the feet warm during the day, for persons who have to stand in the street, sit in ill-warmed offices, or travel by train, and so on. Snow-shoes, india-rubber snow-shoes, lined with skin, or even flannel, furnish a sovereign remedy for cold feet. The writer has been surprised at the boldness with which certain aged people, gouty men and delicate women of his acquaintance have faced the recent snowy and slushy roads when armed, or rather 'footed,' with snow-shoes. The means proposed are simple, and as scientific as simple; but the comfort and safety secured by their use cannot be valued in money."

Fistula in Ano.

In anal fistula it is conceded that if the fæces could be taken away by a large catheter in the rectum, the main trouble would be easily remedied. Few of us but have witnessed the healing of large urinary fistulæ, by having the bladder emptied often and so effectively as not to allow the urine to pass into the false opening.

Reasoning by analogy, I advise that the bowels be kept gently open by compound licorice powder, a teaspoonful every night, thus imitating the action of the catheter. I also enjoin that, at each stool, the patient throw into the bowel, some tepid water in which a little soap is dissolved, and that when the sitting is completed, the end of the bowel should be well washed with the same fluid. The fæces are, by this means, carried quickly and easily through the gut, and there is the nearest thing to a safeguard against the

foul discharge entering the internal opening of the fistula, or lying in a decomposing state, so close to it as to prevent healing.

My results have been marvelous. I have never seen a case with an internal opening, excepting two of recto-vesical fistulæ, in which this procedure was not satisfactory. In cases with considerable false membrane lining the fistula, I pass into the bottom of the tract a lint shred, dipped in acetum cantharidis, to be drawn out when the itching set up becomes very severe, which answers most admirably. I have no doubt as to the utility of the rectum-cleansing treatment, in every case, and I am sanguine that with gentle stimulation to the bowel, and the judicious application, in some cases, of acetum cantharidis, the barbarous, painful, comparatively dangerous, and, on the whole, unsuccessful treatment by the knife will, if not altogether abandoned, be relegated to those rare cases which will serve to recall as much as anything else, the history of past rectal surgery.—DOCTOR TUCKER, in *Massachusetts Medical Journal*.

Knowledge.

The surface of the brain has many centers upon it whose functions have been carefully studied. In addition to these centers there are tracts of nerve matter connecting them with each other, so that an associated or concerted action of the brain centers becomes possible—indeed, is of constant occurrence. One hears the word "rose" spoken, and immediately the image of a rose is recalled; there is a recollection of its odor, of its color, of its size and shape, and a stimulus goes to the proper centers, so that the word "rose" may be spoken or written, if it is so willed.

It is these tracts or paths of nerve matter that enable the brain to build up our complex ideas. It will be seen from what has been said that the word "rose" carries with it many elements,

such as color and shape, learned by experience through the eyes; taste, by the tongue; odor, by the nose; weight, by the hands. But all these qualities of taste, color, odor, weight, etc., go to make up our complex idea of what a rose is. These varied primary or elemental ideas have reached the brain by separate channels, have formed memory pictures on the centers, which, in turn, have become associated by means of the intercentral nerve paths, into complex ideas.

In addition to the impressions reaching the brain through the nerves of hearing, sight, taste and olfaction, there is a constant stream of sensations pouring into the brain along the nerves of feeling. It has now been pretty well settled, that some of the nerve fibres conduct sensations of heat, others of cold, some of pain, and still others that sensation known as muscular effort, or the muscular sense.

All these are carried to different parts of the brain, and there registered. From this registry they can be called up as a memory of past experiences. It will now be clear that there is a constant stream of sensory currents or sensations coming into the brain from all parts of our bodies. These sensations have their mental accompaniment. When a current escapes from the brain, and goes outward for the purpose of moving some muscle or group of muscles, there is also a mental accompaniment. It is in this way that we are aware of how we are acting and being acted upon. These constitute states of consciousness. The conscious personality, or conscious ego, is the sum of all the states of consciousness at one time existing.

In a moment, by disease or injury, a man may lose the power to speak, and yet be able to read and write; or he may be unable to read, and yet hear what is said. Some may have the center of hearing so damaged that the power for music is gone, and still be sound in every other respect. Some,

again, may lose the power of recalling words. They know them when written or printed; but they cannot speak, because they cannot recall the words needed to express their thoughts.

Enough has been said to show that the brain and all the nerve tracts leading to it and from it are the physical basis of knowledge. Derangement in these is followed by derangement in the mental powers. Insanity is only disease affecting the brain so as to derange and pervert the thoughts, language and actions of the person. This view of insanity has done much good, as it has led to a better method of dealing with insane people. The anatomical and physiological study of the brain shows that it is the organ of the mind; but further observations made in cases of disease and injury of the brain, as well as on cases of insanity, go to establish this doctrine beyond all dispute. Illusions, hallucinations, and delusions owe their origin to some derangement in the sense organs, or in the perceptive centers in the brain.—JOHN FERGUSON, M. D., *Canadian Magazine*.

Mental Healing.

Mental healing is entirely different from, and opposed to, any other theory or practice, and is based on propositions which, because they are not understood, are invariably and at once rejected by the average mind. These propositions are somewhat as follows: Mind is superior to matter, and has control over it. Matter is unconscious—has no feeling—has no power. Pain and sickness do not really exist except in the mind. Mental belief causes pain and locates it in different parts of the body. Mind and soul are synonymous terms, and constitute the individual man. Body is not man in any sense. All pain, sickness and disease are beliefs of the mind, which mind, having supreme control over all things, can cure. Belief in the efficacy of drugs to heal the body is considered a barrier to successful treatment by this

method. Although this is not, in the general sense, a faith cure, still faith enough is required to empty the mind of any prejudice *against* the treatment. The treatment consists of a silent interview between the healer and the would-be healed, of some thirty minutes' duration, during which time the patient is supposed to be in a passive and cheerful frame of mind, and the healer is, to use the technical expression of the science, "holding" the patient "in the thought of health."

This science is based on the teachings of the Bible, and the mode of healing is like, and for aught I know, identical with, that practised by Christ and his disciples. I am intimately acquainted with several persons who have made it a study, and are practising this mode of healing with success. I also know of three or four remarkable cases of healing which I have watched for a year or more, and which show as yet no backward movement. To insure permanent cure, the patient must continue the treatment until he has so far mastered the science as, in a measure, to understand it and "make it his own."

This, to my mind, explains cases of relapse. I believe the practitioners who perform the cures are persons of the highest character, possessed of a true missionary spirit to do good. There are others who do not look beyond pecuniary results. It is the old story of Moses and the magician over again.

One very noticeable feature in connection with this mode of healing, is the marked spiritual growth of persons having been healed. No doubt there are some grains of error yet to be sifted out, but the whole subject should not be condemned on that account.—"S. A. J.," in the *Boston Transcript*.

Do Not Distrust.

GEORGE P. HARRIS.

O, do not distrust
Not one atom of dust,
In the infinite realms of space,
Tho' tempest tossed, can ever be lost
From its perfectly destined place.

Jenny Lind's Good Humor.

A veteran musician who recently died in Philadelphia, used to tell a good story of how he heard Jenny Lind. "I was then," he said, "a clerk in a music publishing house on Chestnut street. One day, a well-dressed, quiet little woman entered the store and asked me to show her some music of a classical nature. We struck up quite a conversation, in the course of which I asked her if she had heard the great Jenny Lind, who was then the talk of the town. She laughed, and said, 'Oh, yes, I have heard her! Have you?' I told her that I had not that pleasure, and that I had very little prospect of hearing her, the price of admission was so high. She laughed again, and then handed me a song she had picked out, and asked me to play the accompaniment for her while she tried it. She sang so beautifully that I played like one in a dream. When she had finished she thanked me, and, with a rare smile, said, 'You cannot say now that you never heard Jenny Lind.' She thanked me again and left me quite dumb-founded."

Food for Thought.

With all the culture attainable we cannot gather grapes from thorns nor figs of thistles, nor will the most plodding dullard ever exhibit a spark of what we call genius. He breathes another atmosphere and leads another life. His pathway may be bordered by the daisy and the dandelion, and his days be peace. Genius takes a loftier flight. It flutters among the stars, though its home may be in the humblest cot or the corner of an attic. It cannot be born by application, though application is a grand element of success, and with a worthy aim of usefulness, in both of which genius is often sadly lacking.—*New Ideas*.

A nail-making machine produces as many nails in a given time as was formerly made by a thousand men.

Puzzles.

PRIZE PUZZLE.

"I am completely discouraged, and I have come to the conclusion that everything is going to smash, so I have decided to seek my fortune elsewhere, and will start to-morrow for the new and fertile fields of the West."

These were the words of Maurice Stevens to his affianced, on whom he called to bid farewell, for he knew not how long. He had determined to quit the struggle against what he believed to be fate, in the large city, and go forth to do or die in the pursuit of a sufficient amount of wealth to warrant him in taking upon himself the responsibilities of a wife and, perhaps, a family.

Of course, this was quite a blow to the dear girl, who had hoped for an early culmination of their engagement, so she had several important questions to ask him at once, and their conversation for a few minutes ran as follows:

"Why, Maurice, what makes you take such a step as this, since McKinley has been nominated; you must know that good times are close at hand."

"My dear, it is too much; I can stand it no longer. The company I have been with has promised, from time to time, that they would start up, but when the day came, there was an indefinite postponement; and the thing has gone on until I am tired of promises, politics, religion and everything else they call civilization. I want to free myself from the terrors of such uncertainties, and become an independent man, that I may make you my happy wife. So I am going to the wilds of Colorado, and seek my fortune single-handed."

"What does your horoscope say regarding such a venture at this time?"

"Why, I had not thought of it. Perhaps you can tell me?"

She had studied the science some and soon produced the young man's horoscope. They eagerly sought the signs that gave promise of success; and as the question of money came first in their search for light and guidance, they observed the place of Jupiter for the then present time. This great planet was found approaching his most powerful aspect in the young man's life, for financial gain; growing stronger daily.

This was an inspiration to the twain, and they became elated over the possible outcome of the young man's prospective venture; so they sought for other signs, and the question came up as to whether the success indicated by Jupiter was to come from the mines of Colorado, or from the company with whom he had been associated for some years, the managers of which had given him reasons for believing that he would some day be a member and stockholder.

This was a conundrum to them, and it was not an easy point for amateurs to pass judgment upon, so they repeated over and over again, the positions and aspects for the time, and tried as best they could, to catch their meanings relative to their bearing upon the horoscope of the young man's birth.

Said she: "Neptune, the planet of travel, is in Gemini, and I should say the aspect is favorable for your journey."

"But what about Mercury, isn't that the planet of minerals? You know I am going in search of gold."

"O, sure enough! Mercury will tell us that. Let's see. Why, Mercury is in square aspect now, the same as in your horoscope! Just think of it! What does it mean?"

"That's what I am asking you: What does it mean?"

"Well, I should say it was favorable on account of the potency of its aspect, and the position of the earth at this

time, as at your birth, is not in any way opposed to mining or seeking treasure from its crystallized deposits."

"How is Mars on travel and minerals?"

"O, Mars is the iron mine indicator, if anything, and as he is in weak aspect, I see nothing in his direction worth considering. I see he is in a mental sign in square to his place in your horoscope, that is all."

"How about friends—will I meet with them, or will I find rogues and rascals instead?"

"Venus is in the sign of justice, therefore, I should rest perfectly easy about that, as those with whom you come into close relations will treat you about right."

"But that Saturn in Scorpio. I am afraid that is a foreboder of evil. My dear, tell me the worst, for you have me under a spell with this wheel of wheels."

"Be calm now, and do not get excited. I am telling you just what I find in the law, and that will never hurt any one. The planet Saturn is out of your way, and if you will follow my suggestion, and start at the proper time in your undertaking, there will be no question about your having success."

"Good! Good! This is just what I have been looking for, is some one to tell me when. I will do as you may direct, and if I win, well—you know."

"If you will commence packing your trunk as Mercury completes his next orbital revolution, and the moon shows the same phase as you see in the heavens now, and forms a conjunction with the mineral planet, a moon opposition to your planet of travel, and quadrates Venus, and be ready to start when the mighty Jupiter makes that point in your horoscope which denotes financial success, you will surely win."

"Now, my darling, I am sure you mean well, but how am I to know when? The when is what I am trying to decide on."

"Never mind; you have plenty of

time to study up the situation before these signs appear in the heavens, and it will be so charming to sit and watch their coming. It is useless to be in a hurry, for the stars do not quicken their pace to accommodate anxious mortals."

"And if this means success, tell me, how long will it be before I can return and claim my—"

He got no farther, for she had glanced at the figure for the time, and caught the line of an early conjunction of the moon with both Mercury and Venus, and the shock of such an unexpected revelation was too great for her sensitive nature, and she fell into the arms of her dear Maurice, in a dead faint.

Maurice was frantic for a moment, but he managed to get his senses connected enough to blow in her face, pound her on the back, and apply such restoratives as came into his mind under the excitement of the occasion.

He soon had her consciousness restored and she managed to call forth feebly, the following:

"In a short time, Maurice; in a short time. Within a year you may return—and—and—you—may—return—and—"

Just then a draft from the window extinguished the light, the moon disappeared behind the western hill, the clock struck the hour, and peace, joy, harmony and satisfaction mingled with the dews of the night.

PRIZE.

We offer a beautiful Parlor Planetarium and a set of colored planets valued at \$5.00, to the person sending us, on or before April 15th, the correct solution of the above puzzle.

POINTS TO BE ANSWERED.

1. Year of the young man's birth.
2. Month and day of the month.
3. Time of packing the trunk.
4. Time for his departure.

Answers to Puzzles.

Answers to puzzles in January, February and March numbers; which complete the first quarter of the year.

JANUARY NUMBER.

Rebus No. 1, reads:

A star, a man, a time, a place,
A work designed for the human race,
A zodiac, a mystic key,
A Temple of Light that is to be.

Answer to Enigma, No. 2:

November 28, 1896. 12 midnight

Answer to Enigma, No. 3:

Started at 10 a. m.,
Reached camp at noon,
Bagged 30 quails.

FEBRUARY NUMBER.

Rebus No. 2, reads:

Around, above, beneath, within,
A light to lead a lone pilgrim.
A virgin and a mystic scale,
A sign that pointeth to a veil.

Answer to Enigma, No. 5:

Sept. 24, 1896, 1 a. m. Sept. 25th.

MARCH NUMBER.

Rebus No. 3, reads:

A knock upon the inner door,
A symbol of the meeting hour,
Admits the seeker after light,
And starts him onward toward the height.

Prize Puzzle.

A person stood upon the ecliptic and viewed the starry dome above. Venus appeared to be in Taurus, but Virgo claimed her and held her fast. Mercury appeared to be in Aries, yet Aries could not hold him longer; still he appeared to be in the very folds of that powerful enclosure.

The moon appeared to be in conjunction with Venus, but was really playing a subordinate role in another sign. Mars occupied the midheaven.

QUESTION.

What sign did Mars appear to be in?

What sign was Mars in?

What day of this year was the observation made?

What hour of the day?

PRIZE.

Any person answering these four points correctly will receive the best edition of Ormsby's Planetary Chart.

The Woman in the Moon.

There have been rumors among the star-gazers, from time to time, to the effect that the occupant of the moon was a woman. But these rumors have been discredited. Now, however, even the skeptics must admit that the day of the man is ended and the day of the woman in the moon begun. For a woman on the earth has seen her, and has taken her picture so well and accurately that no one who sees it can fail, when next he gazes upon the big bright light of night to see the lineaments of the lady.

The Lady in the Moon does not look out upon the world with the open gaze of her predecessor. The pose of her head is upward, as though she were gazing upon higher heavens yet. She is fond of cloudy weather, for when the clouds sweep across the sky and over her own fair brow, she has hair more beautiful and graceful than ever mortal maiden boasted, but on cloudless nights she is unfortunately bald.

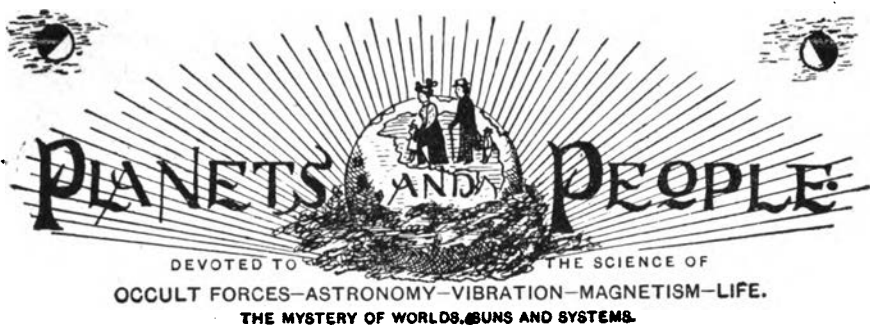
There are certain old fashioned and rather sentimental folk who believe the woman in the moon is merely the companion of the man in the moon—a gentle being designed by kindly fate to cheer his loneliness.

There are astronomers who will probably announce that the lady is nothing more than a few mountain peaks or half a dozen extinct volcanoes, grouped rather attractively. This scientific view will, of course, be rejected in advance by both sentimentalists and believers in the woman's century.

The face is visible whenever the moon is full. The face is in the right-hand side, and is looking upward. It can be seen by the naked eye quite clearly, once one has been taught where to look for it, and perfectly with field or opera glasses.

The cost of a patent in Germany is \$100, which includes taxes for six years.

The most ancient piece of music in the world is called the "Blessing of the Priests."



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OCCULT SYMBOLS.

BY ZALENE.

Well, here I am at last, after some two years absence from the atmosphere of the great city and its mystical, occult and mysterious shrines. I thought when I left Chicago I would forget about occult studies as well as the many peculiar experiences I had while being led through the maizy, weired and strangely facinating ceremonies, which I understand all must experience in order to become thoroughly awakened to the grander life within but go where I would and do whatever I might to prevent it, the very soul of my being seemed to force me to think of the hidden meaning veiled beneath the outer seeming of things.

I went east to visit a dear old aunt of mine residing a short distance from Crawford's Glen, in New Hampshire. The entrancing beauty and loveliness of that picturesque spot will charm the soul of any student of nature, and banish from the brain all thought of care and worry and responsibility.

But, as said before, my mind would not work on anything that did not possess in some degree a secret, and as I was practically alone in the occult line of thought, I had many amusing experiences with my aunt and others whom I met about the place.

Nearly every one there has a horror for anything mysterious; they seem to think it too uncanny and ghostly, yet they seemed to enjoy hearing about such things, especially after tea in the evening hours, providing the doors and windows were well bolted. One evening a gentleman living two or three miles distant, called on some errand relative to spring planting or sowing. It was early in June, rather late for planting it would seem to people in Illinois, but the season there all the same.

During his brief stay there was something said that led to a discussion of the influence of the moon upon garden produce, in which they partially believed, for they had observed the almanac suggestions in time of seeding without stopping to question why or how.

After some little time the gentleman spoke up and said: Well, its about time the "Woman of the Woods" put in an appearance. This is her season to return, and she can tell us all about it.

My curiosity was aroused by the strangeness of the appellation given to the character referred to, and I learned upon inquiry that the woman was a strange being who lived during the warm months of the year in a small hut or shanty only a mile or two from my aunt's home. It was about two miles from the railroad station, in one of

the beautiful dells abounding in the vicinity, as near as the gentleman could tell me, close to a small creek near quite a beautiful cascade, and above it was an arched foot-bridge over which many a tourist, as well as native sportsman and habitue has passed.

What does she do, and what can she tell us, I asked?

The gentleman looked at me as if he was afraid he might scare me if he told, and cautiously replied.

"I have never been there myself, but have been told that she tells fortunes and performs many strange things. She also treats people for different ailments. It is said that she uses all kinds of roots, barks and herbs, which she gathers and prepares for this purpose, but most people about here are afraid of her, for they think she is a witch. She comes in the spring and leaves in the fall, and no one knows the whence or the whither. They say she is a very strange being, and uses cards, stones, and even snakes, which is enough to keep me, at least, from troubling her domains."

This was enough for me and I made up my mind at once to quietly pay the spot a visit and, if the lady in question could be found, learn if possible something of her peculiar ways.

A week or so after I strolled out one afternoon in search of wild flowers, and as soon as I had passed from site of the old home, turned my footsteps in the direction of the little streamlet that had been described so clearly. I was not long in reaching it, and turning to the right it led me up stream. Winding in and out among the rocks, trees and ledges, the route was a charming one. Gradually I ascended, peering here and there for a glimpse of the foot-bridge. Hark! I said half aloud. What is that peculiar sound? I was struck dumb for an instant, then as suddenly realized that it was nothing but the wierd sound of falling water as it sometimes expresses itself in canyons and hollows.

A few rods more brought me to a rough, stony and gravelly deposit that extended nearly the entire width of the stream, so it was an easy matter to step across to the

other bank or the gravel bed. I started and passing around a large tree turned and beheld the most charming cascade possible to imagine. The shining, sparkling waters dashing wildly about the boulders, arrested my attention, and it was some time before I raised my eyes sufficiently to catch a glimpse of the arched foot-bridge just above the falls.

I shivered and became very chilly for I realized that this was the very dell in which "The Woman of the Woods" was known to appear. I had fancied myself free from every superstition, yet this strange sensation, due perhaps to my over sensitiveness more than anything else. I viewed the surroundings for a brief time, when a peaceful and holy calm pervaded my being. I was charmed by the grandeur of the nook and the singing streamlet. I stepped across on the gravel bed, sat down upon a large stone, and prepared to make a rough sketch of the falls and bridge, the result of which I am pleased to present in connection with this story.



I finished my sketch and began looking about for other signs that might locate the shanty of the woman. As the gentleman said, she came at certain times and left unknown to the closest observer, I was pre-

pared to meet her or not, as the case might be. Whether she was in that vicinity or not I did not know. I had simply been told that it was about time for her to appear again.

I stepped around a very large boulder and within twenty feet of me was the little shanty. A sort of a log hut with bark roof and an open window. The door, however, was of boards and in a condition to keep out cattle and sheep, which sometimes broused in the woods about. I thought: Dare I venture to take a peep into the open window? Yes, I dare. I am not afraid, for I feel a kinship, somehow, with this "Woman of the Woods." I stepped up, peered through the opening and in quite a loud tone of voice asked: Who lives here?

Almost instantly there rose up from under the open window, on the inside, the face of a woman. I was shocked, of course, who wouldn't be when there was no expectation of finding or seeing any one or anything on such short notice, if at all.

I had made up my mind I was not afraid several times while on my tramp up the creek, so I held firmly to the thought and quickly composed myself. I studied the face before me for a moment, during which time two bright, piercing, and I may say beautiful eyes seemed to bore holes all through me. Of course this all transpired in a very brief space of time, yet it seemed that ages of experience came and went during the interval.

I said: Pardon me for so boldly intruding, I was not aware that anyone lived here when I carelessly questioned as I did, but are you the person known in this vicinity as "The Woman of the Woods?" The face passed to the left and disappeared.

Is it possible, I queried to myself, that this is one of my occult friends? The "unim" T. of my initiate o. gave the symbol of the fishes. So I waited for the response to my question.

The little door of the shanty opened and out stepped a medium tall lady, weighing about one hundred and sixty pounds. She was dressed in a rather dark woolen garment, evidently designed for outing purposes, as the dress skirt was quite short,

coming about to the shoe tops, the shoes being of heavy material with broad thick soles. She had a shawl over her head and shoulders which attracted my attention most of all, as it was bordered with many peculiar designs, evidently worked upon it by hand, as the variety precluded the idea of weaving. She had a kindly, pleasant and even jovial look, and with a smile she stepped forward, extended her hand and said:

"Although I came to this quiet retreat to dwell for a time alone with nature and the Gods, still it is with much pleasure that I greet you and welcome you. There There seems to be a purpose in your coming, and I feel greatly impressed by your presence." She held my hand for a moment, placing the left forefinger upon the forehead and the thumb upon the left temple and closed her eyes. Either consciously or unconsciously, I could not tell which, she expressed herself in a way that disclosed the fact of her higher relations and convinced me that she had many secrets valuable to know. Our heart-strings were tied and sealed upon the mount of venus ere our hands were separated, after which she invited me inside the hut.

I saw at once the situation that brought about the sudden appearance at the window and the passing away of the face to the left. Underneath the window was a board bench or couch on which blankets were placed to lie on. She was evidently asleep, or at least resting when I approached, and being startled herself by my voice, she rose up suddenly, her face coming just high enough to look squarely out of the window, and when she decided to let me in she moved to the left toward the door. I was satisfied then that she was a real human being.

In one corner of the room was an old stove and near it a large box which she kept her food in, and a couple of wood logs or blocks for seats completed the furniture of the place.

She pointed to one of the blocks, at the same time seating herself upon the other. I was waiting for her to speak. She seemed to wait upon my waiting. Finally it flashed

over me that I was the one that came and intruded upon her peaceful resting place, and should state my purpose in so doing, so I said to her: Dear lady and friend, I feel that you are very good and kind and I wish to tell you why I am here.

"I will listen." She replied.

I then told her of the gentleman that called my attention to her and what he said about her peculiar ways, mentioning the stones, cards, snakes, etc., that my curiosity was at once aroused and I then and there determined to find the place and meet her if possible.

She smiled and said she was not aware that her presence for a few weeks each year in that vicinity was causing any alarm among the natives, as her object in coming there was purely for her health, and the health of others.

"And they call me 'The Woman of the Woods.' Well, that is a fascinating title and I must adopt it in some way, I am sure. Cards and snakes! Stones and witch hazel! This is indeed charming. Listen, I will tell you something."

She rose from the block seat and drew from a package of papers a pack of cards, and resuming her place near me, began manipulating them. Her story was as follows:

"When I was quite small my grandmother used to use the cards daily in connection with her household duties. If she was puzzled over anything, the cards were brought into play to decide the matter. If she wished to know whether or not there was a letter in the postoffice at any time, she consulted the cards. If intending to pay a neighbor a visit on a certain day, the cards had to be consulted the first thing in the morning to decide whether Mrs. Jones would be at home.

"She placed such implicit confidence in those cards and seemed to tell so many things by them, that I became interested in them also, and, in fact, grew up with a belief in their revealing natures. I will rest the card subject for a moment to say: I am now a physician and spend all but about two months of the year in the city, where I have many patients. I come here

for a few weeks, during which time I seek for roots, barks, herbs, etc., gathering them under rules and laws according to a very ancient system. I have been ten days roaming through these forests ere reaching this old camp. I just arrived here last night at six. I find it very invigorating and do not feel that I can pass a season without such an experience. I will say, also, I have a son who is a chemist and we prepare many things together which I use in my practice. But to return to the cards:

"I find so much in them that I always take them with me wherever I go, and often use them when I wish to interest others in thoughts out of the ordinary lines of thinking. I will say to you, for your soul is outside, that I use them now and then in determining the nature of plants I find oft-times in the forests. You know we can do things in the woods that would be difficult of accomplishment in the cross currents of a city's vibrations, so you see the cards have a place close to my heart. Why should we not admire them? They are the most ancient of man made records, and no doubt contain much that is hidden and veiled from mortal sight. What do you know or think of them?"

I replied by saying I was not familiar with them, but was greatly interested in them and would enjoy studying their meanings. I know they are used by many people, more I think in the west than in the east, but tell me: Why is it that every one using cards has some special way of handling them?

"Oh," said she, "that is because of the differences in what we call the astral currents of the body. In some they cross at many angles, while in others there are less of these variations, which produce entirely different movements in relation to the hidden forces of nature.

"Now, I shall be in this vicinity for some weeks, and as you reside near by and seem to have come here for the express purpose of seeing me, I shall be pleased to have you come often during my stay, and such knowledge as I have concerning these things is yours if you desire it. But, remember,

so far as the cards are concerned, they are occult symbols, *as I use them.*"

She emphasized "as I use them," and looked at me sharply. I was impressed with the manner in which she said it. There was surely a deep meaning in it that did not fully reveal itself at the time. I thanked her and said I would be delighted to visit her.

She was a very strong, soulful character, there was no mistaking that fact, and she was in this particular region evidently for a definite purpose. She seemed to be right at home, fully settled and conscious of what she was doing. It was not to be wondered at that the people round about the neighborhood were afraid of her, for her eyes once set on a person, the spinal currents tingled.

I rose to take my departure, feeling that delay meant intrusion and trespass upon her time.

"Be seated a moment," said she, "and I will give you something to think of while you are away from me and, perhaps, alone." She cut the cards and drew one from the bottom, placing it at one end of the board couch. "This," said she, "is the symbol of our meeting. Our relations hinge upon its *occult* meaning."

She emphasized the word *occult*.

"Now we will place the balance of them in order."

And she took two cards and placed them together next to the first, then she took four and placed in a pile under the second, then six, eight, ten, and twelve.

"You see we have just *nine* left, and as they represent a foundation principle, numerically, we will place them underneath the others."

The picture thus presented is given in diagram No. 1, and she explained it thus:

"Nine represents the base and one the apex. The nine expresses materiality, matter, the concrete, the negative state, the formative or evolutionary base line.

"The one represents the all in all or infinite state, hence, the space between it and the ones underneath relate to us.

"The middle rows represent the life of things as we find them, and in studying the

various positions and meanings of the symbols as they are laid out at different times, their relation to the base and apex is quite important.

"You observe that there are seven on the side. The two next to the top represent that next to the infinite principle comes duality, and the rows that follow may be paired, being even numbered. The rows next to the base consists of twelve, which is the greatest in the nature of things. This line pertains to our desires, our wishes, our aspirations; the next to our successes, while the next one above this is the revealer of strength or power to accomplish results. The row of six tells of social and family relations, the row of four contains the symbols of ones state or individual mental condition at any time, the two shows our relation to another person, or to a principle, thing, condition or state of affairs, while the one and the nine being extremes, show tendencies upward and downward. In tending upward there is but one culmination, which means unity of thought and purpose, while the opposite leads in many and diverse ways, even to the depths, and show our relation to affairs on the lower strata of life. The rows straight up and down are health lines, while those at the sides, or at an angle parallel with the sides, show discordant elements.

"Now, a word or two more and you may copy this figure and take it with you to ponder over until you come again.

"We will see what the figure says to us. I told you the first card was the one which our meeting was symbolized by, the others bearing a direct relation to it. We find in the row of nine, which relates to our material earthly affairs, that the first card is the two of spades, which says we will be united on this plane in our work. It is followed by the two of clubs, which shows that we will work in an intellectual way; and the eight of diamonds means material gain to us. The six of spades, harmony of purpose and action. The four of hearts, satisfaction in each other. Queen of clubs indicates teaching others. The ten of spades, success in such an undertaking. The eight of hearts shows great power with

the people with whom we come in contact, and the six of clubs means an open way in intellectual lines.

"Could one ask for a better foundation than this to build on?"

"Our careers from this day forward may be read from this figure, so far as we will be associated from time to time, but the story is too long to enter into now, so we will leave it and take one observation at the apex, where things usually culminate, providing the translation is made in that direction until the culmination is reached. It appears that knowledge is to be the final goal, the number thus posited being that of the base numeral, which shows that the knowledge thus arrived at will still relate to the base or material attributes of nature.

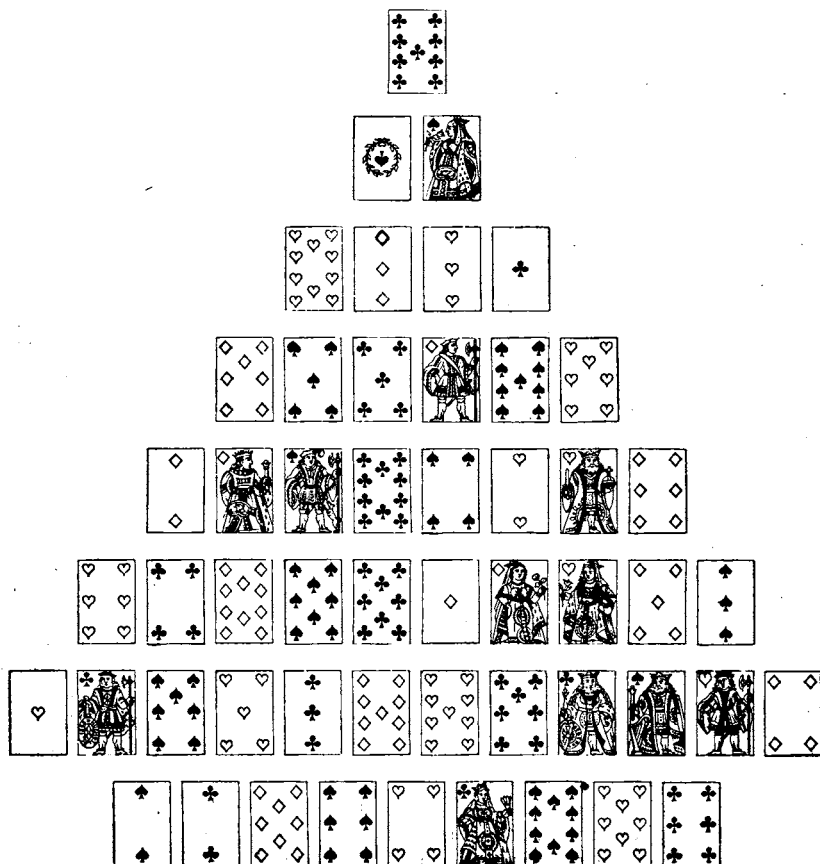
"O, it is so hard to get away from matter. It seems to be with us always, wherever we go.

"Now make a memorandum of this and see what you can find between the base and the apex, according to the suggestions I have made."

But, I said, I do not know the meaning of the cards themselves yet. How shall I distinguish their differences?

"Never mind that now, just look at the figure and put down on paper such conclusions as you arrive at, and before we are through I will tell you the meanings of them all. Remember there is no arbitrary cast iron meaning to any of them, when used in this manner, for they are *occult symbols*."

CONTINUED.



ASTROLOGY.

ALBERT H. POSTEL.

"I have gathered me a posie of other men's thoughts, and only the ribbon that binds them is my own."

"To deny the influence of the stars is to deny the wisdom and providence of God."—Tycho Brahe.

"Celestial and universal powers! O, aid my pen; What in me is dark, illumine, while I presume to treat

Of fate, and chance, and change in sublunary things."—Milton.

"It is the stars, the stars above us govern our conditions."—Act 3, Lear.

The astrology of Shakespeare as shown in King Lear can be disposed of in very few words, while that found in his other works permeating every book, as it did his whole life, would cover many pages. Therefore, should I confine myself to astrology as contained in Lear, my essay would soon come to a close and fear of tiring you be groundless.

Dowden, in writing of Lear, asks, "Is it indeed the stars that govern our conditions? Upon what theory shall we account for the sisterhood of a Goneril and a Cordelia, and why is it that Gloster, whose suffering is the retribution for past misdeeds, should pass away in rapture of mingled gladness and grief, while Lear, a man "more sinned against than sinning," should be robbed of Cordelia's love, should be stretched to the last moment "upon the rack of this tough world." Shakespeare does not attempt to answer the question.

The student must be struck with Shakespeare's numerous references to astrology, and a close examination will reveal his intimate acquaintance with the general principles of the science, and the popularity of astrological faith in his age; to doubt it was skepticism, as to believe it now is superstition. Whether Shakespeare believed in it or not is a matter of little moment, but he has left us sufficient evidence to show that he was largely influenced by a subject which has left indelible marks on the language and literature of England.

Does it seem too complicated for the millions of events which are happening every second of time to be so designed that

they will occur simultaneously with certain configurations of the planets? Then turn and examine the millions of acts which are performed every millionth of a second, all bearing the impress of design and harmonizing with the provisions of fixed law. Enter the domain of minerals, mark the variety and changes that have been going on for millions of ages in the formation of the earth's crust. Take a piece of chalk, brush from it what seems to be only a white powder, yet under the microscope we see perfect shells. If our eyes were microscopic, the white cheeks of a fashionable belle would look like a tropical seashore. Now enter the animal kingdom and glance upward from the twilight monad to the great mastodon, from the gnat to the ostrich, from protoplasm to man with all his nerves, veins, arteries, fiber, brain and muscle. No mortal could ever invent a machine so ingenious, so complicated and with such perfect adaptation of all its parts to his needs and requirements, and there are 16,000,000,000 of these wonderful machines in existence, all kept in running order through the intelligent direction of unseen forces.

After this hasty glance at the manifestations of infinite intelligence, can you deny the power of that intelligence to so order the happening of events that the constantly changing configurations of the planets will indicate the exact event and its nature? God has written his language in the skies; we have lost the alphabet and cannot understand his teachings. The vanities of the world have made for us a Tower of Babel, confusing our understanding and blinding our eyes to the true light. It is not a dead language; it is alive to-day if we could but read it. It is nothing new; it is as old as history or any of the sciences; it was studied before the flood; it was used by the prophets of the old testament and probably by those of the new dispensation, when men looked up into His face to read His will, and was lost when men began to look down, grasping only for worldly knowledge. It was studied by the sages of China, India, Chaldea, Egypt, Persia, Greece and of the middle ages. There is

nothing wicked, idolatrous or contrary to the true precepts of religion in it or its practice. It is simply the use and direction of the means and faculties given us by our creator to decry the future; precisely as one would consult the barometer before taking a distant journey or setting sail on a voyage.

Of all the sciences that have at any time engaged the attention of the world, there is none more ancient than astrology. In the East where it first arose at a period of very remote antiquity, it still holds sway, and in every part of the world, (especially among the learned), it reigned supreme until the middle of the 17th century. That it not only ruled the daily actions of individuals, but swayed the councils of princes, is shown by the records of every nation that has a history, (and by none more fully than by that of England,) yet the present generation seems never, until quite lately, to have cared to inquire on what basis this belief could have been, for so many ages, supported. During the past years, however, possibly from a reaction growing out of the realism by which we have been so long oppressed, a new interest in these old world beliefs has sprung up.

Seeing that astrology once permeated all politics, it is not strange if traces of it crop up when we should least expect them. Napoleon, as well as Wallenstein, believed in his star. Many passages in our older poets are unintelligible without some knowledge of astrology. Chaucer wrote a treatise on the astrolabe. Milton constantly refers to planetary influences. It may seem strange to some when we tell them that this system is the foundation principle of the whole order of the Hebraic and Christian Bible, which is the only book wherein we find indications of the prior existence of this science, unless, perchance, in the Cabalistic writings; but from the first chapter of Genesis to the last chapter of Revelations we find unquestionable evidence of its having entered into the history of the origin and life of Israel and the prophecies.

There is no time or occasion here to argue out the truth of this most ancient science.

That in the earth's earlier stages man deduced his religion from his celestial surroundings and, observing the stars in their courses, worked out a scheme which has come down to us almost intact through 60 centuries, is well established. At least 4,000 years ago the casting of nativities was a recognized occupation. The astrologers were a power in the court of Pharaoh, and ten centuries later we find them still holding their own in the palace of Nebuchadnezzar. There are the strongest internal evidences in the building of the great pyramid that the astronomers of Egypt held some decided and very correct views of the starry spheres, for Piazzi, Smith and others have proved that the great pyramid was mainly intended to show the teachings of astrology, and that the whole building is a key to the future history of the planet, astrologically worked out.

It is generally assumed by those who have never even touched the outside fringe of astrological teachings, that the lore is as dead as a mummy of Egypt, and that the middle-headed visionaries who practice it now are only one remove from the gypsy tramp who professes to predict the future of servant girls and extort money from them by promising them a happy matrimonial issue from their present toil. This is the effect of long years of tradition and repressive legislation. In reality it is to-day, in England more than in America, the upper ten and the better class generally who are the chief supporters of astrology, and although, if questioned on the point, nearly all would deny the impeachment.

I am in a position, through my friend, to vouch for it, as his list contains letters from hundreds of families of the higher circles of society. The *St. Stephan's Review*, of London, a paper not affected by the lower classes, or even the middle classes, but by the aristocracy of England, the county and the wealthy families, is overwhelmed with requests for horoscopes, and keeps six astrologers at work, one of whom I personally met while in London, who told me that one curious feature of his practice was the large numbers of Jews, who are devout enquirers into the truth of astrology. Lord

Beaconsfield was one of his best customers. During the present London season one astrologer, numbering his votaries by the thousands, has been invited to at least twenty social gatherings by the upper ten, and has been offered large fees for his attendance. I need scarcely say the Act of Parliament which prevents his taking money in the exercise of his astrological vocation has hindered his acceptance of these calls on his time and, as a consequence, has resulted in a loss to him of considerable emolument.

astrologic enthusiast scarcely ever permits them to come into the market if he knows of their existence.

In connection with astrology another point has lately cropped up; it is true that it is only a side issue, but it is so interesting in connection with astrology that I decided to mention it here. There are first sight repulsions between certain people for which there is no accounting by any fixed rule. A enters a ballroom or house for the first time and sees B. Neither has ever seen the other before; neither knows any-



ALBERT H. POSTEL, PHILADELPHIA.

Now as to works on astrology, which are becoming rarer every year, it may not be known to you that there are at least one hundred and fifty authors of all sorts and conditions who have penned volumes during the last two centuries, to be found in many collections owned by the wealthier classes. The prices now of most of these books are prohibitive. It will be noted as a singular fact that the celebrated Society of Odd Volumes, as well as one of their principal members, M. Quaritch, the biggest book buyer in the world, will bear witness to the truth of my assertion that at nearly all of the great book auctions, works on astrology are conspicuous by their absence. The reason for this is that your

thing of one another. They are both well dressed, respectable looking people, so that no repugnance can possibly spring up on either side on the score of appearance, yet in both minds has lodged a dislike for each other such as can sometimes never be wholly eradicated.

The new Saturnian theory on this subject is a little abstruse, but it is equally remarkable. These persons are positives and negatives, brought about by being born under different conditions of Saturn's light. To quote briefly from this singular and novel hypothesis, after its creator had exhausted his scientific reasons for the light of Saturn exercising so direct an effect on mankind, he goes on to say:

"Men have talked of the theory of repulsion by electro-biology or magnetism, and tried to account for it in that way. It is something in the air, say others; but there is nothing satisfactory in these suggestions, and the fact that some people are, without apparent reason, distinctly repellant to other people exists and remains. The reason is purely and wholly Saturnian; and although the demonstration until now is not very perfect, as it has only been discovered quite recently, is sufficiently perfect to suggest patient inquiry to render it more so. You will always, or nearly always, find when this feeling of repulsion comes over you that the birthday of the object of your dislike is four, five or six months away from your own, and the farther away it is, the more certain and intense the dislike. The year matters little unless it be seven, fourteen and one-half, twenty-two or twenty-nine years from yours, these being the dates of Saturn's squares. Two individuals born in the same month, if they come together in business, get along swimmingly. In the case of husband and wife they are indeed too fond, and such a match frequently produces jealousy; but let the husband be born in May and the wife in November, and the result will be disastrous. Let anyone who reads this and disbelieves it casts his or her memory back and try to remember the person who wrought them the most harm, either with intention or by accident. They will be surprised at the corroborative evidence such inquiry will produce. Naturally there are exceptions, but these exceptions prove the rule, etc.

"Tell me, by what hidden magic our impressions first are led
Into liking or disliking, oft before a word is said."

The mystery of electro-magnetic force is still unsolved, or rather since lost with the submerging of Atlantis, has not yet been rediscovered for truly "there is nothing new under the sun." You are all familiar with the fact that eight separate and distinct messages can be sent pulsating over an electric wire at one time; why don't their various expressions of intelligent magnetic force get mixed? If human

wisdom can control and direct such seeming impossibilities, will you deny to an almighty power the ability to use a mightier force to govern his own creation?

There can be no doubt that judicial astrology, or the knowledge of future events by the study of the stars, was received and practiced by all the ancient Jews, Persians and many of the Christians, who taught that the planets were the signs, that is, gave information of future events, not that they were the causes of them; not that the events were controlled by them, for between these two there is a great difference. Eusebius tells, on the authority of Eupolemus, that Abraham was an astrologer and that he taught the science to the priests of Heliopolis. This was a fact universally admitted by the historians of the East. Origen was a believer in this science, and M. Beausobre observes, "It is thus that he explained what Jacob says in the prayer of Joseph. He has read in the tables of Heaven all that will happen to you and to your children."

In the Para papers we read that it is in the planetary system one finds the key that unlocks this great pantheon of granite gods, rends the veil of the temple that encloses the holy of holies and reveals many a sublime truth of which these solemn and silent images have so long been the misunderstood interpreters.

In the 11th verse of the 1st chapter of Genesis we read that "God said, Let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs and for seasons." Jesus Christ's prophecy, "Great earthquakes shall be in divers places, and famines and pestilences and fearful sights and great signs shall then be from Heaven, and there shall be signs in the sun and in the moon and in the stars."

In China astrology was established at the earliest periods of its existence asian emperors were chosen on account of their astrological skill. No better proof can be afforded of the fact of planetary influence than the perfect agreement as to the character of the influence ascribed to each planet by the ancient inhabitants of differ-

ent countries, between which, in the early ages of the world, there could have been no intercommunication. Mars and Saturn are everywhere recognized as evil planets, and Venus and Jupiter as good planets. Had astrology been founded on conjecture no such agreement could have been possible; differences of computation there have been but no differences of opinion as to the nature of the various influences of the planets can be shown to have ever existed among astrologers. Prof. R. A. Proctor said, "It is impossible for the true lover of science to regard astrology with contempt." Mr. Proctor bears testimony to the fact that Seneca, who was well acquainted with the uniform character of the planetary motions, seems to have entertained no doubt respecting their influence. Tacitus, he (Proctor) says, expresses some doubts but seems on the whole inclined to believe in astrology. Certainly he (Tacitus) says the majority of mankind cannot be weaned from the opinion that at the birth of each man his future destiny is mapped out, though some things may come out differently from the predictions by the ignorance of those who profess the art, and that thus the art is unjustly blamed, confirmed as it is by noted examples in all ages. Nigidius Figulus, the intimate friend of Cicero, obtained the hour of birth of Augustus Cæsar and declared that the ruler of the earth was born to the world. Augustus went in company with Agrippa (when a youth and before his accession to power) to the astrologer Theogenes. Events of great importance for Agrippa and almost incredible were predicted. Augustus, in consequence, with a feeling of dread and shame lest his own geniture should be found to be of less import, persisted in concealing and objected to produce it. However, at last after many exhortations, he produced it with great reluctance and delay. Theogenes, on seeing it, sprang from his seat and adored him. Augustus afterwards felt such confidence in his destiny that he published his horoscope and had a silver coin stamped with the sign of capricorn, under which he was born.

Godfrey says astrology was formerly only

taught by the Chaldei or first Free Masons, who took care to teach it to the Royal Arch Masons only. The Masons, or Chaldei, were the judicial astrologers at Rome in the time of the emperors. They could be of no small consequence when they were employed by Julius Cæsar to correct the calendar.

Lord Bacon, in an article on astrology, says: "We will add one thing more, that we are certain the celestial bodies have other influences beside light and heat. Let this astrology be used with greater confidence in prediction, but more cautiously in election, and in both cases with due moderation."

We find Lawrence Sterne writing, "Had I faith in astrology (which, by the way, my father had) I would have sworn some retrograde planet was hanging over this house of mine and turning every individual thing in it out of its place." Juvenal writes:

"If fortune will, she may a rhetorician make
Into a consul; and she may the same man take
And bring him down again unto his former state.
What was Ventidius or what Tully? Fate
And the stars alone may tell thee this;
They doom to misery, or they give thee bliss."

Napoleon I. and his nephew, Louis Napoleon III., by their wonderful career exemplified the truth contained in the lines of Juvenal I have just quoted. They both achieved greatness by the power of their stars and the force of their intellect, and they both fell from their exalted positions' were made prisoners and died in exile.

Tycho Brahe not only carefully studied the comet of 1577 as an astronomer but as astrologer, predicted from its appearance that in the north, in Finland, there should be born a prince who should lay waste Germany and vanish in 1632. Gustavus Adolphus, it is well known, was born in Finland, overran Germany and died in 1632.

The works of Lilly and Partridge are still extant and are highly prized. The prediction of Lilly of the fire and plague of London, and his examination by a committee of the House of Commons are matters of history, and there is no need to reproduce them here.

Commodore Morrison of London was one of the best astrologers of the recent age.

Future generations of students will regard him as one who did more for astrology than any votary of it since the days of Lord Bacon.

Poets from time immemorial have sung the praises of astrology. Aratus, Eschylus, Manilius, Virgil, Horace, Homer, Propertius, Macrobius, Chaucer, Dante, Milton, Dryden, Campbell, Byron, Scott, Schiller, Shakespeare and many others, and more recently Longfellow himself were believers in the science.

Now in closing, let me summon to my aid other names from the shining galaxy of God's interpreters of Heaven's Golden Alphabet, which he who runs may read, and show the goodly company of mad men I tonight have grouped around me.

Montaigne describes in his essays his belief in astrology. Charles V. and Francis I., both engaged astrologers to fight their battles. In Italy those who prophesied the ruin of France were sure to be listened to. These prophecies affected the public funds, much as telegrams do nowadays. Richelieu, on whose council was Gaffarel, the last of the Cabalists, did not despise astrology as an engine of government.

Cardan, a physician of Milan in 1601, who was a very learned man and a celebrated algebraist, who gave rules for dissolving cubic equations which still bear his name, was also an astrologer of high repute. He was sent for to cure the Archbishop of St. Andrews of a painful disorder, which had baffled all the physicians of France and Germany, and having succeeded he returned to London, where he calculated the nativity of King Edward. Didacus Placidus de Titus, an Italian monk who published many elaborate works on mathematics, was a renowned astrologer. He wrote the "Primum Mobile," and gave therein the nativity of thirty eminent men of Europe, to demonstrate the truth and reality of astrology.

Among English astrologers we find almost every name of any note in the mathematical world, from the days of the Conquest down to those of Lord Bacon. To begin with, we find the name of Oliver of Kalensburg, Herbert of Lorraine, John

of Huxham, Simeon of Durham, Sigidius of St. Albans, Roger Bacon, Robert Grouthead, Bishop of Lincoln, John of Halifax, known on the continent as Sacrobosco, his work on the "Sphere" was, for centuries, almost as general an object of study as Euclid himself; before Newton he was one of the ablest men England ever produced.

Next Michael Scott, Dun's Scotus; William Griszaunt, Clinton Langley, John Killingworth, John Estwood, John Clylmack. Next King Richard II., whose work on astrology is now in the library at St. James; Chaucer, John Walter, Duke of Gloucester, Robert Recorde, who introduced algebra into England; Dr. Dee, Baron Napier, of whom it was said "He was a general scholar and deeply read in all divine and human histories." Lord James Bassantin, Galen, Pythagoras, Thales, Tycho Brahe, Kepler, Mesmer.

Among modern votaries of astrology we find on record Flamstead, the first Astronomer Royal and founder of Greenwich Observatory; Archbishop Usher, Melancthon, Sir Elias Ashmole, founder of the Ashmolean Museum: Sir Christopher Heydon, Dr. Mead, Dr. Partridge, Dr. Blagrove, Cardan, Placidius, Burton and the Rev. Dr. Kepler; Kepler, of whom it has been justly said that the history of philosophy affords no more remarkable instance of sincere, uncompromising love of truth, honestly avowed that "a most unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets has instructed and compelled my unwilling belief." I may mention, also, Dante, Aristotle, Galen, Ptolemy, Josephus, Guido Bonatus, Bishop Hall, Lilly, Dr. Culpepper,, Milton, Dryden, Commander Morrison of the Navy, and the Rt. Hon. Wm. Pitt.

Surely these men could not all have been wanting to sagacity, so far as not to be able to discover if the science were all a dream or delusion, as only those declare who have never investigated it. It is one of the strongest testimonies to the truth of astrology that no one who thoroughly understood the science was ever known to

speak or write against it. Rev. John Butler, D. D., author of *Analogy of Religions*, or Butler's *Analogy* as it is known in our universities, having his attention called to astrology, conceived the idea of attacking and confuting it; but before doing so he thought it the better plan to first make himself acquainted with its principles, by which means he would then be able to handle the subject more rationally. He, however, no sooner made himself master of the science than he was struck with its truth and beauty. The bishop no longer maintained his original intentions, but his convictions induced him to write an able defense of astral doctrines, wherein he styles astrology the most sacred and divine science, and advocates its excellence and great benefit where it is rightly understood and carefully observed.

Mesmer, the German physician after whom the system of animal magnetism known as mesmerism was so called, publicly defended planetary influence and the doctrines of astrology before the University of Vienna.

Dr. Daubeny once said, Aug. 8, 1856: "If the direction of a bit of steel suspended near the earth can, as Gen. Sabine has proved, be influenced by the position of a body like the moon, situated at a distance from it of more than 200,000 miles, who shall say that there was anything preposterously extravagant in the conception, however little support it may derive from experience, that the stars might exert an influence over the destinies of man."

"Here, then, we rest. The Universal Cause acts to one end, but acts by various laws. In all the madness of superfluous wealth, the train of pride, the influence of wealth, Let this great truth be present night and day, but most be present if we preach or pray, That there is more in Heaven and on earth than is dreamed of in our Philosophy."

THE wave-length of Roentgen rays, according to *Prometheus*, has been ascertained by Dr. From, of Munich, to be fourteen millions of a millimeter, or about seventy-five times smaller than the smallest wave-length of light. The determination was based upon interference-phenomena.

Written for PLANETS AND PEOPLE.

Sacrifice.

ADA BERTONI.

We speak the words so often of complaint,
And harbor thoughts that bear against our fate
With life and all it holds.

At times we shrink with fear, and tremble
With a dread of future woes,
And that alone will bring misfortunes foes;

Whispering, "It is too late,
Too late for our retrieving
The past, and all its grieving
Sorrow, misery and doubt,"
On all the vexing blunder
That we have brought about.

We are unmindful of the joy-bells ringing,
We do not hear the sweet birds singing
In cheering tones, that ring from higher planes,
And oftentimes we fail to catch the music,
A spirit friend is sounding,
Through nature's varied strains.

Let our souls extract the essence
From those who haunt our presence,
Give heed unto their counsils sweet,
We may thereby gain a crown,
Making joys of others our renown,
And on this earth reward will meet.

Those who look upon the bonds of sacrifice
As dearest hopes in life's strange pathway,
Must pain and sorrow know;
But they possess the keynote of life's harmony,
Drink deepest of that blest eternal fountain
Wherein life's priceless treasures flow.

The untried strings no music brings,
The untried life no triumph sings,
We do not know the meaning of real living
'Til we are like the ocean in its course,
Mingling with streams from every source,
And from our hearts is true unselfish giving.

Science Brevities.

THE odor of the sweet-pea, according to a contributor to *The Medical Record*, "is so offensive to flies that it will drive them out of a sick-room, though it is not usually in the slightest degree disagreeable to the patient." It is therefore recommended that sweet-peas be placed in the sick-room during fly-time.

DR. ANDREE proposes to repeat his attempt to reach the North Pole by balloon this year, according to *Science*. Dr. Knut Frankel expects to accompany him as meteorologist in place of Dr. Ekholm. It is also reported that MM. Godard and Surcouf two French aeronauts, propose making a similar attempt in 1898.

THOUGHTS FOR YOUNG WOMEN.

T. H. GARLAND.

Nothing is more gratifying than to observe the changes that are taking place in the sphere of usefulness for young women. This field of action is broadening day by day as they are reaching out into untried lines of work. They are demonstrating to the world that they can rely upon their own powers to achieve success in the various avenues that are opened to them, and also have the ability to grapple with the many problems of life.

Quietly but surely they are gaining the recognition that has been denied them in the past.

The association of women with men in the various avocations, causes a refined influence to permeate the places where they are employed, and is a powerful factor in raising the standard of morality in business life.

As the new fields are being opened, young women should quickly grasp the opportunities and fit themselves to occupy positions of trust equal with young men. In the past young women were taught that the one object in life for them to look forward to, was matrimony. Man, by his selfishness and conceit, deprived women of their rights; but the day of their subjugation is past and young women can now step out upon the stage of life and stand upon an equality with their brothers in competing for success and honor.

It is to be regretted that with the new opportunities opened to young women, so few of them are keenly alive to the prizes within their grasp. The majority are still following in the old path, expecting that it will culminate in a happy marriage.

How refreshing it is to meet, as we often do, bright young women who look beyond the horizon of their own social whirlpool into the deeper meanings of life; and realize that by application they can achieve success in some chosen field.

Those who mark out their line of work and are determined to do for themselves are the ones most admired by the world.

If they are careful to choose the calling for which they are best adapted, and apply themselves closely until they are proficient, there is little doubt of their future success.

A young woman that is accomplished in any line, be it in music, art, literature, or in professional or industrial lines, stands far above those who are not. Her companionship is sought by those of both sex; she is not only independent and able to do for herself but her prospects for a happy union, should she so desire, are greatly enhanced. Young women who look forward only to marriage, endeavor to win young men of education and who have bright prospects ahead; those having the best future before them are the most sought. Do young women realize that the same rule also applies to them? A young man of ability who desires a companion for life is equally as anxious to have one who is educated and accomplished, one possessing strength of character combined with true womanhood.

If young women expect to "do well" in their matrimonial ventures they must possess something besides a smiling face and pleasing words. If they will take a careful survey of their young lady acquaintances and compare their different characters, they will observe that those who are studious and apply themselves until they become proficient in some of line work, are the ones whose company is most sought; the further they go in their chosen field the more their society is courted.

The one important thing that young women should realize is, that they should put forth *some effort* to make something of themselves. Choose *some* course to follow and then apply themselves to it. Should they never reap financial reward, it will give them a far better standing and aid them to attain success in other directions.

What a power for good young women can wield; they are the fulcrum that sustains the moral leverage of the world. It is within their power to shape the destinies of nations. Man, with his tender regard for woman can be swayed by her as by no other power. However stern and unrelax-

ing a man may be among men, when in the presence of a true woman his nature softens and without realizing it, he will yield to her bidding. What grand opportunities then do young women have to mold the lives of young men into true manhood. He is ready to make any sacrifice or gratify any wish a young lady in whom he is interested may ask; there is nothing in the world more potent to restrain a young man from vice than the esteem and tender affections of a pure young lady. Before entering married life she is free to choose her company, and can decline the attentions of any young man whose moral standing does not entitle him to the rank of a gentleman: She can repel those of loose habits and low tendencies, and by her pure, noble life and womanly manner, draw to her only those whose character is above reproach.

If young women would discountenance vice in every form and refuse to associate with young men of questionable morality, it would prevent thousands of unhappy unions which lead to misery and crime. Young men who are given to vice before marriage seldom reform after; they are more guarded in their conduct, and so far as the world can see they may appear to live proper lives; but there is a dark side which they conceal.

Young women who would have a happy life ahead of them cannot be too careful in accepting attention from young men. It is better to never marry, than to marry and live in strife—or a life filled with regrets. Life's pathway is full of reefs that young women are sure to encounter; they should be ever on their guard lest they are stranded before the journey is fairly begun. At the outset place life's standard high, and never do anything that will lower it.

The only sure guide to true success is purity of life. Never say or do anything that will cause criticism.

Ever bear in mind that a good name once lost can never be regained. Thoughtlessness and indiscretion will surely bring remorse in later years; but those who adhere conscientiously to the best impulses of their nature will not go amiss, but will live lives of usefulness and be honored by all who know them. Seize, then, the golden hours as they pass by, and turn them to account; waste not precious moments upon trifles, but make the most of the time and opportunities at your command, and whatever your aim in life may be, success will crown your efforts.

COLOR.

VIRGINIA MONTROSE.

The effect of color upon our nervous organism is a subject not often considered. Its influence upon our daily lives, upon our thoughts and actions, is of far more importance than we know. In our intercourse with others, in the performing of duties in office and home, in our silent meditation, it can and does take an active part.

Color is a protection, a strength, and a great harmonizer. It is, also, an irritant. The same color effecting different persons differently,

Each individual has his own color, or colors, which, if understood and properly adapted, act as helpers to the occult forces and protectors against the unpleasant vibrations of this earthly sphere.

Science tells us that color is but higher vibrations of sound. Rose red being the lowest vibration, violet the highest. That were our ears so happily attuned we could catch the sound of notes and chords, exquisite and divine. It is not strange, then, that color should effect us in our words and ways. Is not vibration the one Universal, fixed and eternal principle of life?

To me color opens wide a world of delight. The different combinations, the strong shades and lighter tints act upon my sensitive nature with a force for good or evil, scarcely to be understood by one who has not made the subject somewhat of a study.

Some one once said, "Tell me what you eat and I will tell you what you are." I say, tell me what colors you prefer and I will tell you what you are.

It is not altogether the color one cares most for that is the right one for him: it is the one that corresponds with him and assists him most in his daily life that is needed.

An uneducated taste is often most captivated with flaring effects, preferring gaudy to subdued colors, and, the more frightful the combination the more gratifying to *his* sense of the beautiful. Where the refining influences of education and culture begin

to make themselves felt, then, it is, we see a desire for harmony of color to assert itself. The reds, yellows and bright blues giving more subdued shades.

Like the notes of the musical scale the prismatic colors are seven: Red, orange, yellow, green, blue, indigo and violet. Out of these can be made combinations and tints innumerable and beautiful.

Red, the rose color, is a strong force influence; a great irritant. Few natures need it; few can stand it in its brightest hue. There are persons who, under ordinary circumstances are pleasantly agreeable, but placed under the influence of the red color become offensive, irritable, and altogether unloveable.

Green indicates strength, harmony and love. Were our occult sight sufficiently clear we could see that green forms a background to all strong, independent natures. Green is nature's great beautifier. So wonderfully, so deeply, and, withal, so delicately has she colored her wardrobe with its varied shades and tints, that the eye is constantly seeing some new beauty in every leaf and blade of grass.

Who has not felt the great harmony of nature's colors upon the higher soul. Has not spirit seemed to speak with spirit at such times, and the strong and pure within once risen and taken command of soul and body.

Yellow is cold, unyielding. Few need it, still, to them that it belongs, it is a force and solace.

Dear little violet, as I hold you in my hand and gaze into your sweet, fresh, tender beauty, how I wish my ears were so happily attuned to thy glorious melody, that I might hear the wonderful strains of harmony that come from thy delicate coloring. So modest, so quiet, in thy earnest life; yet, holding in secret the highest vibrations of sound. The sweetest *Song* hidden in thy violet heart; some day, perhaps, we too, may hear.

"What did you stop that clock in your room for, Jane?"

"Because, mum, the plaguey thing has some sort of fit every mornin', just when I wants to sleep."—*Detroit Free Press*.

Astral Flights.

PHINDUSEEKL.

Many sensitives in taking astral flights have difficulty on their return to the body in locating the points visited, for while the astral sense may be clear the mortal part or brain is so vibrated that it fails to record clearly these higher experiences. We wish to impress this upon the mind of the reader and student in this field of research, for many erroneous ideas and theories are launched upon the world of thought by people of this stamp. They can not help drawing the conclusions they do for there is a reason deep dyed in the very warp and woof of their brain construction.

It is much easier to be wrong in these matters than right, so with extreme caution we write upon this subject. If we wished to argue points relative to the astral plane, we know there would be a thousand ideas and theories presented on all sides and nothing but error and discord would result. We have not time to argue the matter. To be free to penetrate the spheres and learn something of the deeper mysteries of creation, of mind, of genius invention and the utilization of hidden forces is our only aim.

Having made reference in a former article to the utilization of water upon the planet Mars for the purpose of generating force for motive power, we will give a little further light upon the subject, trusting it may be an impetus for some one having the time and material for experiment to work out and materialize the same here on earth.

We use water here to produce steam, but the method seems cumbersome and expensive, compared to that employed upon the planet Mars. The process there seems to be in the nature of a separator of the gases which compose the elements of water, the compression of the same and their utilization, first separately and then collectively or in unison, the polarity of the currents in the process being in harmony with the electrical currents of the planet, thus gaining a point on the universal forces ever in action on all planets.

Let those who love to labor in the interest of science draw from these suggestions whatever light they may. We shall be glad to hear of results along this line, for it seems that water comes very near being the power back of all life, as things flourish and expand with it, while they wither and decay if deprived of its vivifying presence.

Pat—"They do say the car next the injine be the most dangerous."

Mike—"Begorra, then, why don't they lave it off?"



CORAL ALMEDIA THOMAS.

Written for PLANETS AND PEOPLE.

A FLOWER OF THE SOUL.

Within the garden of the soul there grew
 A faintly-tinted flower;
 So frail and weak it seldom raised its head,
 And oft I wished, in secret, it were dead;
 For, lacking energy, it drooping, pined,
 Shorn of its rightful power.

I felt no love for it, and let it grow
 Uncared for and alone;
 Till in my heart there sprang a silent scorn
 For one so timid, weak and lowly born,
 And in the place of christian charity,
 I gave the flower a stone.

"The other flowers," I said, "are orderly;
 But thou art not of them;
 With regularity they sip the dews,
 And brighten daily into rainbow hues;
 But dews, nor sun, nor fanning of the breeze
 Can straighten thy bent stem.

"What art thou called?" I said to it one morn;
 "Hast thou, O, flower! a name?
 Here are fair lilacs, symbolizing Youth,
 And bright chrysanthemums, emblems of Truth;
 Thou hast no color, and I know thee not,
 Nor vet. from whence you came."

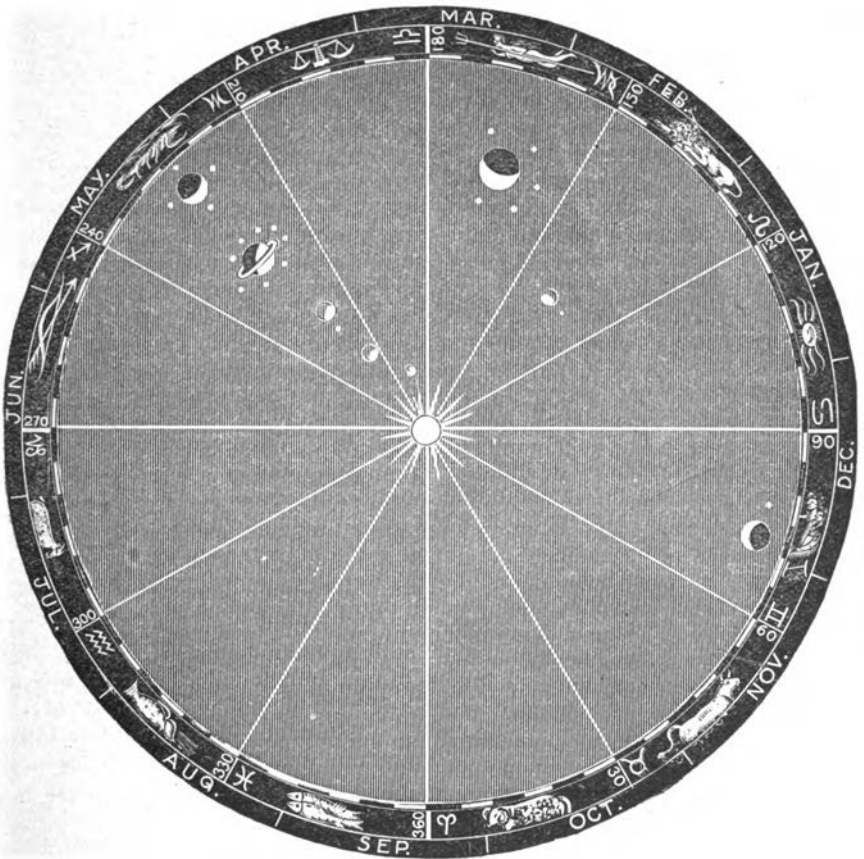
And when at last o'erpowered by my disdain,
 It yieldingly sank low,
 Then Duty woke me, and 'mid tearful showers,
 I called for succor from the stronger flowers,
 For conscience whispered I had been unjust,
 And must not let it go.

Then, ah! how changed it was! with head upraised,
 Up-springing from the sod,
 It grew in harmony with all around;
 Nor fairer flower was in my garden found;
 It seemed to have, in sweetest purity,
 Affinity with God.

With graceful majesty, at dewy morn,
 It raised toward skies above
 A face of pearly whiteness, fair to see,
 And silently it breathed, Infinity;
 And then I knew the flower which I had crushed,
 Was that fair blossom, Love.

'Tis often thus, that which we most desire,
 In ignorance we scorn,
 Until we see it lying low to earth;
 And when too late, we recognize its worth;
 And then we learn that God's best gifts to man,
 Are ever lowly born.

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR MAY 3d, 1897.

Astronomical Changes—Weather Forecast for May.

May 1.....Mercury is in Libra.
 May 9.....Mercury is in Scorpio.
 May 20.....Mercury is in Sagittarius.
 May 13.....Venus is in Sagittarius.
 May 16.....Mars is in Virgo.

New Moon.....May 1.
 First Quarter.....May 9.
 Full Moon.....May 16.
 Last Quarter.....May 23.
 New Moon.....May 31.

Earthquakes will be in order during this month.

Atmospheric.

The first figure for the month shows extreme conditions, and electrical disturbances will be rampant. There will be much fire in the air and thunder showers, cloud bursts and cyclonic disturbances will make life frightful to many upon the prairies of the west.

This period begins the first and on the third the elements will be very active, moderating on the 5th, and remaining more calm until the 9th when the worst of the conditions prevail. For a week everything will be at high ebb, the 17th showing the culmination. The 19th a calm comes over the atmosphere and it will settle down for a peaceable time for a few days.

The 23d brings a hot spell. Yes a scorcher of a time. Look out for fire! It is just the thing to expect the last week of the month. On the whole the month will present very extreme phenomena of the atmospheric electrical and fire natures.

Plant and Sow.

The first of the month a period begins favorable to the sowing of grains, setting cabbage, cauliflower, top-onions and other head line products.

Although it is May, the conditions for planting corn do not appear until the 10th. This being a prophetic date with many eastern farmers we need only say, the season is very favorable for corn planted on this day and for one or two days after. If potatoes can not be placed the last few days of April, a better quality and yield

will result if such seeding is left until the 20th to the 25th. The 24th being the most favorable.

Squash, pumpkins, cucumbers, melons and hops, co-ordinate with corn, and should be sown or planted on same date. Beans, peas, sorghum also belong to the list.

May 3d—Business.

The business indications are chiefly of the speculative nature. There will be an active time in all securities, as a venturesome spirit hovers over the minds of men and gives the desire to take hold of something regardless of results. This will affect the business world to some extent, but, as stated in January number, the year is not one that will come up to Jupiter's commercial power and worth, so we do not predict any great change at this time, so far as the country at large is concerned. The time is ripe, however, for favorable preparations to be made in manufacturing lines and especially does this apply to clothing lines. There should be considerable improvement in trade relative to dress. People will seek to improve their looks by the purchase of new garments. This is a wild week.

Children.

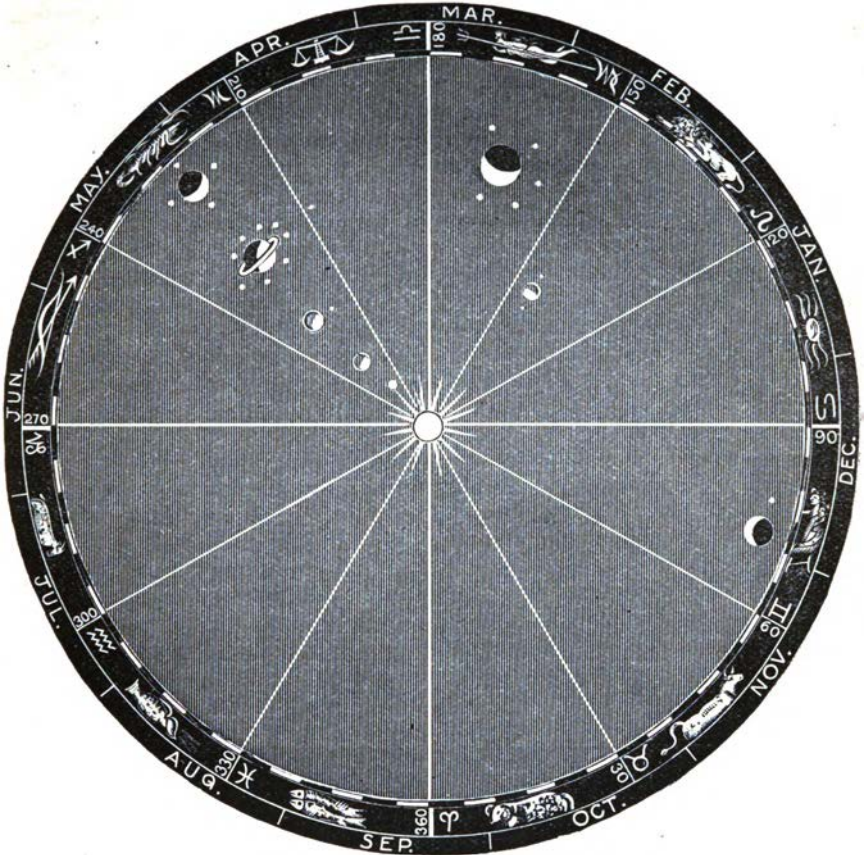
Children of this date will be good speakers, preachers, lecturers, and especially singers. Teach them music, language, oratory or elocution, and do not stuff them or have them stuffed, with history, foreign languages, folk lore, and biblical ballast. Leave the mind free to catch the finer threads of harmony, that they may warble as the birds, and trill the tenors of the choir universal.

Marriage.

Let everybody get married! No! This is wrong. Yet it is better than it will be, and for those born in Libra and Aries it is quite favorable. Those born in Scorpio come next, but the combination is against those born in November and December; also August.

May 10th—Business.

With the increasing tendency of the most marvelous run of positions and aspects found



HELIO-CENTRIC HOROSCOPE FOR MAY 10th, 1897.

in many years, what may we not look for during this phenomenal week. Five great magnets in the sign Scorpio mean business of some kind and quite a period of a creative nature must result. This should affect business interests very materially, producing great activity and a wide range of prices, although the trend must be in keeping with the general strength as shown. Look for phenomenal movements. They will surely come, unless the terrors of heaven bring fear and trembling to the natives of the stock exchange.

Children.

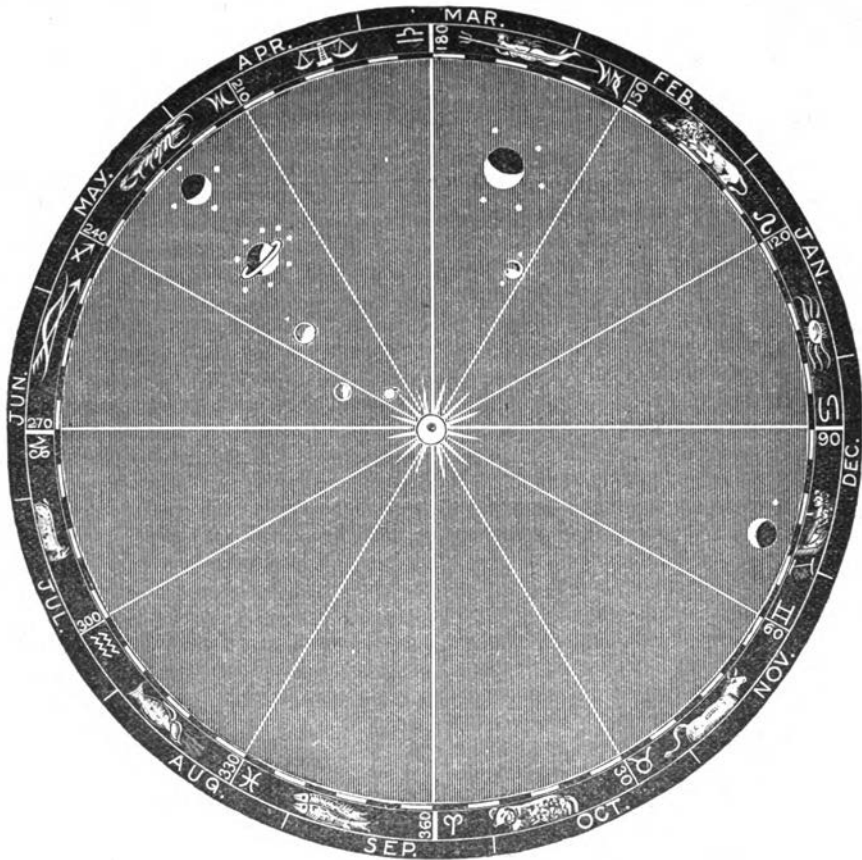
Prodigies, phenomenal characters, warblers, tragedians, plungers, speculators, marvels of strength and power in many

directions are the conditions we predict in the lives of those born during this wonder week.

Mothers of these greater creations, take warning now. You can not afford to rear such souls without detailed knowledge according to the time and condition of each birth. These characters will be gifted in many directions and under such a combination as this it is well to have the day and hour closely recorded, as the lines of conjunction are numerous and striking,

Marriage.

As this period is quite disruptive in nature, we would advise postponement until the stormy, startling stampede spends its fury.



HELIO-CENTRIC HOROSCOPE FOR MAY 17th, 1897.

May 17th—Business.

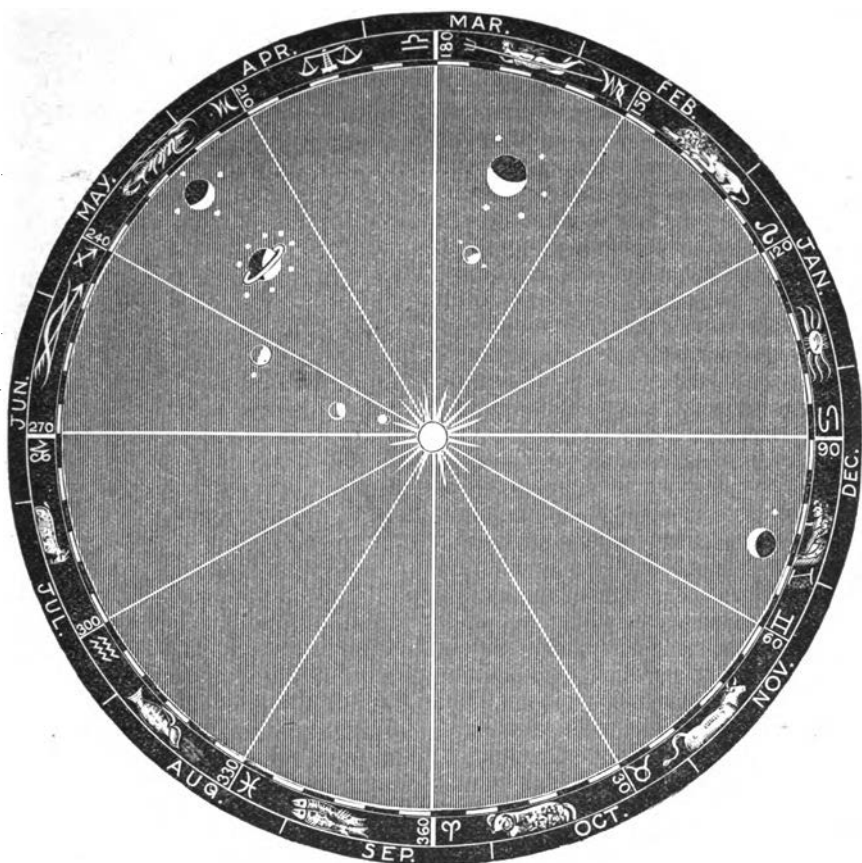
Extremes of every nature and kind rule the affairs of State at this time. There seems to be no let up to the terrible straits the planets are, and have been in for some time. We still find four planets in Scorpio and the balance of the figure loud and boisterous in expression. If we get through with this siege without getting mixed in foreign affairs, it will be a marvelous escape.

The business situation is but slightly changed since last week's report, but on the whole should show gains by reason of the exciting influences that have permeated everything so steadily for over two weeks, and which are to continue for some time.

There seems to be a little damper put on to speculative commodities which should show results accordingly, but still are the powers potent for life and activity.

Children.

Natural religionists will spring into being under this horoscope, and great will be their power for active service. Many actors will result from the same figure. These characters, whether with religious or dramatic tendencies, are bound to come before the people some way. They will not obtain wealth to any extent, but will make an impression upon the world by their ways and powers. Although inclined to music and art, they will be passe in these dreamland spheres.



HELIO-CENTRIC HOROSCOPE FOR MAY 24th, 1897.

Marriages.

There is a better time near at hand for those who seek to know the when. Let knowledge alone dictate and govern in this matter.

May 24th—Business.

Wonderful changes in the play of the planets has been brought about by the passage of the Earth and Mercury into tripple conjunction, with Venus in Sagittarius, the three in opposition to Neptune in Gemini, with Mars and Jupiter in square in Virgo. Five planets in the neutral quadrature make the forces of our solar circle a subject worthy the time and attention of the deepest researcher.

This figure presents a somewhat brighter

business color, hence we predict some improvement for the week. The wholesale dealers, especially, will feel the change, and new enterprises will spring into existence, and proceed to make an impression in the commercial world. It is a time for organizing new companies and undertaking things of magnitude and influence.

Speculation will be rampant for several days. Look out for movements and a great stress of circumstances which will influence trade and make operators wild and unreasonable. A time for fortunes this.

Children.

This date is a very favorable time for births. Just one of those good, powerful combinations that produce characters of

worth and business adaptability as well as natural physicians, healers and miracle workers. Good mathematicians, architects, engravers and rapid penmen, stenographers and story writers. They will be very loveable people, destined to live in single blessedness. Just think of it.

Marriage.

Now is the appointed time for many, many unions under fairly good vibrations, for remember this single blessedness figure will not prevent those born under other conditions from marrying. It is a clincher, so to speak, for a very large number. Let the feast be prepared, and may peace, joy and satisfaction come to those who meet and mingle at this time, that generations of people may continue in the future.

Written for PLANETS AND PEOPLE.

Jo Jefferson.

LYMAN W. DENTON.

Thou actor, graced above thy fellows all—
But then so grand a sleeper should be bright
When waking. After such a long, long night
I could but hope thou wouldst not soon recall
Thy evil ways; but oh, alas, alas!
A rot of twenty years will not suffice
To loose the knotted bonds of sin and vice;
And lo! the closing scene—a brimming glass.
The curtain drops.

Ah me! too true to life!
What sad calamity is dire enough
To turn one from his long habitual cup?
Nor Rip Van Winkle sleep, nor warlike strife—
For true to life thou playest with the stuff—
And yet there be true men who scorn to sup.

A CALCUTTA physician who was attacked by a swarm of bees, says *Popular Science News*, was severely stung on the hand, head, face and neck, no fewer than 150 stings being afterward taken from his neck. Fortunately he had some ipecacuanha powder with him which he immediately had made into a paste and smeared over the head, face and neck. The effect was most marked, preventing to a large extent the swelling and pain which invariably follow the bee's stings.

"Why do your parents object so to Mr. Longstop?"

Edith—"Mamma objects to his shortcomings and papa to his long stayings."

Marriage.

Where are the ladies that are seeking congenial companions? We have male applicants too numerous to mention, and all of them very advanced thinkers along lines occult and magnetic.

Special!

For thirty days we will list ladies at one half the regular price, in order to give more encouragement to the negative side of the question. This is for thirty days only, as we could not afford to make it a permanent price for the work of co-ordination. We aim to make this department of our work of great benefit to humanity by intelligently creating conditions for the home that few indeed ever enjoy.

Wanted.

A lady born in June.
A lady born in July.
A lady born in August.
A man born in January.
A man born in November.
A lady born in April.
A lady born in August.
A lady born in August.

There is a demand for such as these providing their magnetic state is also in line with the month. The latter is the result of the year of birth, some years being desirable, while others are not.

This department is one of the growing features of this magazine, and we hope to report some scientific results before many weeks pass by.

The ladies seem a little backward, but the men are philosophers along this line, and they mean business.

Hawkins—See here, Dubill, I understand you turned over a new leaf the first of the year. Now, I'd like to know when you're going to pay me that \$25 you owe me.

Dubill—My dear boy, don't speak of it. I have turned over a new leaf. I've blotted out the past. Please do not recall those days of my indiscretion—and yours.—*Philadelphia American*.

Palmistry.

The lesson for the month in the study of the hand is one which our readers should study closely, as many points are presented which are deep and far-reaching. First we will explain the peculiar markings as illustrated in the previous number.

FIG. 1.

A star denotes an important event in a person's life, either for good or evil, according to its location. On the mount of mercury it shows a person to be extremely changeable and unreliable, ever trying to get to the front at the expense of others. A sort of a political schemer, if in the sphere of such people. A star on the sun spot means enormous luck with unbridled propensities. On the mount of venus it signifies an extreme lover of the opposite sex, and through love much disappointment and unhappiness. It shows much power over others through personal magnetism.

On the mount of mars it shows distinction as a leader or head in some important movement, also, martyrdom, trial and much suffering.

If found upon the mount of jupiter it means position, power and distinction in the sphere or plane of life on which one dwells.

On the mount of saturn it indicates a disastrous culmination of some kind. Sometimes in a dishonorable death, at other times bankruptcy and unjust business scheming and failure.

On the mount of uranus it signifies sudden and unexpected results in invention, investment, business venture or similar lines. It also indicates an extreme trend of the mental faculties in one direction, sometimes culminating in mental aberration. It shows trouble in marriage.

On the mount of neptune, a government position, and generally with a commission to some foreign court. Also prominence in dramatic art.

FIG. 2.

The cross is like unto the star in its

meaning, only there is less potency to the influences which produce them.

FIG. 3.

A pyramid or triangle. This is indicative of careful, prudent and wise procedure, and is favorable to success wherever found. On the mount of jupiter it means a careful and honorable business character. On the mount of saturn, a logical reasoner and so on.

FIG. 4.

The square shows strength and force of character, system and orderly ways. It means that one figures ahead and lays definite plans in the various lines treated with figure one.

FIG. 5.

The circle. This mark means success when found upon the mounts, but if upon the lines of the hand, it shows something to be passed through. The heart line meaning an affliction relative to the affections. The head line, a trial by jury. Life line, bodily ailment, eruption, cancer or some critical point in the life.

FIG. 6.

The island signifies secret proceedings, illness and corruption. On the mental or head line, secret maneuvering, also head difficulties. On the heart line, secret relations with the opposite sex. Licentiousness or over indulgence.

FIG. 7.

A branch, usually means health, charity, warm-heartedness, intelligence and long life.

FIG. 8.

Chains mean retardation of the currents that should flow free and easy, hence, they show petty annoyances and worries, irritable natures and tendencies, but tenacious and enduring qualities.

FIG. 9.

Broken lines are indicative of broken promises, sudden changes and unfinished undertakings in life. They are not of good report in any locality.

FIG. 10.

A spot found upon the heart line is good, as it shows conquests in love matters. The spot also shows discoveries and personal advancement in various directions, according to location.

FIG. 11.

Hair lines show overzealousness and a tendency to be too good or too particular, or too free, according to the nature of the mounts.

FIG. 12.

Cross bars indicate a checkered career, or proceedings not in keeping with high motives, and pertain to various affairs in life as shown by the different mounts.

APPLICATION.

We will now apply some of these rules to the following hand, as shown, which is that of a lady, Mrs. B——, about thirty-five years of age.



We find from the shape of the hand that it is formed under the planet saturn, the fingers being separated and single barrelled. This shows lines of thought that lead in many directions, also the tendency to give promiscuously such gifts as she is able to bestow. It shows the tendency to scatter and disintegrate personal magnetism as well as lucre. Hence we would conclude that wealth does not come easily and freely into the palm.

The main lines are deep and vital in nature, showing that the life forces are riveted

firmly to the physical organism, and that intensity in all lines of experience must result. First the life line, deep and long, gives evidence of mixed conditions in the early part of life, as the line of the head mingles with it and produces cross lines (fig. 12) for some distance toward the palm. The next we come to is a time line crossing at about the age of 23. This is quite deep and signifies an important, and we may say, sad period for the lady, for said lines continue on to the head line and form an island (fig. 6). This, no doubt, brought a period of sickness with all the rest. An entire change of mind also came at this time. This time line, the life line and the headline form a triangle in which is a cross, indicating a marked tendency to mysticism and occult science.

At the age of 31 we find another line crossing the life line, meeting with a star in the palm, also a cross. This combination shows peculiar experiences, and a little later another line runs into this group of signs. This comes at about the age of 34. Connected with these is another deep cross which connects with the death line, and near the head line an extensive branch (fig. 7), which, as stated, shows a power for health and a charitable word for the suffering.

The life line clears up now and is free from cross currents of every kind until she reaches the age of 65, or thereabouts, when the health line cuts deeply across the line of life and breaks off into three branches toward the mount of saturn.

At the age of 45 there is a strong pull upon the life forces from the inside, as shown by the deep line from the life line toward the second star in the palm. This is a severe period, but not of a fatal nature.

It will be seen that the heart line is full of islands (see fig. 6), that a heavy cross line came early and broke up the line, (see leo side of illustration diagram 1, Feb. No.) The mount of venus has a cross close to the heart line. The mount of uranus, just the other side, bears a square and an ancient symbol, the forked implement, and further on the same mount shows figure

No. 9, which means spurts and starts under uranus, with changes and unfinished business, or studies of a scientific or occult nature.

A very striking thing is shown in connection with the heart, where it forms a great cross toward the mount of jupiter. This mount has a cross, also broken lines, so there is money and distinction coupled with breaks and checks to the onward course.

The sun is crossed by various marks, therefore the latter days of her career will be under the saturn vibration, from whence the line of character and death has its central root. The fact that the line of death begins far from the mount of saturn shows the continuity of existence past the 45th year period.

The markings, as a whole, show many varied and peculiar experiences, in fact there will be no let up to the variety and they will continue to the end. Through the many experiences due the lady she will grow in wisdom beyond her kind and gain power which, if cultivated to act in a given direct or system of education, may be of inestimable benefit to humanity. As stated on the start, the tendency is to reach out and tie to many lines, What is needed, therefore, is the cultivation of the opposite tendency.

We append the views of a lady from the east, Virginia Montrose, upon this subject.

"The hand is the great index of the character. Each line, each motion, the curves and joints themselves tell us something of the great passions that move the soul and start into action the good or evil in human nature. They are the stamps the Great Creator places upon each human parcel ere He sends it forth among its kind, and these stamps are never at fault. The marks within the hand never lie. In early childhood, long before I knew, or had ever heard even, of the science of palmistry, the hand was of great interest to me. My fancied likes or dislikes were governed almost unconsciously by the impression made by it upon my mind.

As I grew older and the opportunity for

studying more deeply into the mysteries of palmistry was given me, I have become more satisfied that the soul shines through the hand, as well as through the eye.

A palmist is "born, not made," and unless a light from a Higher Intelligence flashes through and lights up the understanding in order that glimpses of truths hidden may come forth and speak, there is little use of trying to get at the real secrets of palmistry by a mere study of the lines and marks in the hand.

The line of the heart is the tell-tale line of the real self. As it starts, so starts a man's life, either in the course of truth and honesty or in the opposite lines of treachery and deceit.

As we trace this line from its rise across the palm, we see innumerable small lines and irregularities through it. These little cross lines are the indications of sorrow and anxiety. Some of them are deep and cut, as it were, the heart in two, while others are faint and tell more of mistakes and petty trials which sum up to big worries in time. Into this line come feeders from different mounts that help or hinder our onward course. Venus sometimes sends a little line to tell of gentle thoughts and kindly deeds, and, we know a love song has or will be sung into that life when we see that delicate mark.

I like the heart line to be somewhat near the head line. It shows a better balance. The head must help the heart and *vice versa*.

The shape of the hand means much. The long slender one with its dainty, tapering fingers speaks of a nature too sensitive for the rough ways of the world and its busy people.

The broad, strong hand, with the irregular finger joints, straight thumb and hearty grasp, is the one to take and feel sure of a good wholesome life and true principles. The delicate, intellectual, firm hand, indicating a fine, sensitive organism, loving truth and ever seeking the highest.

Very interesting is the life line, and as we follow it down the hand we often hear whispers of the uncertainties of the morrow and wonder, if, after all, it is well to take

so much heed of "what ye shall eat and what ye shall wear." The palm has also its tale of sunshine and shadows.

The hollow palm, unfortunate, much is given but little returned. Disappointments, misunderstandings and sometimes lack of will force is shown here. But the thumb, "God's finger," is one of the grandest signs of character belonging to the whole hand. It should be straight, firm upon its mount, not too heavy, with the wrist line well indicated. It must not hide itself under the palm nor cling too closely to the first finger, but stand by itself, a mark of strength, intellect and will force.

Much could be written upon this subject, for it is full of suggestive thought. But to tell it well requires more time and space than is mine. The many lines, different mounts, the signs, symbols, in fact, the entire hand must be considered before we can clearly read below the surface. It is a fascinating study, though knowledge does not always give pleasure, for it may happen we find the marks of evil where we long to see only those of uprightness and truth.

You Can Never Tell.

ELLA WHEELER WILCOX.

You can never tell when you send a word—

Like an arrow shot from a bow—

By an archer blind—be it cruel or kind—

Just where it will chance to go.

It may pierce the breast of your dearest friend,

Tipped with its poison or balm;

To a stranger's heart in life's great mart

It may carry its pain or calm.

You never can tell when you do an act,

Just what the result will be;

But with every deed you are sowing a seed,

Though its harvest you may not see.

Each kindly act is an acorn dropped

In God's productive soil;

Though you may not know, yet the tree shall grow

And shelter the brows that toil.

You can never tell what your thoughts will do

In bringing you hate or love;

For thoughts are things and their airy wings

Are swifter than carrier doves.

They follow the law of the universe—

Each thing must create its kind;

And they speed o'er the track to bring you back

Whatever went out from your mind.

In Prussia the price of medicine is regulated by the State, and a price list issued.

Peripatetic Postage Stamps.

Now that new varieties of locomotion are being inaugurated every year, and the cable car and the electric car dash up and down our streets with no visible propelling power, we should not be surprised at anything, says the *Philadelphia Press*. Yet who would expect that familiar and most innocent-looking object, the postage stamp, to take to itself feet and walk away? A Georgia man, Mr. Evans, stood in the post-office preparing to mail a letter, and had just moistened two one-cent stamps, when they slipped from his fingers and fluttered to the floor. Mr. Evans, who is a portly man, looked at them in disgust, and then stooped to pick them up. Before he could put his fingers on them, however, they began to move slowly away from him along the floor. He drew back and gazed at the spectacle with natural astonishment. He ran his fingers through his hair and pinched his ears to make sure that he was awake, and all the while the postage stamps were gliding along the floor. When they reached the side of the room they began slowly to ascend the wall. Mr. Evans hastened to the gentleman at the stamp window at this point and begged him to feel his pulse. When he had returned the stamps had risen half-way to the ceiling, and were still gliding upward. Happily for Mr. Evans' sanity, the bits of blue paper just then altered their course and began to descend, and soon they were within reach of his hand. Then the mystery was explained. The moistened stamps had fallen upon a fly's back, and had stuck to the insect, which naturally enough started off with them.

It is reported, says *Science*, that patents for inventions which relate to the production of electrical energy, or in which electricity is in any way employed, are refused in Turkey. There is nothing in the law to warrant any such refusal, and the only explanation afforded by the Turkish authorities is that orders have been received 'from the palace' forbidding the grant of patents for such inventions. The fees paid on application are not returned.

Health Dept.

Food Suggestions.

No ingredient that is not first-class should ever enter into any article of food.

A monotonous diet is not adapted to the proper development of the race or the individual.

All food tends to deteriorate rapidly after cooking; and, if allowed to remain long, are disease producing.

Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after the flavor becomes impaired.

All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its elements of life.

All organic material used as food tends to decay after reaching its highest state of perfection, and should be eaten when most highly endowed with life principle.

While all the scientific world is constantly discussing the greater advancement in material discovery and research, the smaller matters, as they are often considered, are entirely overlooked by journals and periodicals, and only at long intervals of time do any of these "trifles" find their way to the expert and into papers devoted to mechanics and original research. Yet almost daily improvements are being made that are of the greatest value to the general public. One of the latest of these in the result of the study of a Boston physician who has devised a plan for changing kitchen garbage and refuse into charcoal. This is not to be done in an extensive plant, but in every kitchen, and so the waste that is now thrown away to poison the air and drinking water will become a portion of the fuel of every household,

The process is odorless and simple, and will be of such great value that in a short time it bids fair to solve the now vexing question to all municipalities, of the disposal of all household refuse.—*New Ideas.*

"It is generally believed that the Negro races show a special proclivity to tuberculosis and cholera, and they are also particularly liable to tetanus. On the other hand, they enjoy comparative immunity from cancer, malaria, and yellow fever, and are seldom attacked by diphtheria or dysentery. The yellow races are very prone to ophthalmia and myopia, and insanity is said to be relatively more common among them than among other races; on the other hand, they show greater proclivity than the black races to tetanus, while they are more subject to tuberculosis and cholera than white races. Among white races and Europeans, M. Bordier, who has recently studied the subject, points out that almost the only observations recorded relate to the Jewish race, which exhibits a special predisposition to diabetes and nervous disease, while, on the other hand, it appears to enjoy some measure of immunity from croup. The population of France, as is well known, is made up of three great ethnological divisions, corresponding more or less closely to those found by Julius Cæsar; north, of the Seine, the Belgians; in the center between the Seine and the Garonne, the Celts; and in the south to the Pyrenees and the Mediterranean, the Aquitanians and Ligurians. These three divisions present certain differences in stature, complexion, etc., which are the marks of a different origin. Thus in the north the men are well grown, dolichocephalic, fair and blue-eyed, while in the center and the south they are short, brachycephalic, and dark in complexion. . . . The people of the east, in French Flanders and Picardy have fair hair; those of Brittany and Anjou have chestnut hair; those of Auvergne and Haute-Loire, black hair. . .

In the Cymric element in the French nation the pulse is normally more rapid than in Celts, and the northern races are more long lived than those of the south. Velpeau remarked, at the time of the Crimean war, that the English soldiers recovered better from wounds and from operations than the French. The French soldiers themselves used to say that the English 'flesh' was different from theirs.

Statistics show that tuberculosis is more frequent in the north than in the south of France. Myopia is more frequent in ancient Aquitaine and Liguria; caries of the teeth and varicose veins in the Cymric departments; hernia in the Norman departments. The Cymric seem to have a special tendency to sweating-sickness."—*British Medical Journal*.

Appeal to Vegetarians.

I am aware there are two classes of vegetarians. Perhaps to the solely hygienic section the ethical aspect has not been forcibly presented—that pitiful and remorseless propagation and destruction of helpless animal life—the trade in suffering and carnage which involves the brutalization of a vast army of human beings. One month ago I visited the Union Stock Yards and nerved myself to look for a few moments upon the scene presented in the slaughtering of swine. It seems now, as I recall it, more like a vision of the inferno than the real experience of gazing upon a body of men engaged in so-called legitimate business; and I wish that all the delicate meat-eating ladies of our land were compelled to view that scene until they were ready to eschew the horrible practice forever.

Growing boys were there, too, scores of them, learning to take the places of those who pass away, soon to be fathers of a generation yet unborn. And so the awful trade is perpetuated.

Here now is a vast field for the exercise of a great charity by vegetarians, namely, the approach to and the leading of this vast concourse of unconscious murderers to a better way of living.

No blame can be attached to them for the manner in which they seek to maintain themselves and their families. Our vast mission must be to approach, to educate and to persuade them from this life-taking pursuit into the green fields, where they may delve their living from the soil and inhale the atmosphere which shall purify both soul and body.—MRS. FAIRCHILD-ALLEN, in *Chicago Vegetarian*.

Diet in Typhoid Fever.

The thermometer is of incomparable use as a guide to feeding typhoid-fever patients. The time to push food is during the intervals when the temperature is lowest, since at that time digestion and assimilation are most active and food does most good; when temperature is highest these functions are much in abeyance. I find it best not to crowd food, yet often when the heart and respiration are weakest during high-temperature periods a vast deal of good can be accomplished by giving the patient rich beef-essence diluted with an infusion of green or black tea of the best quality. This sort of food, which serves an excellent purpose during those periods of great depression, is stimulant to the ganglionic nerve-centers; the cold bath, too, has here a wonderfully benign influence, backed up with proper food.

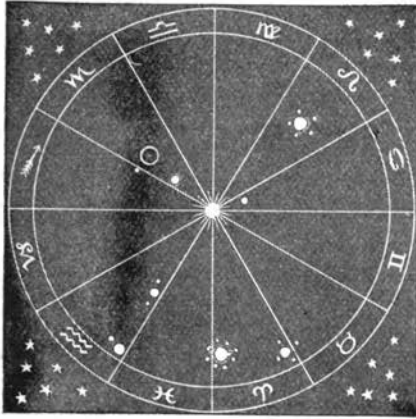
A soft-boiled egg is a valuable food, relished by many fever patients at certain times. Put a fresh egg in a large tea cup, pour full of boiling water, let stand covered from four to six minutes, when both yolk and white will be sufficiently cooked; season to taste, and add a little onion juice to liven the flavor. Some patients will take the whole at a meal, others only a part.

Bake a ripe apple, and feed the soft pulp. This is an admirable change, besides being easily digested and a good philippic to the stomach.

Pap is made by rubbing up to a smooth paste two or three tablespoonfuls of first-class flour in water to the consistency of cream. Pour this into a mixture of equal parts of boiling milk and water; stir and cook slowly for half an hour. This has high proteid and carbon values, serving an excellent part as food, used also as a diluent of bouillon and essence. In the meantime be sure the patient is made to drink sufficient water during the day and night—do not wait till it is called for, but force it on him if necessary; even half a wineglass often repeated is certainly good for him.—JOSEPH ADOLPHUS, in *Chicago Medical Times*.

Horoscopical.

A Few Suggestions Relative to the Occult Side of Astronomy.



Helio-Centric Birth Chart.

What is law? Sir Isaac Newton re-discovered the great infinite truth concerning the law of matter, (as we understand matter, or substance), which is, that every particle of matter in the universe attracts or vivifies every other particle, according to its density, and inversely according to the square of the distance, which is acknowledged by scientists, as demonstrable.

This being true, there must be a power, force, or energy, inherent in the particle of matter, which gives it the attractive quality, and magnetic vibration, is the term we will use to express the idea of this force or energy, to those who are ready to admit that there is an inherent life or power co-existent with the atom.

What is vibration? It is infinite and eternal activity, motion, expression, and repetition. It is manifest not only in matter as we view material things, or substance, but the boundless spaces are alive and teaming with this eternal principle.

The ether of space which is in a state of vibration so high that no mechanical instrument, or chemical composition can be

produced to record the number of waves per second (because matter or gasses vibrated that high would become ether, and cease to exist as matter or even gas,) and which permeates all substances, and in which all substances act, in transmitting their effects to and upon all other substances, is the wire, or vacuum, through which the messages,—that is to say, magnetic influences, forces or powers, pass from atom to atom, planet to planet, and sun to sun.

The fact that light, which is a very high vibration, considered from a physical standpoint, requires time to pass from one point to another, and from one planet to another, proves conclusively that the ether of space is in a state of activity, and through its apparent static condition, compared with material substances, light can travel but 186,000 miles per second, whereas, if space is a vacuum in the absolute, there would be no limit to the speed of light.

The ultimate atom, or smallest particle of matter discoverable by man, has been found to be globular, and reasoning from the known and provable, to the unknown and unprovable, except through the development of the intuitive faculties which gives one the power of soul recognition in matters of a universal nature, it can reasonably be stated that the matter contained in the atom is surrounding a force, from the fact, that a little higher in the scale of globular expression, a point is pressed out, and is known to take hold of other substance, absorb the same, digest and pass it away; showing conclusively that an intelligent force dwells within the atom.

The law of material bodies, re-stated by Newton, draws atoms together, and in doing so there comes a time when these atoms get into close quarters, and friction produces physical heat and fire, finally resulting in the formation of worlds, suns and systems, to be blotted out and reproduced in other forms and combinations as the cycles roll on.

As each atom of matter affects every other atom, so each human being affects every other human being, and each planet

and sun, which are aggregations of atoms affect every other planet and sun. Each human being is a magnet with attractive and repellant powers or qualities. Every planet and sun is also a magnet, having both attractive and repellant qualities.

It has taken many ages of observation and experiment, to find out how much, and what kind of effects are produced by the action of other planets in our system, in their different relations to the earth, and the human organism, which is made from the dust,—the atoms of the earth, has been the instrument through which these forces and influences, have been tested, and brought within the understanding of man. After ages of research and study in occult lines of investigation, a system has been perfected, by which the powers of the different planets in our system can be determined. This is the result of mathematics, hence is provable.

The Zodiac is the scale, or measure, which is the foundation for the working out of different, and varying effects, resulting from the changes in distance and polarity constantly being produced. Human organisms are made up of the atoms of the earth, therefore, are earth magnets, partaking of the magnetic condition of the earth. Whatever changes are produced in the magnetic condition of the earth, produces a like change in the condition of all human magnets upon it.

The Zodiac, showing the relation to the sun, of all the planets, is the figure therefore, by which are measured the forces in nature so far as they relate to, or effect human life upon this planet. This is the most ancient symbol or scroll of measurement known to man.

Bible Evidence.

The effects of the planets upon individuals and mundane affairs is given tersely in Judges v, 20, where we find the following;

"The stars in their courses fought against Sisera,"

meaning that the aspects of the planets were evil to Sisera and his defeat inevitable in his battle with Barak.

The prophet Daniel was an Astrologer of national renown, being made "Master of

Astrologers" by King Nebuchadnezzar See Dan. v, 11.

"Now when Jesus was born in Bethlehem * * behold there came wise men [astrologers were then called wise men] from the East to Jerusalem saying: 'Where is he that is born King of the Jews? for we have seen his star in the East and have come to worship him.'"—Matt. ii, 1-2.

Space will not permit the publication of further Scriptural evidence on the subject, but the reader, with the aid of a Concordance, can find nearly one hundred allusions in the Bible to Astrology and Astrologers, and all of them most respectful.

In ancient times Civilization saw nothing absurd in the claims of Occult Astronomy or Astrology. Planet readers were classed with physicians and the clergy, and he who spoke of them with ridicule or scorn was considered deficient in good sense and blind to his own best interests. Astrology was respected as the most abstruse of sciences, and the only trustworthy means of foreknowing the future. It was practiced much in imperial Rome.

Tiberius was an expert in its principles. In the middle of the 13th century, Alfonso the Wise, King of Castile and Leon, made himself famous by the publication of complete Astrological tables.

Astrology was in high repute at the Court of Catherine de' Medici. It was advocated by the great Kepler (the astronomer) as a true science. Lilly, the famous English Astrologer of the 17th century was frequently called before the House of Commons to give his opinion of future events, and the Council of State bestowed upon him a handsome pension, because of his learning and valuable services.

Sir Isaac Newton was an expert Astrologer, also Sir Bulwer Lytton, and Lord Napier, the famous mathematician and inventor of Logarithms.

There is nothing supernatural or mysterious in the ability to foretell the events of the individual life.

It is a pure geometrical calculation, in no way connected with humbug fortune telling.

The judgment of the Astrologer, to be of worth, must be based on the most careful and pains-taking astronomical calculations,

as a slight inaccuracy in his work will destroy its entire value. Therefore, it is necessary that the artist should be a good practical astronomer and mathematician, and thoroughly well read and experienced in this peculiar branch of learning, as well as an earnest, conscientious student of science.

It is an established fact, and no secret, that Commodore Vanderbilt, A. T. Stewart, J. Gould, James Fisk, and other famous capitalists were directed in their business to a large extent by astrologers.

Statistics show that out of every hundred men engaged in commercial pursuits on their own account, ninety-seven meet with financial ruin, while the fortunate three could tell of heavy losses and hair-breadth escapes. The truth is, that man, on the ocean of life, is like a ship at sea without chart, compass, or barometer, merely drifting with the tide, and not knowing what minute he may strike the hidden rocks of adversity and all be lost.

His nativity, cast by an expert, would apprise him of an approaching storm, and would locate the hidden reefs that lie in his course, and tell him how to avoid the undercurrents that would carry him into the breakers of disaster.

Poverty and failure come to us in life mainly from two causes.

First.—From unexpected events which come without warning, and not only find us unprepared, but give us no opportunity to hedge against them.

Second.—Through our ignorance of how matters are going to shape themselves, we are often timid when we should be bold, and fail to reap success that might be ours.

There are periods in every man's life when fate and fortune are ready to grant his wishes; when circumstances will work with, instead of against him, but being blind to the favorable conditions, he fails to reap the benefits.

Again, there are periods when fate is against him, but not knowing it he branches out at the wrong time and is overwhelmed by unforeseen events.

The Secret of All Success

is revealed to them that can grasp ideas

rather than words. What is it that insures success in every undertaking? What is it that gives one confidence, persistency, and determination? What is it that gives one power to control circumstances and conditions? It is

Knowledge of Self,

A FULL HOROSCOPE of your life, written according to all the planets at the time of your birth will start you on the right road to that knowledge, show all the wonderful powers and possibilities that perhaps lay dormant within you but which are useless as long as they remain so, but which can be developed and brought forth in each one, and when thus awakened insures that person success in his walk in life, and mastery over affairs and conditions.

Knowledge is a power which transcends all other possibilities, for by and through it do we not only become more cognizant of the grand creative scheme, but are made intelligent factors in its general outworking. He who decries it, or refuses to heed its knock, admits himself incapable of resistance against the buffetings of a capricious destiny.

Man is potentially a force for good or evil; and it is only in knowing himself that he rises superior to his environment. Astrology is the master-key which unlocks the door of Fate, and points the way. The starveling who scorns the proffered morsel is less to be pitied than he who turns a deaf ear to the voices of the stars, for their music will be to him as a lost chord whose vibrations cannot penetrate to the centers of his being and enlighten his soul, nor elucidate the problem of his life.

Astrology is the only comprehensive answer which meets the mandate: "Ask and it shall be given." Life is full of

Turning Points.

Have your horoscope cast and make it the turning point in your life. If you are unhappy; if you are dissatisfied; if you are unsuccessful, determine now that you will make a turning point and set your mind steadfastly and resolutely toward success. Let me tell you a secret, yet which is known the world over: There is no such thing as luck. Why is it, then, you ask,

that one man succeeds and another man fails, but apparently of the same ability and under similar circumstances. I answer 'that it is owing to the different uses of

Opportunities.

The underlying cause of all this is the universal fixed and eternal law that governs all planetary as well as all human bodies. This law was well understood in ancient times, the Atlantians, the Egyptians the Persians, and other people were versed in its wonderful operations upon the lives of human beings, and many predictions were made through their knowledge of mathematics in connection with their understanding of astrological science and their application in determining the destinies of their people.

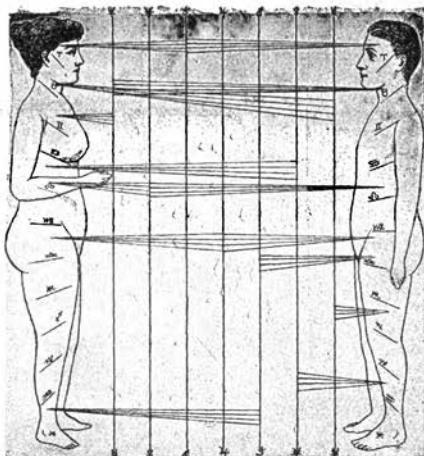
The pyramid's faint echo is the only evidence now extant of the wonderful knowledge possessed by those wonderful people.

To Young People

especially is their horoscope beneficial. It will reveal their hidden talents that they may choose a business to which they are fitted, because every child as well as every adult person on the globe should know what they are best adapted for in the great field of labor. They should know whether they are capable of making a success in the line they have already started in, and if not old enough to begin their business career they should be directed to lines best suited to the nature, for all have their true sphere in which to enjoy life at its best and make for them the greatest possible success.

All this information simplified, condensed and brought within the reach of all. 'Knowledge is Power,' 'Get Wisdom.'

There is much inquiry at the present time relative to this oldest, newest and all inclusive science, hence, a great demand for reliable work as applied to the affairs of humanity. Work done by irresponsible pretenders is a detriment to the cause, but if backed up by a person, firm or company, with standing, it is evidence that it is properly and scientifically calculated and written, for the latter class could not afford to do work of this nature except in the very best manner.



Magnetic Co-Ordination Chart.

Copyright 1894, by F. E. Ormsby, Chicago.

The above chart is designed to illustrate **Personal Magnetism,**

which is the secret to matrimonial unions as well as business partnerships. These auras of one's being come under the law of planetary relationship, hence, are the basis of

Special and Private

instruction and advice in matters of marriage and divorce, which is beyond price. Parties contemplating marriage sometimes wish to know if the union will be agreeable, and as this is capable of mathematical demonstration, why not learn of such things before, instead of afterwards.

It is well to know who you are engaging in business with, whether adapted to you or not. Success depends largely upon it. People have been known to save thousands by having this information before it was too late. Those in business may protect themselves against future loss with such knowledge.

Seeing the need of better work in this line the PLANETARY PUBLISHING COMPANY has arranged to furnish astrological knowledge to all who desire it, guaranteeing the work to be done in the best manner known to the art, under the supervision of a Master of the science.

Puzzles.

PRIZE PUZZLE No. 2.

THE STORY CONTINUED.

The twain watched and waited for the weeks to roll by till the time for his departure arrived. With great hopes and expectations Maurice summoned all courage and paid his darling the farewell visit. Of course, he lingered somewhat longer on this occasion, for many important matters needed their undivided attention.

"Imogene," said he, "this venture all depends upon you. When I arrive at my destination I know I shall be thinking, thinking of you, and whatever you suggest, in your mind, from time to time, will lead me I know. But I shall surely depend upon what you write me and shall look for a letter every morning. Your daily message will be my guide in all that I undertake while seeking my fortune in those far off fields of Colorado."

She promised to be faithful and study deep into the star depths in order to advise him wisely at all times.

So with one, to be continued, expression of his deep, heartfelt devotion to his darling Imogene, he slowly wended his way to the late train that was to bear him westward. He took his seat in the car; he heard the signal from the engine. The conductor shouted: All aboard! and the train moved on.

Imogene was a beautiful young lady, and much admired by other young men in the circle to which she belonged.

The news of Maurice Stevens' departure for the west was soon all over town, and many a remark was dropped, such as: "Well, he is doomed, the chances are he will never have a cent and probably never return."

This was very discouraging to Imogene and it set her to thinking and studying to find, if possible, if the stars really had anything dark to offer her or her lord. So on the first Sunday evening, being lonely, she

began to reconsider the figures she had made and make new ones, in order to be ready to write the results each day to Maurice. The remarks she had heard completely unnerved her, and she began to be fearful for his safety. She wished him back again, and felt that she must write and tell him, in some way, that she was mistaken. She realized now that a grave responsibility was resting upon her. She felt the lines from her dear Maurice tightening hourly and she knew he was calling for guidance. What in the world could she do. Unconsciously she had become a great backer in a large undertaking. Was she equal to the task?

She sought the stars for an answer and found it in her own horoscope, which up to this time had not been consulted. Her age was retrospectively and cyclicly related to the present time by ten days advance on the beginning, said beginning being numerically equal to the powers of the aspects of his Saturn to her Mercury and Uranus, plus the physical power of Earth's position at the time of her birth, the very day on which it occurred bringing on a most wonderful combination to make her a natural psychic by the advent of two aspects giving her quadrate, as many planets as Maurice was years older than she.

She realized for the first time in her life why it was that this study and science came so natural to her. She found, too, why she was so sensitive and harbored fears for the safety of her dear Maurice.

She observed some lines leading her mind toward her future home life and a cloud seemed to rise before her which was foreboding of possible trouble, but she sent her first letter, the special advice being:

Start from Denver and travel toward the Moon's place on Sunday morning next, stop at 1 P. M. and turn to the right and move in that direction for about one hour. This is a favorable spot to begin operations.

PRIZE.

The one sending correct answers to the following four questions will receive one of our new magic mirrors advertised at \$5.00.

This mirror is giving excellent satisfaction:

1. Immogene's next birthday?
2. Her age on her next birthday?
3. The date Maurice should start from Denver?
4. The direction he is advised to travel in?

Answers must reach us by the 15th of June.

Correct Answer to Prize Puzzle in April Number.

"TO THE EDITOR:—I send herewith my answer to prize puzzle given in the April number of PLANETS AND PEOPLE.

Answer: {
 1. 1873.
 2. Sept 3d.
 3. Dec. 4th, 1896.
 4. Dec. 23d, 1896.

The conversation took place Sept. 6th, 1896. Jupiter tells us his year of birth also the time of starting on his journey. Neptune tells us his month of birth by his strong aspect. The Moon and Mercury tell us the time the conversation occurred as well as the time of packing the trunk."

Yours truly, JOHN G. GARDNER.

The above answer is correct in every detail and reflects great credit upon Mr. Gardner, for it shows that he is improving every hour by devoting his time and attention to this great law of planetary influence, which solves every problem of life.

In due time Mr. Gardner will receive the prize.

We received several other replies to this puzzle, but none of them were correct. Those who compete for prizes should bear in mind that the answer must be given in full or it does not count. To answer one point correctly does not solve the problem. It must be complete. With this as a starter, we trust more will become interested in this department in the future.

Each one must, in a large measure, be his or her own judge as to what agrees or disagrees in the line of food, yet we should endeavor to perfect our ideals, and our appetites and desires will gradually conform to them.

The Oracle.

Question, You often refer to the drink habit and the desire to eat more than is necessary to health. The abnormal appetite often met with in different people. What combination of the planets and their positions causes a person to have such unnatural cravings?
 R. B.

Answer. The combinations that produce the above states are too numerous to be considered in an answer where space is so limited. Whenever such points have been mentioned in the past, the figure has been presented giving the combination that produced the appetite. Both the good planets as well as those considered evil produce these glandular irritations, and the combinations, as said before, are without limit almost.

The same questioner asks about crosses, but the question seems personal, hence does not belong in this department.

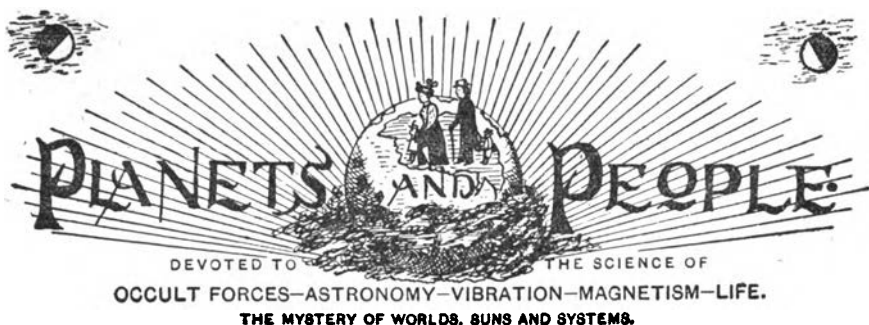
Q. Would a person born just at midnight December 31st, 1890, be in that year or in the next year, 1891?
 M. J. K.

A. He could choose between the two of course, but there seems to be but one choice, as most any person would prefer the morning of the first day of the year to that of the eve of the last day. This is a technical point that makes very little difference in a persons career through life whether he uses one day or the other as his birthday. Any astrological calculations made in his behalf would be based upon the position of the earth at the time, regardless of the days.

Q. Would a person born at midnight April 21st, be connected with Libra or Scorpio?
 M. J. K.

A. A person born at this time would belong to the sign Scorpio, the Earth entering that sign during the 21st day.

All questions for this department must be educational and of interest to the people. Personal matters will not be considered here under any circumstances.



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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER II.

It was quite late when I reached home after meeting the strange woman and receiving my first lesson in card symbolism, but a few flowers plucked by the way served my purpose, as I had a secret to keep. I was fascinated more than instructed, by what the lady said and did, which no doubt caused me to take greater interest in the suggestions made to me.

I found myself eagerly studying the figure so vividly impressed upon my brain, and the next morning asked my aunt if she had any cards about the place anywhere.

She said there used to be a pack of cards in the house, but she had not seen them for years. She made a search, however, and soon found them, much to my pleasure and satisfaction. I took them and proceeded to go through the manipulations I had witnessed the day before. I had determined not to let anyone know that I had visited

the strange retreat, so was obliged to mingle with my card study the things of daily interest in the family. But I had placed the cards on the table the same as shown on my memorandum and began the search for some unknown mystical or hidden manifestation that might present itself to my partially awakened consciousness. I felt as if I wanted a subject to operate with, but concluded to study the layout as it was, and later, perhaps, call on some member of the household to take part in the proceeding.

Having been instructed to see what I could find between the base and the apex, I stared at those special cards with a blank, unexpressive gaze for some minutes, when I discovered that one card seemed to fasten my mind; hold it, as it were, more firmly than any of the others. I felt a peculiarly strange sensation when this card caught my eye, and the first thing that came into my mind was peace, harmony, love and equality. And then the desire to so live and be, brought added visions of the things that such qualities attract to one. I thought of the pleasures of the day before, of the song birds of the wooded dell, of the laughing waters of the little stream, of the harmonious and pleasant meeting with the whole-souled "Woman of the Woods." I thought long and deeply of the things that the desire and possession of harmony and love bring to one, and in the midst of my symbolic reverie I forgot about the card until the impression of its meaning had run its course in my mind. Then I suddenly

thought of the card and remembered that I was to make a memorandum of what I found and report the next time I paid the lady a visit. At least, this is the way I understood it at the time.

I looked again at the card, and for the first time was mentally conscious that it was the ace of hearts.

I noted down this little experience and was overjoyed with the impression it made upon me; so much so that I became very anxious to pay the woods another visit without delay.

My anxiety, together with other interferences, prevented me from repeating the operation at that sitting, so I dropped the matter for that day and tried to direct my thoughts in another channel.

That night I suddenly awoke as the old wood clock was striking twelve. I thought of the cards, the row of twelve, and it came to me that this was an excellent time to study the symbolism of the figure. I quietly proceeded to arrange the cards in regular order, and was soon passively gazing—gazing—gazing! The only thing that came into my mind was these figures: 3, 5, 7, 9, 11, but there seemed to be nothing clear as to what they meant. I noticed, of course, that they were odd numbers, and acting on this thought I considered the third card in the row of twelve, which was the seven of spades. I shuddered, and a heavy, dull feeling came over me. I thought of the many ills that flesh is heir to, and especially the sufferings I had myself passed through, mostly the result of my experiences with the opposite sex in the earlier years of my life. But I tried to apply the meaning to my relations with my new acquaintance, and in doing so thought of everything in the way of trouble and sickness that might come up between us. The fact was, I brooded over the matter for some time and brought on a severe headache as the result.

I became tired of this kind of thinking and was about to give up the symbol business, as I was so uneducated in the matter, when I glanced at the fifth, or next odd number in the line, which was the three of clubs. I was undecided what this meant,

the thread of the meaning seemed to leave me entirely and I could see no application in connection with it. Then I began to study, and counted from the ace of hearts to the next number, which was seven, and lo, the nine of hearts held me spell-bound. I could see nothing good in it. It reminded me of so many disappointments and trials that I hurriedly passed over it, but not before noting that it was in the seventh place.

The next number in the odd combination I had started to ferret out was nine, and I expected, of course, to find something horrible, which I did, for it proved to be a man, the king of clubs. If there had been a man in the room that moment I could not have felt the presence more vividly.

My first thought was to scramble into bed and escape the meaning of such a card, but no, I was bound to see the thing through, so I hurriedly located the last odd number, and to my surprise it was another man, the jack of hearts.

This was too much. I had no confidence in that jack of hearts. I had seen too many of them, and I bounded into bed and covered myself as quickly as I could. The last I remember of thinking about was the "Woman of the Woods."

THE LESSON OF A DREAM.

This is a strange place. Who are those old, old people that seem to be interested in something over there? I said to my friend.

"Are you awake?" she asked, and I looked at her, not knowing what she meant.

"Are you conscious that you are with me?" she queried further.

I was speechless. It seemed that I was in a vice, rigid and unyielding. I seemed to know, yet there was a mist or haze about me that prevented free and easy intercourse with my companion. She said: "We will return, you have forgotten something which you need in order to profit by the things you have the opportunity of learning if you are properly polarized to this plane."

The next thing I remember of, in fact, I did not realize anything that had occurred until this time, was that I came face to face with myself, when I seemed to awake

in the same manner that I did on the eventful occasion at the mystic shrine when last I visited that secret resort, some two years previous.

I then realized that my companion was the "Woman of the Woods," and she was taking me to the east, traveling by southerly currents. We soon reached the place where the "old, old" people were assembled, and looking about me, I saw many nationalities represented. They seemed to meet in perfect harmony and evidently were engaged in something of importance, as a great deal of interest was manifested in the proceedings. We watched the chief actors for a time and finally made inquiry to one of the managers, or guards of the place, as to the meaning of the vast assemblage.

He replied by saying: "This is a convention called for the purpose of comparing figures and conclusions relative to the welfare of Greece for the coming year. Those old masters you see talking to the delegates are interested in this particular country because of the labors performed there in its palmiest days, when Athens was counted the seat of learning, art, sculpture and wisdom. These old souls still hover over the land of their ascending scale, where a high culmination placed them beyond the attraction of matter, to remain apart from the flesh for many ages, even during the passage of one of the greater cycles of incarnate existence."

We became greatly interested and drew more closely to where the subject was being discussed. There were globes, blocks, figures and drawings. The latter being somewhat dim we did not notice the nature of them at first, but we soon came close enough to see that many of the diagrams contained cards in all manner of positions and relations, and that the master of ceremonies, or at least the one having the floor at the time, would pick up one illustration and then another, and explain this or that point, each symbol seeming to hold a truth relative to the particular country they were interested in. They seemed to have all countries mapped out, and from what we could understand of the application, they

had to do with the currents of direction and the polarization or culmination of effects. We were particularly anxious to get at some of the diagrams, so made our way to one of the tables containing quite a number, and managed to copy just one.

"Now remember this," said my friend, "and be sure and materialize it when you return. We will go, and I want you to promise me, here and now, that you will come to the dell at the foot of the falls at 1 o'clock next Thursday afternoon, when we will try and interpret the meaning of your copy.

I promised, and we took the northern route to the hills of New Hampshire.

True to my desire, I was awake with the dawn of day the next morning, and recalling the events that had transpired between 1 and 5 o'clock A. M., soon placed the symbols of the law, which I now believed to be the proper name for them, in the following order, with explanations as I saw them.

True to my promise, I went in search of wild flowers again on Thursday afternoon, and soon reached the little cabin, where I found my astral guide firmly located in the flesh. The meeting was overjoyous to me and I shall never forget that pleasant afternoon by the bewitching waters of the arched cascade. Of course, the latest experience over the eastern seas was the first to be disposed of, after which I had to relate my card experiences and ask a dozen questions at the same time.

But, by the way, said I: What is your name? This is the second time I have called, and I don't even know your name.

"O, that does not matter, in fact our soul communion will be more clear and expressive if we keep the present incarnated qualities a little dim in our minds. You know it keeps us wondering and guessing, and that means penetration into each other's inner natures. This is just what we want, soul recognition. But, as you have asked for my name, how would Wood or Woods do? You say they call me the 'Woman of the Woods' round about here. My name is Birch now, however, which comes very near being Wood, and I am known as Madam Birch, or Dr. Birch. Now tell me yours."

Well, said I, there is but one name I call my own *now*, you see I use the same word you did, and that is my given name, Zalene. I have been married twice and could not endure the trials, so I have gradually dropped all names but Zalene, which I feel is my own, and no man can take it from me.

"Well," said she, "the men are queer beings, just look at the cards for example:

The odd numbers always apply to them, while the even, harmonious and well balanced numbers, apply to women."

I drew forth my memorandums of cards at once, and a flood of light came over the situation. I saw at once what the numerals that haunted me on that eventful night had reference to. In fact, the whole thing ended up with two men.

THE OCCULT RECORD.

ENERGY.



EXPRESSION.



CULMINATION.



CONCENTRATION.



APPLICATION.



SOUL GROWTH.



DESIRE.



EXPERIENCE.



ORNAMENTATION.



VITALITY.



CONSTRUCTION.



ENJOYMENT.



STATIC.

POSITIVE.

NEUTRAL.

But, I queried, how does that apply to you and I?

"It simply shows that your relations with men and my relations with men have been similar, and that we will have trouble in the future if we place any confidence in them. We simply have a work to do regardless of men, and so far as I can I shall do it. You see the layout I gave you was for our mutual guidance, that is the reason they came as they did.

"Now let us study the new figure you copied the other night in the east. This, you see, explains the principles which each series stand for. The one spot pertains to that which is back of all phenomena and may be expressed in the one word, *desire*. I see the words, 'energy,' 'concentration,' and 'vitality,' also in your memorandum. They apply, also, as shown in the different suits or series. The simple principle expressed by the words, 'expression,' 'application,' 'experience,' 'construction' and 'positive,' are purely masculine in nature, as the cards of odd number apply to things having masculine quality. If a card of even number falls in place of an odd number, the significance is negated. That is for example, the nine of diamonds in our layout, falling in the sixth position, shows that our financial matters will be, not too good or not too bad—just medium."

That has been my experience, so far, said I.

"But," said she, "in the end we will be perfectly satisfied with the financial result, for the four of diamonds is even and on the twelfth place, which is ditto."

I wish you would read that line of twelve, said I, and see if you find the things I experienced with it the other evening.

She began: "The ace of hearts shows that our first and deepest desire is for peace, harmony, love and confidence in one another. The jack of clubs, being in second place, which pertains to association, means that we must court the influence of young men in our labors, for they are more easily made something of than are the hard-headed, self-opinionated sires of families. The seven of spades means that we will be troubled more to know just what to do

than we will to accomplish it after we have decided. You see it is on third place. The five of hearts is expressive of changes, but they will be very satisfactory, as it falls on the fourth position. The three of clubs means indecision as to the changes that will be necessary from time to time. I have mentioned the nine of diamonds, so will consider the nine of hearts next. This means trouble in connection with the astral plane, resulting from misplaced confidence. It is not always safe to trust what we believe to be the higher intelligence, for it was written by an ancient mystic, 'Try the spirits and see if they be of good report.' This we should always do.

"The seven of clubs shows a lack of strength to carry out our desires, but it falls in the position of power which is feminine, so we have little to fear in that direction. The king of clubs is a man of power in governmental affairs—a legislator—hence, we will need to be cautious, that we do not disturb him. He is in the ninth position, which is troublesome. The next man, king of spades, is on our side, and we may depend upon meeting one who will aid us very much in bringing about successful results in our undertakings.

"The jack of hearts is a good fellow, but he is in a bad place for us. He will be inclined to work against our best interests by saying and doing things behind our backs. But, as said before, the end is all right."

This was in perfect accord with my experiences which I related to her, and it revealed to me that the secret of symbol interpretation was being in the mood suited to the delicacy of the operation.

Said she: "There is a world of meaning in this figure, and the more you study it the more you will find out, but, come, let us take a little stroll in the woods and see what we can find."

She took the cards and placed them in her bosom and we wandered leisurely along plucking a leaf or flower here and there until we came to a ravine which contained growths of various kinds, when she stooped and pulled up a weed, saying:

"Here is something I have not tested as

yet, suppose we see what we learn of its nature and importance in medicinal uses.

"You observe that the leaves begin to branch close to the root, or near the ground, which means that its action is upon the whole system. The extension of the leaves in comparison with the balance of its formation shows it to be possessed of intensely vivifying qualities, the nature of which is shown in the shape of the leaf, or branch. It being irregular, shows a harmonious effect upon an irregular organism, and the opposite upon one with harmonious tendencies. The leaf curls at the end, which means an astringent quality. Now, is it of any practical use in the treatment of the sick?"

She drew out the cards, shuffled them for some time, and then held them lightly in the right hand and cut them with the left. She drew the queen of hearts and said:

"No, my assistants say it is of no good except for amusement. The flower, probably, is beautiful, if it has a flower. What do you think of the operation?"

This is something new to me, I replied, but you seem to understand what you are doing, and I am in no position to question. It seems simple, but I don't quite see just how you know that your answer in the cards is reliable. Is there not some question in your mind as to that?

"Not in the least, for there is a time for all things, and at such time nothing but the truth can be manifested. Error is the difference that results from a lapse of time. That is, from the time of the actual to the time of the mental conception. I have trained myself to move in harmonious lines in occult matters, and if things do not go serenely at any time, I cease to move in the matter and thus avoid error."

This was very interesting and instructive to me, and I began to realize that I was in the company of one who had broken the seven seals of time and sense and could peer through the grosser elements and realize the soul of things.

We returned to the cabin and I was about to take my departure, when she invited me to come again in just one week, as she was preparing to gather certain roots,

herbs, etc., under the finer vibrations which were due at that time, after which she would probably leave the old hut for other forests, in search of several things she had on her list.

I was sorry to part with her, but she seemed to be there for business, while I was merely gratifying idle curiosity principally, although I was in earnest about learning everything I could while the opportunity was mine. As I started to cross the brook she called to me and said:

"The time is short, so you had better study hard and find out what the balance of the cards have to say for us. Remember, the next row numerically reveals our successful periods, and this is the most important of all. There are two queens in this row, and they stand for you and me. Which is you and which is me? Good bye till we meet one week hence."

(CONTINUED.)

Written for PLANETS AND PEOPLE.

'Tis a Little Thing.

CORAL ALMEDIA THOMAS.

'Tis a little thing, the gi'ein' o' a kin' ward here
an' there,
An' it mak's anither's burden muckle easier to
to bear;
For the shouthers bendin' lowly, 'neath a heavy
weight o' care.
Might be straghtened an' uplifted, gien we a' wad
tak' a share.

'Tis a little thing, the gi'ein' a sweet smile to some
puir soul
Wha has found life's mony conflicts far too strang
for his control;
An' wha kens but it may help him to some far-off
wished for goal,
Where the san's o' life ebb gently, as the bells o'
evening toll.

'Tis a little thing, the thinkin' thoughts o' happi-
ness to sen'
'To sair hearts bowed doon wi' greetin', where
there's na ane to befrien',
An' where poverty at ilka door keeks i' at but an'
ben;
But a gude thought, since 'tis started, never mair
can hae an en'.

The majority of people eat more for mere enjoyment, and to gratify the sense of taste, than for the purpose of sustaining the body, and consequently take more than is needful.

GOVERNMENT OWNERSHIP Of Public Utilities.

BY D. E. TERRIERE.

What are public utilities? Many of our more radical thinkers would class a large number of things under this head, but in this article only a few things will be spoken of, as follows: Postal Savings Banks, Telegraphs, Railroads, Gas Plants, Electric Light Plants, Water-Works, Telephones, and Street Railways.

First, attention will be called to a few of the things that are already under governmental control in this and other countries, and what the success has been in operating and maintaining them, and what the probable results would be under private ownership.

We have been so long accustomed to government ownership of these things that very few people ever think what the condition would be under private ownership.

The most prominent of these is the Postoffice Department, both territorially and financially, with its system of carrying mail into all parts of this immense country, not only in its populous and thickly settled sections, but also in its nearly uninhabited and sparsely settled portions, so that there is no place but what it carries the mail within a comparatively few miles of every inhabitant. As to the success of its operation there does not seem to be any necessity to say anything. We all know with what rapidity and accuracy the mail is handled, and that improvements are continually being made to increase its efficiency and extend its service,

Under private ownership it is very doubtful if either the rapidity, accuracy or efficiency would be increased, and it is probable, from what we know of private or corporate interests, that every influence possible would be brought to bear upon Congress for a reduction in the service or an increase in the compensation, and perhaps both. It is also probable that one of two things, and perhaps both, would take place under private ownership, that is, either an increase in the hours of labor or a reduction in the wages of employees.

It is likely that objections will be raised that the Postoffice Department is not self-sustaining, but if due allowance is made for the immense amount of seeds sent out by the Agricultural Department, and also the tons of public documents that are transported free, or if the railroads were owned by the government, as they should be, and the mail carried at cost, instead of paying the railroads a profit for transporting the mail, (as is done at present,) it would be more than self-sustaining.

How about our Public Schools, Fire Departments, Water Departments and other public utilities being under private ownership?

No suggestions will be made, but the reader will be left to think over the problem of what the probable conditions would be.

In 1890 less than one-half of the cities and towns in this country owned their water-works, but the service was fully as good, if not better, and the cost to the consumer no greater under government than under private ownership.

Think of our large cities like New York, Brooklyn, Philadelphia, Chicago and others having their water-works owned by a corporation, and also think what the probable results would be if we compare them with another similar public utility, our monopoly owned gas plants.

A very small number of gas plants are under government ownership in this country. In 1891 Col. Jacobson said before the Sunset Club, of Chicago, that there were 500 gas plants owned by municipalities, and only 10 of them were in the United States: Philadelphia, Pa.; Alexandria, Charlottesville, Danville, Fredricksburg, Richmond, Va.; Bellefontaine, Hamilton, O.; Henderson, Ky., and Wheeling, W. Va.

The city of Wheeling, W. Va., bought its gas plant in 1868 at a cost of \$176,000.

The price of gas was then \$2.50 per 1,000 cubic feet. Since then the debt has been paid and the works have been rebuilt out of the profits, and there is a handsome surplus on hand.

In 1888, with the price of gas at 75c per 1,000 feet, the department lighted *free*, the streets, markets, school houses, engine

houses, city hall, public buildings, hospitals, orphan's home, and Young Men's Christian Association rooms, besides turning into the city treasury \$27,166.

Its 75c rate is the lowest in the United States, and for the reason that its works are modern, that it is out of debt and it has no stock on which dividends must be earned.

Without entering into details a few other things will be mentioned, and leave the reader to judge whether they would be better under government or private ownership.

Fire Departments, Police Departments, Sewage Systems, Streets and Roads, Market Houses, Bridges, Ferries, Wharfs, Subways or Tunnels under rivers, and many other things too numerous to mention.

We will now turn to Europe and the other countries of the world and see what they have done and what their success has been in government ownership. First we will take

Postal Savings Banks.

There are eighteen countries in the world that have Postal Savings Banks: Austria, Canada, Ceylon, Hungary, France, Germany, Hawaii, India, Italy, Japan, Netherlands, New South Wales, New Zealand, Sweden, Switzerland, Trinidad, United Kingdom of Great Britain and Ireland, Victoria, and West Australia, and seven others that have government-owned Savings Banks that are not connected with the Postal Systems: Argentina, Belgium, Denmark, Finland, Norway, Queensland, South Australia.

Many municipalities in European countries have savings banks, and some of the Cantons in Switzerland.

In the United Kingdom of Great Britain and Ireland, Postal Savings Banks were established in 1861. From that time until 1890, the deposits had amounted to £288,000,000, which in our currency would be \$1,388,000,000.

Since 1876, there has annually been paid to the Exchequer, sums which make a total now of £1,500,000, or \$7,305,000, and there is still a surplus over liabilities of £1,730,000, or \$8,425,000.

In France, Postal Savings Banks were established in 1881. From 1881 to 1890, the net profit to the government had been \$647,677.

In Canada, Postal Savings Banks were established in 1868.

Postal Savings Banks were established in Italy in 1876.

In all of the countries where these banks have been established, they have more than paid the cost of operation, and have paid the depositors from 2½ to 3½ per cent. interest.

In this country, they have been strongly recommended by some of our Postmaster Generals, as well as many prominent citizens, and notably so by Postmaster General Wannamaker, in his annual report to Congress.

Telegraph.

With regard to the Telegraph, practically the same story may be told of the results of government ownership.

In the United Kingdom of Great Britain and Ireland, the government owned in 1893, over 34,000 miles of telegraph, and over 200,000 miles of wire, with over 8,500 offices, four-fifths of which were in postoffices, and the rate for messages was 6 pence, (about 12 cents) for 12 words.

In Germany, in 1892, the government owned over 73,000 miles, with over 259,000 miles of wire, (all wires are under-ground, even in the country). Like Great Britain, the telegraph is operated in connection with the postoffice. The rate to any part of the Empire is 5 cents for 10 words.

In France, in 1892, the government owned over 59,000 miles, with over 195,000 miles of wire.

Vrooman gives a list of 57 governments that own their telegraphs, and 11 that exercise more or less control over them, (Pages 214, 215 and 216).*

The only countries that have private or company telegraphs are: Bolivia, Cyprus,

*Many of the statistics given herein are taken from "Government Ownership," by Walter Vrooman, after carefully comparing his figures with those obtained from other reliable sources, they are found to agree with the official reports of the different governments mentioned.

Hawaii, Honduras Republic, and United States.

Railroads.

In Vrooman's work there is a list of nineteen countries in which the government is the sole owner, twenty-eight countries in which the government own a part of the railroads, and ten countries in which there are only private, or company railroads.

In Germany, the government first assumed ownership in 1843, and in 1892 it owned 23,843 miles, (and private companies owned 3,125 miles, 296 miles of which are operated by the government), with a net profit during that time of over 472,000,000 marks, about \$118,000,000.

Next on the list in milage is India; the government owned in 1893, over 18,000 miles. It first assumed ownership in 1852, and now owns one-third of the milage.

In 1889, the Italian government had over 7,000 miles of road, and first assumed ownership in 1860. Private companies owned about one-half as much, and they paid 27½ per cent. of their gross earnings to the government; in 1889 the profits from government railroads, including percentage paid by private companies, was over 86,000,000 lire, which would be about \$17,000,000.

Austria Hungary, had in 1892 over 7 000 miles, and private companies owned about 10,500 miles; but the government operated over half of these private lines.

Sir A. Nicholson, British Consul General, in Hungary, in a report of April 10, 1890, says: "The year 1889 will be noteworthy in the history of Hungarian railways, as it witnessed the introduction of the Zone Tariff on all state railways."

The Zone system allows tickets to be sold like postage stamps, good for any distance within the zone (or radius,) where used.

Since the introduction of the new cheap traffic, on the 1st of August, 1889, to the 31st of December, 1889, the passenger traffic increased by over 3,000,000 persons, and the gross receipts by over £50,000. As the total number of passengers annually carried by Hungarian railways has not hitherto exceeded 15,500,000, the large increase in five months is remarkable.

It is said that no extra expense has been incurred, and in fact, that economies have been effected in the ticket issuing department, owing to the facilities now afforded for obtaining tickets at postoffices, stores and other places in town, and, Mr. Vrooman adds, "In real truth, the Hungarians send themselves by stamps just as they and we do our letters." This is a showing that merits most careful attention, and especially when it is remembered that the State Railway in Hungary covered only 6,170 miles. The fare is so low that a ride of six miles costs only one cent; moreover, the wages of railway men have doubled since government ownership began.

In 1891, the Russian government owned 6,824 miles of railway, and was then building 893 miles besides the new Siberian line, which will be 4,950. Private companies run and partly own 11,617 miles, but of these, the government owns 92 per cent. of the cost value. All charters are terminable in from 37 to 85 years, after which the roads revert to the government.

The profits in 1891 were over 32,000,000 roubles, which would be \$24,722,406.

In the Australian British provinces of New Wales, Queensland, South Australia and Victoria, and in the island of New Zealand, the governments own all of the railways except 65 miles in New Zealand and 81 miles in New South Wales, and the different governments own each from 1,800 to 2,900 miles.

The reports of receipts and expenditures, some of which are for 1892 and some for 1893, all show a profit to the governments. There are many more countries in which the governments own from one-third to one-half the railways.

Of the ten countries spoken of in which there are only private or company railroads, only four of them have more than 1,000 miles of road. These are: Spain, Mexico Great Britain, and the United States.

Gas Plants.

In government ownership by municipalities, Vrooman gives a list of 162 cities and towns in England, Wales and Scotland that owned their gas plants in 1890, with the price per 1,000 cubic feet in each. The

lowest price was in Leeds, England, 42 cents; the highest price was in Bethesda, England, and Dunbar, Scotland, \$1.50 each. The average price per 1,000 cubic feet in these 162 cities and towns is 82½ cents.

The municipality of Paris, in France, while it does not own the gas plant, it shares in the profits of the company, and receives annually over 20,000,000 francs, or more than \$1,000,000.

In German cities in 1892, there were over 1,500 plants. A large number of them were owned by the municipalities. Thirty of the largest cities own and operate their gas works; among these are Berlin, Hamburg, Breslau, Leipsic, Dresden, Cologne, Konigsburg, Bremen, Dusseldorf, Nuremberg, Dantzig, Magdeburg, Chemnitz, Barmen and Brunswick.

Some of the German cities which own electric light plants are: Hamburg, Lubeck, Barmen, Konigsburg, Metz, Darmstadt, Duisburg, Cologne, Dusseldorf, Altona and Cassel.

Dresden and Stuttgart have decided to enter on this at once. Leipsic has given a franchise to a private company on good terms to the city, with the provision that the plant shall become the property of the city at the end of the term.

In Berlin, the Berlin Electric Light Company have a franchise, but the city receives as compensation 10 per cent. of the company's gross receipts, and whenever the company earns a net profit of more than 6 per cent. of its actual investment of capital, the city receives 25 per cent. of such excess profits in addition to its 10 per cent. of the gross income. Finally, the municipality reserves the right to buy the entire plant and all its appurtenances at any time after October 1, 1895, upon a fair valuation, carefully provided for in the contract, (Dr. Albert Shaw, pages 71 and 72).

In Austria-Hungary, street lighting under municipal ownership is common.

In Canada, street lighting is under municipal ownership in a few cities.

Telephones.

Telephones are partially under municipal ownership in Great Britain, France, Ger-

many, New Zealand, Austria, Hungary, Denmark, Japan, New South Wales, Sweden, Switzerland, Trinidad and Victoria.

In 360 German cities and towns the telephone is under government ownership; the rental is about 150 marks per year—\$36.

The average rental in New Zealand is \$24 per year. In Sweden the annual rental is \$10.

Street Railways.

Of government ownership of street railways we have numerous examples in other countries than our own.

In 1890, 29 cities in England and 3 in Scotland owned their street railways. Among them are Liverpool, Birmingham, Manchester, Sheffield, Huddersfield, Newcastle-on-Tyne, Glasgow, and recently London has purchased 21 miles.

In Germany the street railways are under municipal control in Kopenick, Weislock and several other cities. In Berlin, the company franchise expires in 1911, and the plant then reverts to the city. In Canada, the cities of Montreal and Toronto own the street railways. In the Netherlands in 1892, the municipalities owned 598 miles of street railway. In New South Wales in 1892, the municipalities owned 419 miles.

Particular attention is called to three cities and the results of municipal ownership of street railways. Two of these cities are Sheffield and Huddersfield, in England. In both cities the people had suffered from the oppression of the corporations. Under municipal ownership the fares have been reduced from 5 to 2 cents. The employees had been working an average of 15 hours a day, their hours have been reduced to 9 a day, and their wages increased. The great improvement in the condition of labor is one of the results of municipal ownership.

In Glasgow, Scotland, the franchise of the company expired in 1894. The city took possession and built an entirely new outfit of rolling stock and equipment. The first fiscal year under municipal control ended May 31, 1896.

The receipts were \$1,700,000, and the expenses, including the new outfit, were \$1,250,000. The net profits, after deduct-

ing wages, renewals of leases, new buildings and all other items, were \$450,000, and the fares have been reduced about one-half. The hours of the employes have been reduced from 14 to 9 a day.

The success of Glasgow in the ownership of public utilities, such as street railways, gas works, water works, etc., has been such that the ordinary city taxes have been abolished. Both the gas plant and the street railway pay the city a handsome profit to be used toward the reduction of taxes, or for other public utilities.

From the foregoing, we see that with the single exception of the corporate ownership of railroads in Great Britain, all of the larger and more important nations of the world are far in advance of the United States in the ownership of the public utilities that have been spoken of, and the tendency seems to be toward a still larger ownership of these things.

To return to the United States: Special attention is called to one example of government or municipal ownership in this country, and that is the bridge over the East River between New York and Brooklyn. It is owned by the two municipalities, two-thirds by Brooklyn and one-third by New York. It was completed in 1883, at a cost of about \$15,000,000. Fares on the street railway that crosses the bridge, which is also owned by the municipalities, were reduced from 5 cents to 2½ cents, March 5, 1895. Previous to June 1, 1891, the charge for walking over the bridge was 1 cent, since that date it has been free to foot passengers. In March, 1896, the roadway was made free for bicycles.

During 11 years, up to June 1, 1895, the bridge railway has carried over 346,000,000 passengers, and not one has been killed or seriously injured by the cars.

They receive for rentals of buildings under the approaches to the bridge, and from the telegraph companies for carrying their wires on the bridge, \$125,000 yearly.

There are about 650 persons employed on the bridge and the railway. Their wages, as compared with the Manhattan Elevated Railroad, (a private corporation,) are as follows:

Bridge—Engineers, \$4 for 8 hours; firemen, \$2.37 for 8 hours; conductors, \$2.76 for 8 hours; gatemen, \$2.50 for 8 hours; toll collectors, \$3 for 8 hours; uniforms furnished by the municipalities.

Elevated—Engineers, \$3.50 for 9 hours; firemen, \$1.60 to \$2.50 for 10 hours; conductors, \$2 to \$2.30 for 10 hours; gatemen, \$1.50 to \$1.80 for 10 hours; ticket choppers, \$1.50 for 12 hours; employes furnish their own uniforms.

Fifty per cent. higher, and uniforms furnished without cost, and labor is benefitted by the employment of a greater number of persons, for while a day's work on the the bridge is 8 hours, on the elevated it is 9 to 12 hours. (*Hand Book on Currency and Wealth*, by G. B. Waldron, page 131).

With the exception of water works and electric lighting for street purposes only, there are very few of the public utilities that have been spoken of that are under government ownership in this country. If they were, the cost to the public would be reduced, and it would be a great benefit to society as a whole. It would result in better accommodations on our street railway lines, and stop the crowding of human beings into cars, worse than cattle and hogs are crowded when being shipped to market. It would result in cheaper telephones, for, as has been shown, the rate in other countries is from \$10 to \$36 per annum, while in this country, where the telephone was invented, and where it is controlled by a monopolistic corporation, the rate is from \$75 to \$240 per year. In Chicago, the rate is \$200 per year. In New York it is \$240.

It would result in cheaper rates for telegraphic service, for, as has been shown, the rate in Germany is 5 cents for ten words to any part of the empire, and in Great Britain it is 12 cents for twelve words, while in this country, under corporate ownership, the lowest price is 25 cents for ten words. But the greatest benefit of all would be that derived by the laboring class, and anything that would benefit them would be a benefit to society as a whole, for they are the producers and consumers of a very large part of all our products.

(CONCLUDED IN OUR NEXT.)

OCCULT POWERS.

[NOTE.—Reader, because you see this in *PLANETS AND PEOPLE* do not take it for granted that we endorse all it contains, for you will see the writer *assumes* to know how occultism started and *who* the *only* three adepts are at the present time, and where they reside, etc. Don't let this "Planetary Spirit" idea mislead you. It is very easy to get erroneous ideas, but the truth is hard to attain unto, as must be done if one wishes to know truth. We reproduce the article, as it contains many good suggestions.—Ed.]

From the *Pittsburg Dispatch*.

Unlike the poet, the adept is made, not born. He becomes, and this by virtue of long and laborious training. Adeptship is in fact but another word expressive of the highest self-culture. It means the evolution and perfected development of the entire man. The process is orderly, the result its natural sequence. He becomes the "adept" in natural and spiritual law by virtue of what he has passed through, and not by virtue of any miraculous or spiritual or outside influence. And if his acquired powers seem to border on the inexplicable it is only that they are not understood. The matter lies in a nutshell: The perfect adept knows more than most men and can therefore do more. The way to adeptship is moreover open to all, though few are able to stand its signs. Mme. Blavatsky herself is but the obedient disciple of the Mahatmas.

There are adepts and adepts. Every age and all peoples have had and still possess their "wise men" or magi; no ancient civilization but have left traces of their presence. In caves and caverns, in temples and palaces, the handiwork of the arch-priest or magician bears mute witness to the fact of his past power and glory. Even the rude savage on our western plains—notable the Zuni tribes—are governed to this day as they have been for ages past, by their occultly trained wise men, remnants of a once all-powerful priesthood.

TO-DAY'S OCCULTISM.

Known under various names, the adepts,

Mahatmas and Brothers, still exist and exert their influence as of old, though secretly and by occult ways. Nor do we need to journey to India, that land of secrecy and mystery, to prove the facts. In Europe—in our own America—the fact that such beings actually are may be amply demonstrated. The modern adept, however, does not go round proclaiming his presence with a trumpet, and as a consequence he is rather hard to find, and harder still to keep track of when found. You would not know him in the street from other men, nor will he willingly betray himself. It is only when exercising his extraordinary powers that his real character stands out. And to make it more difficult still to discover your man, no true adept makes a display of these powers except when so ordered by another higher in the esoteric scale of the brotherhood. On the contrary, the love of phenomena is sternly repressed, and their exhibition regarded as a pandering to the spirit of idle curiosity or of vulgar display. They leave all that to the juggler, the wandering fakir or the selfish and vain-glorious initiate.

Before considering the methods of attaining adeptship itself, a bit of history may not be out of place. The East Indian account of the rise of the Brotherhood is as follows: At the first appearance of our race, a Planetary Spirit (Dhyani Chohan) came to dwell among men and to instruct them. These instructions were communicated through a class of men set aside for the purpose. In the beginning these men numbered seven. Almost all religions have traditions more or less clear referring to the fact. In India, then, seven men were called

THE SEVEN RISHIS.

Profoundly versed in physical and spiritual science, they perpetuated their knowledge through initiating voluntarily neophytes. All were celibates; at one time, indeed, the attempt was made to transmit the power of adeptship by heredity, but it failed. It is to the "half adepts," fruit of this experiment, that we are indebted for the rise of rituals, ecclesiastical systems, black magic, etc. That is to say, the spirit that animated these half-developed mem-

bers was dominant with pride, priesthood and jugglery. The true adepts or masters withdrew themselves more and more into isolated communities, where they carried on their own practices for the development and instruction of their pupils. The classes of adepts are seven in number and these again are divided into nine grades, each grade being subdivided into seven divisions. Of the seven classes, five alone are ordinarily spoken of, two being understood only by the highest initiates. All adepts, except a few belonging to certain orders, must owe allegiance to some one of the heads of the five classes mentioned above, these heads being the recognized leaders of all lodges. Of the latter there are but three now in existence, one in Thibet, one in Egypt and the other secretly located. The heads, or Chutuktu, visit the lodges periodically, but usually reside in Thibet. The two highest live in an oasis in the desert of Gobl. All nationalities are represented among the ranks of adepts and they are entirely independent of all outside authority. Below the lowest grade of adepts are various

DEGREES OF INITIATION.

A neophyte attaining the lowest is, however, admitted as a member of the occult brotherhood. Students of esoteric science—those, that is, who desire to become adepts, are called Chelas; of these there are two classes, the probationers and the accepted. He who becomes the latter has climbed the first step to adeptship, and the way "is strewn, every inch of it, with reminders of frays and skirmishes with himself." He is given no help, but left to fight it out as best he can. According to the Brahminical doctrine, there are four steps called "accomplishments" which lead to the rank of an accepted Chela.

First, he must have a right understanding of the real and unreal. In other words, he must discover what is true, and what is not. This would seem a poser, Pilate not being the only one who has asked the same question, to no result. The Sanscrit, however, affords our Chela a clew. Truth and reality are, in that language, identical, and reality is defined to be that which is unaffected by time, past, present or future.

The first accomplishment, then, consists in arriving at an "immaterial conviction" that all apart from the essentially eternal is illusive change. The second is the logical outcome, the neophyte, realizing this illusiveness of all things not essentially eternal becomes indifferent to them, cares no longer for the transitory pleasures of sense, or those afforded by the world, such as riches, power, etc., becoming equally indifferent to its passing woes and gains. The third prepares the real tug of war. It includes

SIX QUALIFICATIONS,

more than one of which is ordinarily regarded as requiring a lifetime to effect. The first consists in the purification and perfect mastery over the thoughts and emotions; the second, its natural sequence, complete mastery over bodily acts; the third, the renunciation of all formal religion; fourth, the cessation of all desire, and a willingness to give up all things, if so required, also parting with all resentments, desires to retaliate, etc.; the fifth, complements the fourth, being the absolute abnegation of self in all things; the sixth qualification is perfect trust in his chosen master, (for each Chela chooses some one Mahatma for his spiritual guide), and unquestioning obedience to his mandates, and this, because at the start he (the Chela) makes his choice of a director and teacher on the understanding that the latter is worthy his confidence, has traveled the same path and must necessarily know its requirements. To return to the "requisite accomplishments," the fourth is an intense desire to be liberated from conditional existence, to throw aside the body and become one with the One Life of the Universe. The Chela may be more or less wanting on some of these points, but if he reaches a certain degree of perfection he becomes an accepted Chela, and goes into practical training for adeptship. After that what? No one but the adept himself exactly knows. The man who has passed through all that preparatory labor has already developed latent powers and faculties that seem to an outsider to border on the miraculous.

ON TO HIGHER THINGS.

As an accepted Chela, it is presumed he

still further perfects and develops himself, acquiring added skill and knowledge as he advances. The primary unfolding of these ordinary latent powers is concomitant with the subjection of the bodily passions and desires. The soul, gaining in strength as the dominant physical principle decreases, manifests itself more and more outwardly, the man growing spiritually powerful as his mastery over material life and elements increases. The fact itself is nothing new or extraordinary—the saint and ascetic alike attain the same goal along similar though divergent paths. Entrancement, clairvoyance, prophecy, miracle working, and so forth, all these are as old as the human race, and but reveal the spiritual side and power of natural law, for what is natural is not necessarily material, and all is of nature, and nature is dual.

Certain practices are employed as aids in this upward and outward growth of the soul, such as the "psychic drill" or method of cultivating mental concentration, the acquirement of "internal respiration," the practicing of certain bodily postures calculated to favor and strengthen mental receptivity, the proper regulation of diet and other physical precautions. The results of such a persistent course of training are often marvelous to the "outsider," and are yet, as we have said, but the natural sequence of natural law. Any one can prepare himself thus for Chelaship, and this, too, without giving up his pursuits in the world. Many are now actually undergoing this training who yet participate in the ordinary business of life. Once accepted as full Chela, however,

SECLUSION AND SEVERANCE

from all family ties becomes absolutely necessary, and the austerities hitherto practiced are said to be mere child's play to what follow. In his struggles with material limitations, and his copings with mysterious spiritual dangers, the would-be adept is almost torn asunder, and frequently perishes outright. Naturally enough the question rises: To what end? To this the adept replies: The highest spiritual development and the consequent increased power to do good. The adept's place is to

instruct, influence and benefit mankind. This he does in ways undreamed of, and the more effectually for their secrecy. The secret forces that move the world are at his command. By virtue of utter self-abnegation he has become one with the controlling spirit of the universe, sharing, in a finite sense, his creative and governmental energy.

Studying the spiritual side of natural law, they are able to understand and to evoke causes—causation lying on the spiritual plane—and thus to take an active though unseen part in the great drama of human life. To the Western mind such assertions sound problematical, to say the least, and then would not such vast power as is ascribed the perfected adept be a dangerous, not to say awful thing in the hands of most men? To what evil uses might it not be put by the evilly inclined? True; but the adept, the true Mahatma, it is claimed, is as humble as he is powerful, and as unselfishly bent on doing good as he is great. The evildoers are men of a lower grade, false to their vows, abusers of their knowledge.

The popular conception of the adept is of a mysterious being who is, as a rule, always getting out of its natural body and wandering around in his "astral" form for no particular end or purpose.

A FRIEND OF THE GOOD.

That he is a co-worker for good with the spirit of the Infinite Creator, working out certain uses in the line of the Divine Providence, will seem a new and startling view to the average interested reader. Such, however, is their claim, relegating to the limbo of black magicians all such as pervert their esoterically acquired powers. Take it all in all, however, the mighty Mahatma has attained his power only by an expenditure of strength and vital force such as would appall and effectually deter the majority from a like attempt, and perhaps it is just as well. The men who have such power, and use it for good only, must be but little lower than the angels, and human nature, as we know it, is far from being universally angelic.

Isolated adepts live here and there, and

independent orders propagate their own peculiar views. The Thibetan Brotherhood is, however, generally recognized as the most advanced, standing at the head as the most profoundly versed in natural and spiritual science. It is also the oldest by far, and very probably is the parent of all other occult orders whatever.

Immortality.

"Life for man, as we have already seen, is an endless and constant changing of the combinations of things already brought into existence. For man there is no end, as there has been no beginning. From the stars far away to the midges we brush off as we write, from the blue mountains that lie upon our horizon to the eyes that behold them there is no exception. When a change comes it is a result of the separation of the factors as they form other combinations. The very fact of a change shows separation, and separation shows fresh combinations. We have learnt when the tree decays and the flower fades, when hollows are formed in the sides of hills and snow melts, when a storm goes out and a man dies, we have learnt that these things are due to the nature of life. Something is divided, something is gone, and something is left. But even in the act of separation the factors are forming other combinations in accordance with the spirit of life, its endlessness or immortality. When a fire burns, we know that the coal is undergoing separation under the influence of heat and air and we have learnt that the ashes are not the only fresh combination formed. The combination coal has gone, but all its substance will be found as factors in fresh combinations.

"Though it is only in very simple matters that we can restore the former combination, yet we never put down our inability to the annihilation of any of the factors. We cannot recover them, we say, but we never doubt that they are still in existence.

"But though the immortality of the objective world is acknowledged, it is a subject of great doubt in the subjective. Living in the body here, we grow to think that

our body is us, and the endless cases in which we are more or less influenced by the body helps to strengthen this feeling. But, indeed, though the body, being the most intimate objective part of us, naturally exerts a proportionally strong influence, still it is an influence and not a creator. This is seen at death or the ceasing of the combination of the soul and body. When a man dies is there any factor unaccounted for in the change that comes upon him? His body still exists, but the rapid falling to pieces that comes upon it shows that that has gone which held it together. He has gone, the subjective part.

"I labor under the great disadvantage of ignorance, but I believe I am right when I say that the factor which represents me can not be placed. I stay in my present manifestation, as we call the union of the subjective and objective, as long as I can but when, in obedience to the nature of life, separation comes, it is because all the factors are forming fresh combinations. The very fact that the body is forming new combinations shows that something has left it. Now, until I can be shown differently, I shall hold that this something is the subjective part of the combination, that it is 'I,' that it must in accordance with the nature of life be forming a new combination also.

"The fact that when we die, as we say, we are still in the same universe as this, appears to some people absolutely blasphemous. Yet it is difficult to see why. The present world has been enjoyed for so short a time, the knowledge we have gained of it so small, that it is hard to see why we should have been awakened to it at all if at death it is done, and still harder to see why what is good in one portion of eternity should not be good in another.

"So, for man, life is immortal or endless, as in the objective world so in the subjective. Life can not be without immortality, for it is immortality; immortality, moreover, of individuality."—L. C. POORE in *Westminster Review*.

BYRON: "I wish men to be free,
As much from mobs as kings, from you as me."

How to Use a Magic Mirror.

In the first place, a mirror for astral light reflection must be constructed properly, under certain rules, in order to make it of any practical use. These rules are a secret known only to a few, who divulge not. When properly made, according to the magnetism of the one who is to use it, the way to use it is the all important thing to know.

One should be prepared to use a mirror, which can be accomplished by banishing all fear, and then using a little common sense in sitting for results. You must not expect to get results every time you feel like picking it up for a look. There are times, and places too, for all occult or hidden revelations, and they come usually when least expected. The best manifestations are unsolicited, for then the yearning nature is at rest and a peace and calm pervades the entire being. Perfect calm, therefore, is one of the chief requisites.

Those higher minds who come and bring information to those using a mirror as a receiving instrument, are of a class known as scientific spirits, as they alone are able to focus communications in this manner. The ordinary spirit cannot do this, therefore, such as operate successfully in this way are busy souls with other things to look after besides the personal whims of mortals.

This leads us to the point: Is there sufficient occasion for a visitation? If there is, the only thing to do is to prepare for the event, which must be done in a systematic and orderly manner. First, select the evenings, say two each week, on which to receive communications, then be ready promptly at the appointed hour. This means that you will not intrude upon the time of any who may be prepared to come at such a time. When you have thus prepared the way, be regular and sit about forty minutes each time, and as soon as this is known to those who are able to communicate, which in some cases means several sittings, an effort will be made to secure some one whose astral co-ordination fits the magnetic state of the sitter. As soon as this is accomplished on the spiritual

side, the chain is complete and results extremely educational and satisfactory follow.

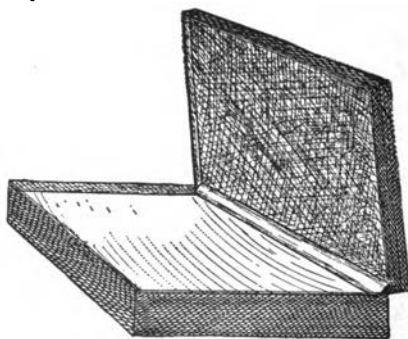
The mirror should be held much the same as if it were a book, except that it should be held with both hands, one on either side, as this gives a positive and negative pole to the instrument and produces a current sufficient to aid the manifestation as is sometimes necessary.

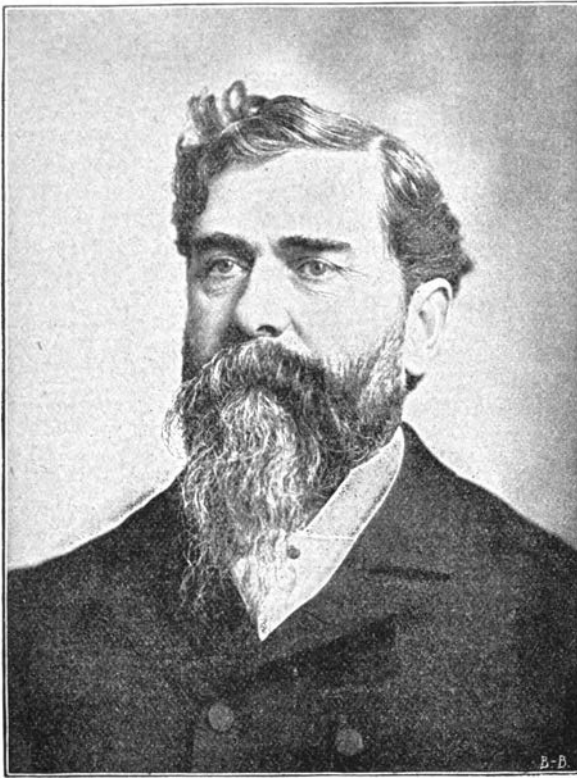
In order to protect the mirror and keep away conflicting elements, each person using one should never allow another person to look in it or touch it, as the slightest mixture of magnetism interferes with its use. There are, of course, cases where perfect compatibility exists, when it would not interfere to speak of, but generally speaking, one magnetism only should be allowed to enter the instrument.

To foretell the results from the use of a mirror is impossible, as each person is constituted differently, hence, will receive different manifestations. Some are given landscapes, portraits, symbols, signs and flashes, while others are given in letters of fire, messages written in plain language.

The one who comes is usually a teacher of the higher order, and his aim is to give that which is needed rather than that which one desires. Many questions, however, may be asked and answered, and the deeper mysteries of life revealed by this ancient mystical method, which to-day is a secret to nearly all of the inhabitants of the earth.

A few private instructions are given to each person purchasing one of these occult instruments, and with the above suggestions, there is nothing in the way of obtaining results if one is ready to prepare the way for a Grand Master. F. E. O.





LYMAN W. DENTON, MINNEAPOLIS.

Written for PLANETS AND PEOPLE.

SUNSET.

As now the sun with half veiled face,
 Slow sinks adown the western sky;
 He blushes deep with maiden grace
 And gently kisses us good-bye.
 His slanting rays give rosy tint
 To greenwood's calm and lofty height;
 He crowns the hill with golden hint
 Of Monarch's passing power and might.
 The sweet wild flowers that deck the green,
 And yield their perfume rich and rare,
 Are laid with gold enamel sheen,
 For dew rich goblets to prepare.

The mountain stream swift dashing on,
 With sparkling, murmuring pure delight,
 Steals many a diamond from the sun,
 To grace her bosom ere the night.
 The scattered clouds he paints the while,
 He sheds a light of softer grade
 That would an artist's eye beguile,
 With shade slow blending into shade.
 The evening zephyrs pass our way
 To fan our cheeks with kindly zest,
 Thus making welcome close of day
 As harbinger of peace and rest.



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Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

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THERE are many persons reading this magazine who do not believe in the occult articles, and writings generally, presented each month. Other ideas and principles coming closer to the mundane plane attract them, and they often compliment the same while freely expressing disapproval of the former. The title, PLANETS AND PEOPLE, is broad and all inclusive, and any article,

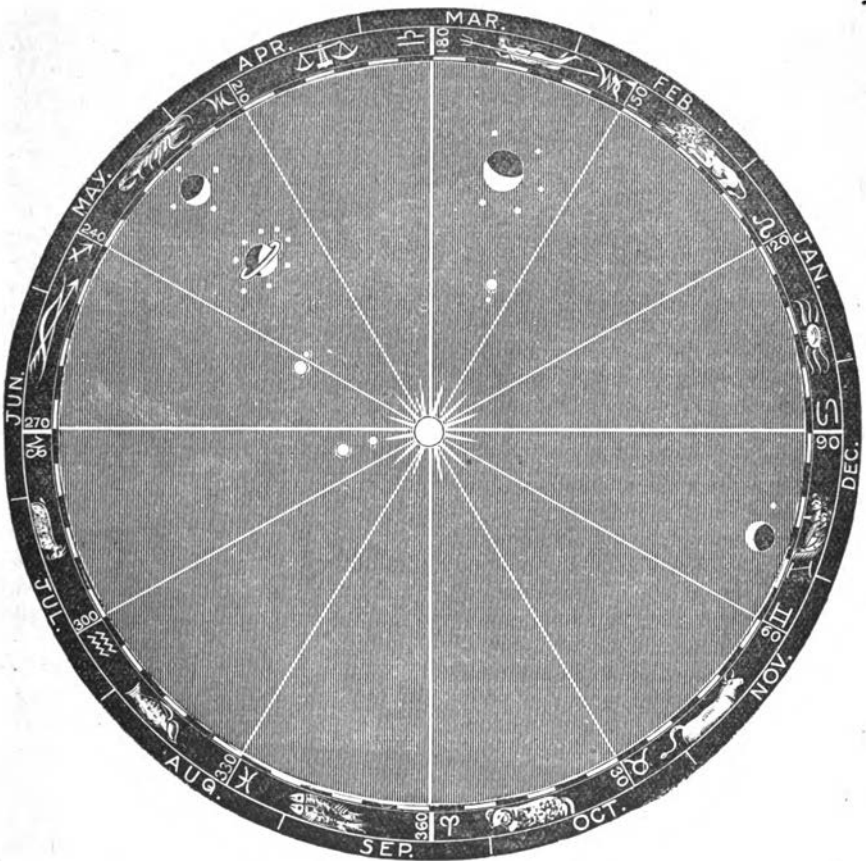
on any subject, may with perfect freedom, harmony and propriety be presented herein, but we aim to give as much as space will admit of, of that which seems veiled to mortal sense, in order to awaken new thoughts, impulses and desires in the human breast. It is the new, original and demonstrable truths illustrated that makes this periodical exclusive in nature, which is in keeping with our desires in the matter. We want people to find in PLANETS AND PEOPLE that which they cannot find in any other publication in the world, and since the first number appeared in January, 1895, its originality and educational merit has been praised to the skies by hundreds of the most advanced thinkers in this and foreign countries. One lady stated recently that she always found something new, something that gave her added light and knowledge, and that in consequence of this she and her husband have dropped the periodicals usually taken and are devoting their time to the study of the principles, laws, etc., treated in PLANETS AND PEOPLE.

WE call special attention this month to the article, "Government Ownership of Public Utilities," by Mr. D. E. Terriere. Mr. Terriere is the cashier of the Bank of Englewood, this city. He is a deep thinker along philosophical and humanitarian lines and the thoughts, as well as the detailed facts relative to government ownership of various interests now held by private corporations, is well worth the attention of every progressive mind.

We did not anticipate quite so lengthy an article, hence, only reserved a certain number of pages for it, which was not space enough. The balance will appear in the July number. It is interesting throughout.

WE are pleased to mention the progress that is being made along occult lines by those who are teaching from the standpoint of *The Law*. Attention is called to the work of Mrs. Eldred, mentioned on another page under 'Occult Demonstrations.' We recommend Mrs. Eldred as one of the able teachers in this line.

★ ★ ★
★ ADVANCE ★
★ WEEKLY ★
★ STAR REPORT ★
— AND —
★ PROGNOSTICATION FOR THE FUTURE. ★



HELIO-CENTRIC HOROSCOPE FOR JUNE 7th, 1897.

Astronomical Changes—Weather Forecast for June.

June 2.....Mercury is in Capricornus.
 June 13.....Mercury is in Aquarius.
 June 21.....Mercury is in Pisces.
 June 27.....Mercury is in Aries.
 June 2.....Venus is in Capricornus.
 June 21.....Mars is in Aquarius.

MOON.

First Quarter.....June 8.
 Full Moon.....June 14.
 Last Quarter.....June 21.
 New Moon.....June 29.

The earthquakes came last month as predicted. The first few days of this month show a tendency to the same phenomena but it will soon be over.

Atmospheric.

June 1st opens up under a very severe planetary strain, which means great disturbances in the elements and even the crust of the earth, but by Wednesday, the 3d, a calm and cool wave will be on, much to the discomfort of those with sensitive skin. This will last for several days, as the planet Neptune will rule the circle for some time.

High winds are due about the 10th, rainy and chilly weather will be the outcome. Then sudden hot spells will come on the 15th up to the 21st, when a warm, wet, showery time, lasting several days, lands us into the hottest kind of a spell about the 24th. It will be very warm the balance of the month, with very little rain.

The month promises extreme weather for the season, when it is chilly it will be quite so, and when it warms up the word hot will not be too expressive of the situation.

The extreme conditions will bring on considerable illness in the way of colds, chills and fever, pneumonia and congestion, but much less danger from such attacks than during the colder months. Consumptives will fare the worst at this time, as the great extremes will tax their strength to the utmost, and many will succumb to it and pass to the other spheres of activity, where things are more elastic and free.

Plant and Sow.

The season is a little late for gardening,

but late corn may be planted the first week in June under very favorable aspects. Buckwheat sown on the 3d and 4th will fill, full and plump, yielding an excellent crop. It is unfavorable to roots and will be most of the time to the end of the month. Peas, beans, mellons, etc., may be put in to advantage from the 7th to 15th.

June 7th—Business.

The business of the world attracts the attention of most people, and so much so that for one hundred years every one has been trying to see how much he could produce. The result is a surplus of everything, a perfectly glutted market in every line nearly. Too much work and too little recreation. What the people want is, less work and more amusement. Cut down the hours of labor. Let every one work a little and spend the balance of the time in recreation.

But we started to say, or repeat, rather, that business will be as usual—no good. There is nothing vibratory to cause business to straighten up and adjust itself to a healthy condition.

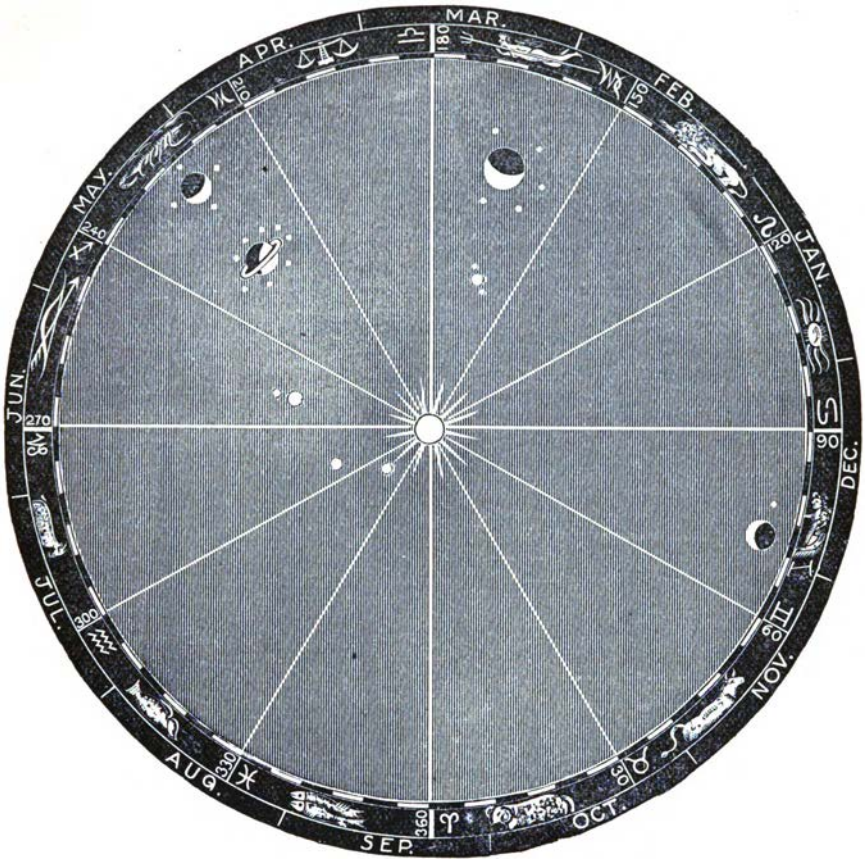
The field of speculation shows a little more encouragement, but this, too, is under slow currents, hence no rapid and exciting movements. Very large dealers will move slowly and reap profits at the expense of the many whose impulses keep them biting the baits.

Children.

The children of this date will be commercial men and women, who will associate themselves with stock companies for best results. They will make good officials and government representatives, and will be much interested in all political movements. The medical profession is also an open field for them. They will make good teachers, mathematicians and speakers. Law is not so bad for them. Good railroad people and stock brokers.

Marriage.

This is a fairly good time for unions of this nature, and as these are culminating times we would encourage such matters as much as possible while the vibrations are at high ebb.



HELIO-CENTRIC HOROSCOPE FOR JUNE 14th, 1897.

June 14th—Business.

A slight improvement is shown in the mechanical trades, manufacturing and jobbing lines, but nothing of very much importance. We grasp every straw that points to improvement in order to present something that will keep up the hopes of our readers until such time as a favorable annual period strikes us and ushers in a new era in the commercial world. It is a strikey kind of magnetism that is in operation during this week and a rather rash outcome may be looked for. The mechanic will be against the capitalist, with bitterness in his breast, for such is the nature of things. Watch out for these times. They mean much. Speculation will be of the

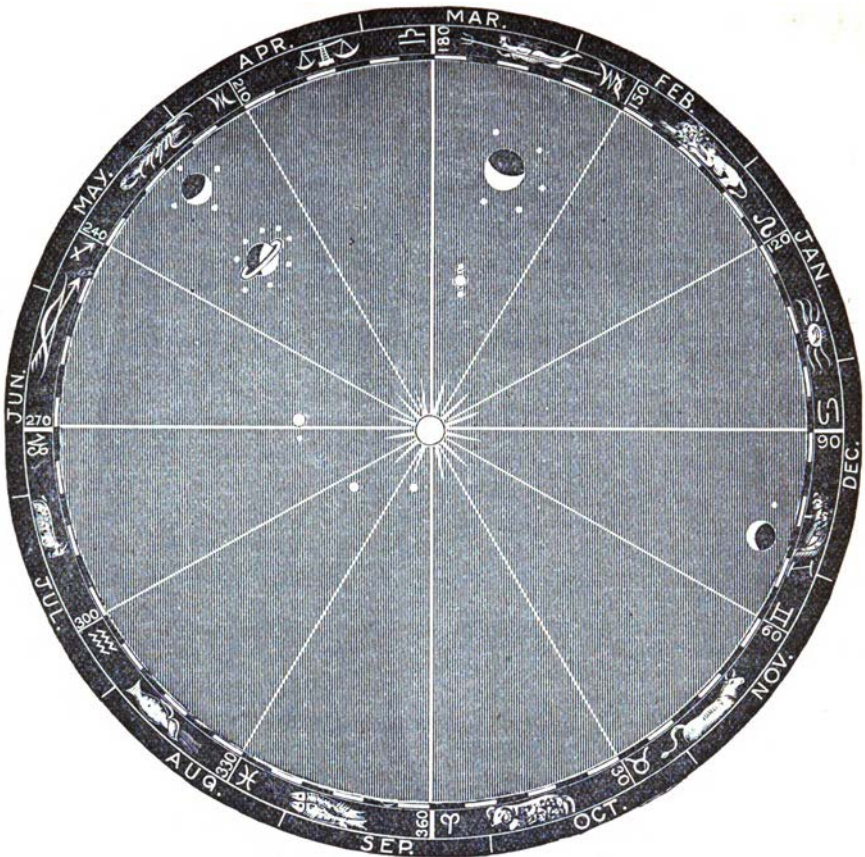
plungy order, and some wild trading will produce marked changes in prices. Very extreme forces are on for stocks and cereals, mining interests, etc.

Children.

These characters will be of the class known as plungers in large undertakings. They will make money in chunks and drop it in large doses. That is, one big drop will take away many of the chunks accumulated. They will all belong in the business world, the mechanical trades taking hold of many who line up on that side of the envioning line. Fairly good health will be their portion.

Marriage.

This is a time for elopements, and inde-



HELIO-CENTRIC HOROSCOPE FOR JUNE 21st, 1897.

pendent movements generally relative to the family and marriage of the younger people, and while the conditions are not so bad, they are not the best, but those failing to be ready before this time, better not wait longer.

June 21st—Business.

We find in the heavens for this week a great cross; an immense cross; a wonderful cross; for extremes of the greatest significance are in its composition.

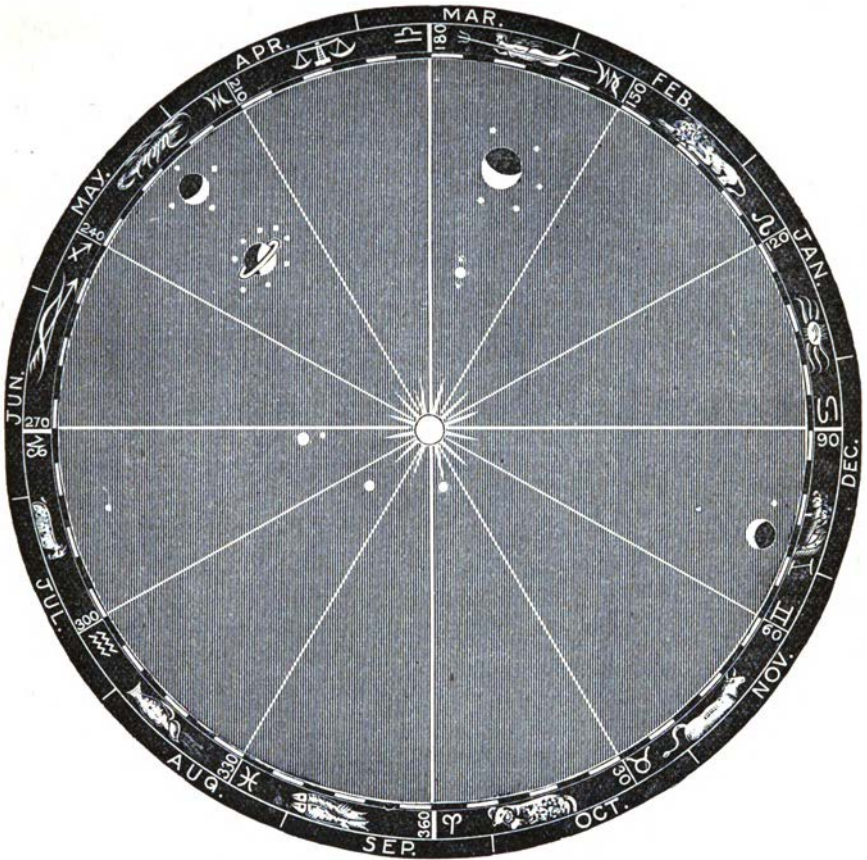
We may look for a general stirring up under this figure. The people will be wrought up, business interests will be shaken, the whole earth will be shaken up by these contending powers.

The gods of the ethers are sore afflicted by one another's position, and for a few

days everything should show signs of very marked change. Speculation should be very active, but the figure appears depressing somewhat, on such operations, still, sudden and unexpected shifts will result.

Children.

The little people breathing the breath of such life as this into their nostrils, and becoming living souls, will take as their portion the qualities that make mathematicians, accountants, mechanics, sailors, soldiers and army officials. They will fight at the drop of the hat. The girls will make good correspondents, and all will be very particular, conscientious and self-styled and willed. They will make fair musicians, especially of the instrumental order.



HELIO-CENTRIC HOROSCOPE FOR JUNE 28th, 1897.

Marriage.

More elopements and rash doings in this line. Girls, look out! Boys, take care! You are liable to get into trouble during these few days. Better refuse to see all callers until three days after day after tomorrow.

June 28th—Business.

Now we breathe a little more free again, since the transformation produced by the lapse of a few brief days of time. Wonderful, indeed, is the law of the planets. The figure for this week is harmless, peaceful and sociable, especially the latter. Just the kind of a time for every one to change his mind and do the other thing. This will be good in speculation, for many movements and many changes will come and go.

Zig-zag markets will hold the attention of traders and give the impulsive actor an

opportunity. Buy on sudden drops and sell on sudden upturns is the rule of procedure at this time, but beware of small bait.

Children.

The boys and girls will be good, interesting, full of fun, talkative, intellectual, free, keen, sensitive, quick and active. Good real estate dealers, speakers and politicians. Place them with large concerns early in life. They can do well for themselves. Retail lines are good for them also. Good health for most of them.

Marriage.

This is a regular matrimonial combination, everybody that wants to will be in it at this time. It is a week of fun and general entertainment all round. A great time for feasting. Let the marriage feast be prepared.

MERCURY AND VENUS.

TWO MOONLESS GLOBES.

In re the latest deductions by our American astronomers concerning the axial action of Mercury and Venus, viz: That they turn upon their axis but once during an orbital revolution, always keeping the same side toward the sun, which theory was advanced some time ago by Schiaparelli, in Italy, there are points of absorbing interest to every student of the subject.

It is claimed that the counter action of the tides, providing water has been or is upon those planets now, moving about the planets in the opposite direction to that of its rotation, has gradually retarded their revolutions until they have reached a perfect balance and calm, ceasing to rotate altogether.

The Moon presents the same phenomena to our Earth, and but for the fact that we have a Moon, the Earth also should bear the same relation to the Sun that Mercury and Venus do.

Comets that visit our system from time to time display the same attitude toward our Sun, the head remaining pointed direct toward the Sun while the tail moves forward and keeps on the dark side, as it were, until it passes away in its regular course.

Comets have no moons to counteract the action of the Sun, if they had the tail would wiggle, if it did not turn about and get on fire by flopping into the sun.

Whether Venus has ceased to revolve upon her axis, or not, is probably a question as yet, for it is thought by some that she has one small Moon, but Mercury, which undoubtedly has none, may have reached that period of axial calm or rest as stated by both Schiaparelli of the east and Lowell of the west.

Our Earth, therefore, must continue to revolve until such time as a perfect equipoise is brought about between both the Earth and the Moon in their relation to the Sun. This must come, if at all, when the Moon culminates in a perfect equilibrium between the Earth and Sun. But how can this come about while the great Jupiter, as well as the other large planets in our system are vivifying both the Moon and the Earth?

There certainly seems to be some reason in the idea that a planet must have satellites in order to keep it revolving on its axis, or, that a planet having satellites continues to revolve much longer than one having none, otherwise the planet Mars, which is supposed to be older than the Earth, should also be in the condition of Venus and Mercury.

But about the different ages of the planets: It seems reasonable that they were all blocked out at about the same time and developed according to the size of the mass, for the great body of substance which originally began to operate in a way to form a solar system must have whirled and twisted in all of its entirety, the densely portioned parts of the whole, being the centralizing elements which determined the division lines which separated the same and formed rings to be whirled into globes later. If this is not the way, how be it that the planets are first large, then small, then large, very large, extremely small, and so on to the Sun. A perfectly harmonious body of matter forming geometrically, should produce planets regularly graded both in size and density, from Neptune to Mercury, each of which would present but one side or surface to the center. Is the question settled as to how the system formed, or as to the axial rotation of the bodies composing the same? Theories there are many, while the demonstrable facts are few, for it is with great difficulty that astronomers can penetrate deep enough to define the conditions of the surface of any one of the planets. Each observer is trying to find some new point relative to the phenomena of the surface of these bodies, but as yet there is nothing definite determined, judging from varying opinions that have been presented from time to time for many hundred years. The position of a planet may be found approximately and from a magnetic or vibratory standpoint, which is occult to most minds, the peculiar natures of the planets is demonstrable, but the surface phenomena, such as vegetation, animal life, etc., is beyond the ken of the lenses in use at the present time. We believe it possible, however, to construct a receiving globe in such a manner as to define the weaker currents of plant and animal species, the individualized potentials of the mere crust or covering of each, which in the entirety of each is sent forth a powerful ray that cannot be questioned as to its magnetic quality and effect upon the mundane things of our earth. We say a *Receiving Globe*, not a lens or tubular chamber. It must be a *Psychometer*. A *Planetary Psychometer*, constructed according to the science of alchemy. Then will the revelation from on high be more complete.

F. E. ORMSBY.

Health Dept.

BASIC PRINCIPLES OF VEGETARIANISM.

The food question is a very important one. Man's greatest cry is for food, and his first labor that of "bread winning." And it is a fact that he will cry for bread and will continue to win it by labor, and even then often starve so long as he sees it only in one of its aspects. There is more starvation for the lack of nutritive food than is generally known, or willingly admitted.

One fraction is not the whole unit, nor does it contain all the principles. One cannot always recognize the ladder of ascent by a single step that may be exposed to view. Let us then start from a correct and a rational premise, and our working of the problem will bring us intelligent conclusions. To be sure, it is better to hang on the outskirts of vegetarianism than not to be identified with it at all. Better to be on any step of the ladder for a time than to ignore the ladder altogether.

Progress is the law of substance and motion. All must unfold and in the same order, the rate only differing. This places us all on an equal basis before the great law.

To begin with, we must understand that "man"—meaning woman as well—includes intellect and intuition, reason and feeling, science and religion. Man is a composite being, too, and in his full unfoldment lacks nothing. Man is composite in structure and composite in nature. We are composed of all there is, and thus express and manifest God. Nature is God's method of doing His work, and nature is orderly, unfolding the life, shape, senses, faculties and powers in progressive steps, or degrees—this from the lowest to the highest, from the simplest "inanimate" to the complex and self-conscious. But all is within us, unfolded, unfolding, and to be unfolded.

Our shape, the human body, in its high-

est and most refined state, is an aggregate of all shapes or bodies. The human shape is the shape of all shapes. It is the instrument of all instruments upon which is played the great song of life. In nature we are composed of all nature. In intelligence we are composed of all intelligences. In motion and action we embrace all. We even contain the four elements—water, earth, fire and air. We thunder and we lighten, and have upheavels and earthquakes. We have the darkness of Egypt with its pests and flesh-pots, and we have the daylight illumination of truth.

We have within our being and doing the mineral kingdom, the vegetable kingdom and the animal kingdom, plus something, of course. And the something is the human divinity, or the divinely human. As the human evolves from its lowest to its highest, it gains for us dominion over things and conditions, in an ever-increasing degree of fullness. This dominion is first over the conditions and natures of our own being, and afterward over those outside. This "dominion," in sacred books, has been much misinterpreted. Does a man who raises cattle and slaughters them have "dominion?" No! Does he "replenish," and what with? He has no dominion over the appetites and natures within himself. How can he expect to have dominion over those without? If I govern not the tongue, though within my own mouth; the thoughts, though within my own mentality; the instinct, though within my own nature, how can I expect to govern those outside? Does man eliminate the evils of ignorance and "regenerate" with the virtues of intelligence? Or does he cultivate brute qualities by his evil thoughts and brutal deeds and thus cultivate and keep alive the brute within and the brute without? If so, he attracts about him a cruel atmosphere of cruel natures, and they, together, view animals as brutes created for their special amusement and use. The vermin, insects, and animals, in turn, give him like treatment. What he sends forth is as a seed that brings him in a harvest after its kind.

Energy — life, substance — is neutral. How we use it will determine the results

we have. Use substance and motion intelligently, wisely, and it will bless us; use it ignorantly, and it will curse us. Take hold of understanding and you will see God and all there is as good—even your own self and the animals. Man both expresses and manifests God. He expresses God in being, and he manifests God in doing. As we use substance and law for beneficent purposes, we find God glorifying us with his own glory.

We are spiritual beings and not material. Even the minerals, vegetables, animals and elements contained in our body and being are of divine origin. All these are spiritual verities. What presents itself to our outer vision is matter, or material objects,

Man has taken his bodily instrument to be purely material and has, moreover, taken his bodily instrument to be himself. Thus he has built up what he has supposed entirely on the material lines. His "coat of skin," his scales, his shell, his crust, he has taken to be himself, and has built and replenished himself with the other outside coats of skin, scales, shells, crusts. Thus he has materialized himself, degenerated himself, diseased himself * * *

Man has not commonly taken cognizance of the fact that things are spiritual verities. We have within our nature the nature of the song bird, of the lion, of the lamb, of the eagle, of the dove, of the ox, of the deer. We have their natures as well as their shapes, and they are spiritual verities in our being: We have within us the sands of the sea, the gems, the herbs, the trees. We have the creeping things and the flying creatures. We have the vegetables, the fruits, the nuts, the flowers. We have them as shapes in our shape. We also have them as natures in our nature. We are spiritual beings. They are spiritual verities. To the English walnut, in whose shell we see our own cranium, belongs a spirituality. To the meat of the nut, in whose convolutions we see, perfectly pictured, our own brain, belong a spirituality that it might be well for us to consider. In the fruits and nuts which nature sun-cooks, and prepares complete for our use, are natures and verities of especial

value to us. This one little point means more to us, as students of the food question, than I could tell in an entire lecture. All the things and creatures and natures out yonder we also find within ourselves, for we are composed of all there is. Our lack of consciousness of this does not prevent its being a great truth of our being.

Perhaps the day is not far distant when we shall eat sun-cooked wheat not alone because of its phosphates and gluten, not alone because of its value to our physical frame, brain and nervous system, but as well for its higher uses. We may come to use the olive not alone for its value as a brain food, but as well for its higher quality. We may come to employ the nut not as a superfluity, but as a substantial and essential food of high value.

The world has not as yet attained to the plane of enlightenment where it recognizes the relationship between men and animals. Man has divorced himself from all things; but not because he saw himself complete and individualized. Man is a concrete and individual expression and manifestation of all there is. This should not estrange him from the abstract. It should not divorce him from what he beholds with his outer eye. All men are created equal, but we see them at work on the differing fractions of the unit. One of these, with his fraction, vibrates with one thing and condition out yonder; another vibrates with some other thing or condition, because he is manifesting in another fraction. An so it is seen that all do not seem equal, and yet in diversity there is unity. In unity there is beauty. And all goes to make up the golden stairs.

It is useless to dispute the fact that people can, up to a certain stage of unfoldment and consciousness, sustain life and health on flesh diet. But on what plane are they? Intellectual they may be, but are they the highest in spirituality and purity? With what do they vibrate? Do they vibrate with the wave of divine love; to the accord of universal harmony? No. Then, plainly, there must be a higher, a better way.

To be subject to the conditions, environments and elements is not the noble destiny

of man, but his error, or sin of ignorance. To feel one must eat in turn minerals, vegetables, animals, and even fellow man is, it seems to me, not the noble purpose involved in man's origin. Man is not to slaughter, rob and devour the world, but to subdue, cultivate and replenish it. When man subdues the animal natures within himself, then the animals out yonder will be beautiful, and amiable, and gentle. When the swine of our nature is subdued, and rightly dealt with, there will be no offensive swine out yonder to confront us. When the song-bird of our nature is assigned its rightful place we shall not strain our purses nor jar our vibrations to perch the song-bird out yonder on our hats, nor take him as a delicacy on our toast.

But it requires education on the higher lines to convince people of the attractiveness and desirability, the goodness and humanitarianism of vegetarianism. Education along this line is no longer above the reach of the people. All may now have it. The field is ripening, and the laborers, too, are ready.—CARRICA LE FAVRE in the *Veg-etarian*.

There are some families in the animal world that will not put up with laziness on any terms. The drones in the beehive, when no longer needed, are slain by the workers. An idle beaver is promptly turned away from the colony in whose industry he will not take part. Should an elephant make himself a nuisance to the rest of the herd by malicious, aggressive conduct, he is driven forth, and becomes a "rogue." Crows will, after due deliberation, put an offending bird to death; and if a pair of rooks, too lazy to find building materials for themselves, steal sticks and other articles from their neighbors, their nest is quickly destroyed by the other inmates of the rookery.

A novel way of illuminating a tunnel has been devised in Paris. Reflectors throw light from many electric lamps sixteen feet above the rails to the roof of the tunnel where it is again reflected by burnished tin—a soft and agreeable light. The trains turn the light on and off automatically.

UNSUNG.

ALBERT BIGELOW PAINE.

There's many a song in the air, my dear,
And many a song on the sea;
And God and his angels are there, my dear.
To whisper their music to me.

But, alas, when those forces awaken the chords
In my heart, the responses are bare—
They struggle one glorious moment for words,
Then perish in silence there.

Yet some time I know will be voices to sing,
Though mine shall have never learned how,
Sweet echoes to answer each quivering string—
The angels are forming them now.

Some one shall measure the chimes that are sung
By the sirens down under the sea,
And gather the murmuring songs that are sung
By the wings of the wandering bee.

And some one shall tell us the tale of the skies
As never a poet hath done;
And sing the ineffable glory that lies
In the land of the westering sun.

And some one shall whisper the tales that are told
By the wind to the roses that nod,
And some one shall picture the pathway of gold
That winds by the waters of God.

And, perhaps, in that beautiful, far-away time,
When life and its failures are through,
I shall know of these songs in some far-away clime,
And, perhaps, I shall sing them, too.

The Case in a Nut Shell.

Vaccination either—

1. Protects you from smallpox; or
 2. Mitigates it when you have taken it;
- or
3. Does neither of these things.

Now, if vaccination neither protects nor mitigates, then it is useless and every one will admit it ought not to be enforced by law.

If it only mitigates, then, since the mildest smallpox is admittedly as contagious as the most severe, vaccinated smallpox is no less dangerous to the community than unvaccinated; therefore there is no reason, and therefore no right, to enforce vaccination by law.

If the doctrine is that it protects you from taking smallpox, those who believe this doctrine will go and be vaccinated, and then, being themselves safe, have no reason, and therefore no right, to enforce vaccination upon others by law.—PROF. MILNES.

The Oracle.

Editor PLANETS AND PEOPLE.

SIR: Will the Oracle, at his convenience, please explain, in PLANETS AND PEOPLE, why Virgo is armed with a trident?

Respectfully, D. M.

ANS. The sign Virgo gives the greatest ability in human expression to receive from the higher sources. It is the sign of virtue, of reserve, of intuition, and also of astral magnetism. The virgin, therefore, is the symbol and represents the negative qualities mentioned, by her femininity, and the astral relationship by her angelic appearance hovering over the other mundane significations or symbols. She portrays the outer spheres, the spiritual, the guardian state or position, the higher guidance, the soul of things. Now, astronomically, the planet Neptune is the outer sentinel of our system. Its signet is the trident; that is, the cross and crescent, with the crescent across the bottom or foot of the cross. The trident of Neptune, the guardian astronomically, is placed in the hand of the guardian angel, occultly, and she uses it as a magic wand, and with it presents a pair of mystical balances, a pair of scales, that seekers after the higher truth may be weighed to see if they are found wanting or not.

Editor PLANETS AND PEOPLE.

DEAR SIR: In the monthly Horoscopes you sometimes say in regard to marriage: "This is a good time to marry." Then, again, you say, "do not marry until the wave is over." What do you mean by this? The way I take it is, the time has nothing to do with happy or unhappy marriage, i. e., if they are well adapted to each other physically and mentally, they would be happy anyway. Am I not right?

H. C. M.

ANS. When people are well adapted to each other they usually choose a suitable time to marry; but as the majority of marriages are contracted because of social, financial or blood reasons, rather than

adaptation in personal magnetism, we suggest the best planetary aspects for such cases, as a start under good conditions will make more smooth the currents of experience if it does not remove all of the antagonisms of such unions. Some are fairly well mated, and if they begin under favorable conditions, they will have a fairly good time.

Q. Would the Oracle of PLANETS AND PEOPLE answer the following questions: In reference to The Law and The Prophets diagrams 40-41, page 171, it seems to result that, how favorable would be the planets with the earth in neutral signs, the brain has no advantage of it, as Mercury, the only planet in mental sign, has "speech without sense?"

What difference, intellectually, would result, if the same combination would be in vital signs, with Mercury in mental sign? Would it give a higher order of intellectuality, or only greater forcefulness?

A. When there are no planets except Mercury in mental sign and the Earth is in a neutral sign, it all depends upon the Earth's position, whether Mercury gives mental capacity or not. If the Earth is under a good combination of planets and in a favorable sign, Mercury in a mental sign is extremely favorable for intellectual labors, speaking, teaching, etc.

The Earth in vital signs, if favorable, would mean greater capacity and more enduring qualities as a teacher or worker, which means greater forcefulness.

Q. What sign was the Moon in July 14, 1858?

A. The Moon was in Cancer.

[NOTE.—Other questions were presented by the above questioner, but being of a personal nature, requiring the making and reading of several horoscopes, they do not belong in this department of our work.—ED.]

Q. When the earth is on any one of the dividing lines, is it to be considered as in the one it is leaving or the one it is entering, and how is it to be figured? I notice in Mrs. Eldred's horoscope you give Jupiter the force of the sign it is leaving. Is there any set rule to figure planets that come on a line?

M. J. K.

A. Whenever the Earth or any other planet is on a line, the rule is to take the power of position and the aspect, etc., in both signs. That is, each side of the line, and after finding the percentage in each case, add the two together and divide by two. This figure gives the strength upon the line.

Q. What is the significance of a sign rising, and does it depend upon the time of day, or on the day of the month? Is it always the sign between the Earth and the Sun? Is it a vital sign when the Earth is in a vital, and mental or negative when the Earth and Sun are also in a mental or negative sign?

Is the planet Mars the ruler of this astrological year since March 21st, and has it any special significance? Jupiter was ruler of 1896, the Sun will be of 1898. If they have any special bearing on the lives of those born during those years, will you please explain what? M. J. K.

A. The rising sign is the result of the Earth turning upon her axis every 24 hours, hence, on January 1st Libra is the sign, rising at 1 o'clock, A. M. At 6 o'clock, A. M., Capricornus is rising, and so on round the Zodiac, 15 degrees of the circle rising and passing, apparently, a given point in the space of one hour of time. It has nothing to do with the sign the Earth is in, as the signs all rise every 24 hours all through the year.

To the second question: The planet Mars is the ruler of the Zodiacal circle this year. Jupiter was the ruler in 1896 and Neptune will rule 1898.

Now, while the significance in a horoscope would be favorable with Jupiter as the ruler, it would be the reverse if Saturn held the fort, the same as in the personal figure as otherwise treated, but no great force can be attached to this alone. If the horoscope is otherwise favorable, this one point is prophetic of power to reach a high place and be influential in the affairs of men. This power can be entirely overcome by positions and aspects in a person's horoscope, so far as its strength, to bring one to the front is concerned.

The Slanderer.

SIMEON CARTER.

I dreamed I stood outside of hell's
Dark walls, and cries, and groans, and yells
Came from a distance deep within
That dark abode of pain and sin.
Louder and louder on the ear
Those murmurs broke, and seemed more near
To be advancing, like the roar
Of some dark storm cloud breaking o'er
A mighty forest, old and still;
And rushing on o'er vale and hill,
Curses and imprecations dire,
Terms of contempt and vengeful ire
From myriad tongues I now could hear,
Each moment seeming still more near.
Toward where I stood the tumult drew,
And hell's broad gates wide open flew.
Out rushed a being, sore in haste,
By demons, imps, and devils chased.
"Drive him far off!" loud, Satan cried,
"And you, gate-keeper, woe betide,
If e'er within these walls is seen
Another being half as mean!"
A fiend came near. I said, "Pray, tell,
Is aught to mean, too vile for hell?
Who can that wretched being be
That ye have forced so far to flee
From this dark den of sin and shame.
Tell whence he came, and what his name?"
He grinned a smile of ghastly mirth,
And said, "A Slanderer, from Earth."

In the Apple Bloom.

HARRIET PRESCOTT SPOFFORD.

Where no sunbeams with the shadow mingle.
Deep in cells where silence sleeps alone,
Root and fiber share the sudden tingle,
Stirring with a power beyond their own.
Swift the rugged stems throw on their covering,
Far in azure, trembling with delight,
Like a cloud—the apple blossoms hovering—
Lost from morning, drifting pink and white,
In the casks, then, where nor flash nor flicker
Ever lifts the long year's vaulted gloom,
Straightway beads and brims the golden liquor,
Feels the fragrance and divines the bloom.
Bubbles breaking from their dark and dreaming,
Boughs in blossom, roots beneath the sod,
Know their kinship, and alike, in seeming,
Serve the joyous footsteps of a God!

An Austrian inventor has devised a machine or apparatus to eliminate the element of danger in shoeing vicious horses, which in many cases endanger both the shoer and the horse. It consists of a cage, the top and sides of which are padded. The horse is led in, the door fastened, and the cage is then turned completely upside down, and all four of its feet can be worked upon at once if desired.

Written for PLANETS AND PEOPLE.

The Planets' Ball.

LAURA B. FITZGERALD.

Saturn was growing old and gray,
And so before he passed away,
A fete he planned; a fancy ball,
To which were bid the planets all.

It was to be a grand affair
Of light and beauty everywhere!
The invitations, pretty things,
Were borne by Mercury's swift wings.

Society's chief editor
Was urged to be there early; for
The costumes all must mentioned be,
And honor paid to chivalry.

The day arrived; Sol did his best
And beamed on all the gaily drest;
Old Saturn moved in mammoth rings,
And spread a feast of goodly things.

His sons and daughters dressed so fine
In splendor did the rest outshine.
Great Jupiter, and Juno tall,
Came with Aurora, first of all;

Then Neptune, with his trident strong,
From off the sea, next came along;
Diana came in hunting dress,
Which much enhanced her loveliness

The son of Zeus, war-like Mars,
Then came with many other stars;
His helmet gleamed with crimson light,
Like to a battle-field at night.

Minerva, wise, and Vesta, small,
Were much admired and loved by all;
Calliope was all in tune,
And sang sweet ballads to the Moon.

Grand-sire Uranus, wise and old,
(The number of his years untold),
Appeared with lovely Venus, gay,
Who flirted with the Gods all day.

Then Ceres, like a farmer drest,
In measured tones the banquet blessed;
While all the Sattellites around,
Await the Orphean lyres to sound.

They played and danced all day till night,
And Sol gave place to Luna's light;
Then was the sight more dazzling far,
For brilliance gleamed from every star.

The Earth looked up in wonderment
As through the air a Comet went;
Athwart the sky its fiery tail
Emitted vivid sparks like hail.

Upon the Earth the shower came,
And men of scientific fame
The pieces sought, both far and wide,
And found them just at eventide.

On these Aerolites they read
A message from the Gods, indeed!
"Ye microscopic specks in space;
Ye atoms, called the Human Race!

"Canst see the heavens aglow at night,
And myriad stars ablaze with light?
They are but other worlds like yours,
That shine as long as Time endures.

"They twinkle in their spheres at play,
Through one eternal holiday;
And unto men this greeting send—
The planets' fete will never end!"

Charms Used in Various Nations.

Welch mothers put a pair of tongs or a knife in the cradle to insure the safety of their children. The knife is also used for the same purpose in some parts of England.

Among Vosges peasants children born at the new moon are supposed to have tongues better hung than others, while those born at the last quarter have better reasoning powers. A daughter born during the waxing moon is always precocious.

At the birth of a child in lower Brittany the neighboring women take it in charge, wash it, crack its joints and rub its head with oil to solder the cranium bones. It is then wrapped in a light bundle and its lips are annointed with brandy to make it a full Breton.

The Grecian mother before putting her child in the cradle turns three times around before the fire while singing her favorite song to ward off evil spirits.

The Turkish mother loads her child with amulets as soon as it is born, and a small bit of mud, steeped in hot water prepared by previous charms, is stuck on its forehead.

In Spain the infant's face is swept with a pine tree bough to bring good luck.

Palmistry.

Referring to diagram No. 2, of Zodiacal Palmistry, it will be seen that the thumb displays the mental characteristics, the educational tendencies, hence, its shape is first considered for the purpose of finding the natural trend. When a thumb is bent toward the palm it shows an inclination toward business and the accumulation of money and property. If the joints are quite large also, and smooth, they show strength and power in commercial pursuits. It signifies executive ability. If the first finger also curves toward the palm when squarely opened, and extends forward past the second finger, it shows that a person will not only get, but save money and property. The first finger is marked "Labor and Science," which, coupled with the thumb as described, means that one will labor and employ every means to bring about profitable results.

Should the second finger line up with the first, evenly, it signifies success in money matters, and when a hand is found that the fingers all lay evenly together when open, there you will find harmony, and health, the extent of the curving of the fingers showing how much of the grasping desire is inherent in the nature.

If the thumb is found to curve back away from the palm, it shows little interest in business matters, with a strong tendency to be free and independent in everything. The open back curve to the fingers signifies a lack of desire for physical wealth, an open, free heart, a fearless disposition and something of a spendthrift, or one who will spend his money for whatever he desires, regardless. It is hard for such an one to save and accumulate. Everything, especially money, slips off the hand easily.

Should the first finger lay straight and the second curve freely toward the palm, followed by the third closely, it shows commercial power and executive force, but carelessness in investments.

Business troubles come to one having such tendencies in the hand. Lawsuits are apt to take much of his wealth. This is a bad angle to have in dealing with the world, even though strength of more than passing notice is shown.

The third finger has to do with art, music, and love, or emotion. For artistic ability this finger must curve toward the palm naturally when the hand is thrown open, which shows execution, or executive power in matters of art and music. The emotional nature is more firm and less liable to be disturbed or thrown out of balance when this finger is thus posited.

The little finger is the political feeler, ever seeking for a place; that is, it follows after and shows the desire for a position under those in power. The curve and strength of this finger is indicative of success in obtaining position as well as showing capacity to fulfill the details of an office.

A lack in curve and firmness shows the opposite. The joints, however, if large in comparison with the balance of the fingers, show considerable firmness, as they pertain to bony formations, which are not so yielding as those of flesh, muscle, skin, etc.

Pointed fingers show idealistic tendencies, and if the curves are favorable the nature is a spiritual one, but if the fingers are extremely long and much curved, the pointed tips show a weakness for things that do not legitimately belong to their possessor.

Square tips show industry, scientific tendencies, genius, will and mechanical art.

Flat or spatulate tips show mulish traits, obstinacy and braggadocio, and are prophetic of trouble and suffering.

The nails show quite marked traits; the short, strong ones show much bravery and a fondness for argument.

Smooth, oval, acorn-shaped nails are the sign of beauty and refinement in the character, but lacking in executive force.

Round nails signify a seeker after ease, comfort and pleasure.

Thin nails show weakness and delicacy.

Spotted nails are significant of spots on the inner life that periodically crop out sometimes unawares.

Occult Demonstration.

Mrs. Adalene Eldred is making a very favorable impression upon new seekers by her apt, clear and demonstrable methods of presenting the facts of Psychometry, Palmistry and Planetary Science. Her classes of late have been well attended by advanced students in this line of research, as well as many who are comparatively beginners. Her work in Minneapolis during the month of March was very successful, large numbers being in attendance at every public lecture. She treats all sides of the occult, devoting first a lecture to Universal Law, and the relation of Psychometry, Palmistry, Astrology, etc., to the law. Following this comes an expose of the details of each, defining the scope and power of the different faculties of being, when once the inner light is fully perceived.

The effect of Planetary influence through vibration is given special attention, and horoscopes of those in the audience are made and read to show the application of the science, and its advantages to those who believe that knowledge is power. She teaches that all spirit communication is through some law, which is as true as life itself.

Societies and clubs interested in these things will find Mrs. Eldred one of the leading lights in occult science, should they choose to extend her an invitation to lecture for them. CAROLYN D. MAY, Sec'y.

The following is a rhyming prophecy which the old kings claimed to be true when one was born in the Sun's sign—the sign of Leo, the Lion. It was written in the era of the Druids, an order of priests among the ancient Celts of Gaul, Britain and Ireland, who lived B. C., corresponding to the Magi of Persia:

"When a lion-child comes in
To the ancient house of Kym,
He will bring the mystic lore
Which the fathers had of yore;
For, they shall in every age
Read aright the starry page."

In Jewish marriages the woman is always placed to the right of her mate. With every other nation of the world her place in the ceremony is to the left.

The Most Rigid Creed.

The Lutheran creed in Germany is altogether the most rigid and strict type of Protestantism. Luther himself brought this about by the stand which he took against other representatives of the earliest Protestantism. He did this especially with reference to the significance of the sacrament commonly designated "The Lord's Supper." His view retained, much more than any other Protestant view did, the ideas represented in the Catholic doctrine of the mass. He applied rigid literalism to the words, "This is my body," and sternly refused to use liberality toward those who took this language in a purely spiritual sense. He thus not only carried over to Lutherism a considerable survival of Catholic conceptions, but he did this with a strictness and rigor which deeply impressed the church founded by him. In our time this strictness of Lutherism is more conventional and traditional than it is real, and it has been maintained much more under the German government than it has among Lutherans elsewhere than in Germany.

Among English speaking people, and especially in America, the Presbyterian creed is altogether the most rigid and strict, Calvin having been, in respect to theological opinion, fully as rigid as Luther in respect to the matters spoken of above. In weight of character and solidity of intelligence, the English speaking Presbyterianism of America stands exceptionally high, and thus easily maintains conservative restraints. Its organization, moreover, is a close and strong one, against which individuals find it difficult to bring about any relaxation of strictness. There nevertheless exists a very considerable and a steadily increasing development of liberalism behind the nominally strict restraints of this powerful type of Christian church and creed.—*Self Culture.*

A Fellow Feeling.

"At last," quoth she, "I sympathize

With man, when wearing these:

My bloomers, even with their size,

Are bagging at the knees."

—*Washington Star.*

RESTAURANT KATEKISM.

QUESTION. What is the first thing a customer notices on entering a restaurant?

ANSWER. The waiters. The service being most thoroughly and critically examined.

Q. What should the service be in order to impress one that the food is clean and properly prepared?

A. First: Clean clothing, aprons, caps, etc., which must be of washable material in order to be free from offensive accumulations from the odors of every manner of vegetable and animal substance.

Second: The clothing must cover clean people. We notice the clothing first, then, penetrating a little deeper, begin to discover the real behind the mask. Unless a person has been taught something of the rules of hygiene and health, and have practiced the art of keeping the person clean, of all places in the world that person should keep away from, is a restaurant.

Third: The linen in a restaurant should be cared for fully, if not more, than the food served upon it. No person, even in a cafeteria, should be expected to eat a small lunch without a napkin. It makes a place appear filthy where napkins are not a part of the service, as is the case in some of the largest places in Chicago. Paper napkins, which cost but a mere pittance, are far better than none. In fact, a clean, new paper one is preferable to second-hand linen.

Fourth: Dishes come next in order, and "Ironstone China" is good enough for anyone, unless he is paying high prices as a matter of style, and it should not be of the thickness of lumber, as we often see it. A medium grade thickness no one will object to, but when one tries to drink out of a teacup that is a half-inch thick, he feels that the dish was made for a horse or a mule, and not for human use. Some are so sensitive to these things that they go many blocks out of their way to reach a place where it does not require extra muscular development to handle the dishes.

Fifth: Now we come to food. This word food has many interpretations. To some, food means one thing, and to another it means something else. But as all have a

choice in this matter, variety is the chief requisite. It is very hard for anyone to find properly prepared vegetables. The art of cooking has seemed to culminate in these latter days in serving a porter-house steak. We often hear the remark: "At — restaurant they serve a dandy steak," or "If a cook can't get up a fine steak, he does not amount to much." But the art of cooking vegetables is a much more difficult feat, and the space used for the list of vegetables on the bill of fare usually met with, contains a few lines, while the meat list covers several pages. The fact is, more varied and greater display may be made with vegetable cooking than is possible with meats, and this service is wanted very much at the present time by a large number of livers. (This "livers" may be applied in a double sense and convey a practical lesson to the open-eyed observer.

Sixth: Now that food has been mentioned, how shall we have it served? Shall we go about from stand to stand and grab onto whatever fancy suggests, or should it be brought to us in a systematic and orderly way? These methods are being tried at the present time, but the trouble is right here—people do not know what they want. They are trying this and that, making up combinations of whatever they can see that they think will taste well together. A first-class caterer should know something about combining different foods. Many claim to be expert at this now, yet they seem to have no idea of the harmonies of elements, for some combinations would, if indulged in for any length of time successively, drive one to the mad-house.*

In order to bring about more perfect results in our eating-houses where the public is served in immense numbers, it is only necessary for a small number to club together and call for such things as they like, as the demand must come first always. The service will always be in line with the demand, and whether good or bad, it determines the condition of the average patron.

All food needs the magnetic force of good service to make it palatable.

*MS. for a work is now being prepared covering the entire list of the vegetable kingdom, giving combinations of great variety, with explanations of the elemental co-ordinations, showing why certain products blend together in the human economy and produce health and vigor.

Puzzles.

What's in a Name?

The anagrams of names is a very interesting study, which may be taken up by those who profit by the puzzle department. The idea is this: Take a person's name and from the letters compose a complete sentence by shifting them from place to place until something intelligible results. The letters must only be used once, and all should be utilized if possible. Sometimes this cannot be done, in which case certain conclusions may be made relative to the nature of the person bearing the name. In most cases the sentence produced will briefly state the nature of the person. As an illustration of this observe the following:

Dante Gabriel Rosetti—Greatest Born Idealist.

Louis Napoleon Bonaparte—Arouse, Albion; an open plot.

Washington Crossing the Delaware—A hard tossing, howling water scene.

The Last Days of Pompeii—Past homes of Italy pied.

The Board of Aldermen—Hard men after boodle.

Chicago, Illinois—I go a coin; I call his.

Philip D. Armour—Rippio hard mill; or, Hip olm puri lard.

Henry W. Thomas—The man who rys.

George Washington—Go! rags, we hinge not.

Robert G. Ingersoll—Ring bell rot; go serg.

We might extend these examples to show what's in a name, but sufficient has been given to illustrate the idea of anagrams in names, and it will be noticed that "Chicago, Illinois," calls for coin, and is getting it. Chicago first ventures a coin, which is very emblematic of the gambling tendency of the place.

George Washington, the father of his country, was named to forever unhinge this country from the rags and rubbish of serfdom, and he did it well.

"The Board of Aldermen" is very plain and prophetic of the real inner significance of that august body. The anagrams fit the case.

Robert G. Ingersoll could not have a clearer tale told of his life in a few words than is conveyed in the sentence, "Ring bell rot go serg." His life has been spent thus far in shouting similar sentences to the people concerning the church which is aptly shown by "Ring bell."

At an evening entertainment such puzzles as these are very amusing and quite instructive, as everyone is anxious to learn what's in his or her name. Names are everything to some people. They think more of their names than they do of their real selves. It sometimes occurs that a name gives up some hidden quality, spells out in plain English the words that tell the tale, and nothing else can be made from it.

Now, as a test of the philosophy of anagrams, we suggest the following, and ask the readers of PLANETS AND PEOPLE to work out whatever they can from them and send for publication in this department.

1. The Turkish Empire.
2. The Island of Cuba.
3. The World's Fair.
4. The Nashville Exposition.
5. Queen Victoria.
6. The Secret Doctrine.
7. Planets and People.
8. Christopher Columbus.
9. Abraham Lincoln.
10. Ulysses S. Grant.
11. The Chicago University.
12. The Pyramid and Cube.

As there are quite a number of letters in each of these examples, it is possible with some to work out more than one sentence, but one, at least, that reads euphoneously, is undoubtedly possible with each.

The answers must reach us by the 15th of June in order to be in time for publication.

Northside: "Can I see you apart for a moment?"

Westside: "You mean alone, don't you?"

Northside: "Yes, a loan—that's it exactly. I want to borrow \$5."

Marriage.

The subject of marriage is calling piteously for more light and knowledge from the standpoint of the law. Spiritual unions, so-called, have been tried over and over again with little satisfaction and many disappointments. People are continually being mated only to enter the very regions of hades, to suffer untold misery for a period of time that makes them little less than lunatics, if they manage to escape the asylum. The writer is in a position, perhaps, to hear and see more of the real status of the family relation than most people enjoy. *Enjôy!* Did we use such a word?

Most people we meet, who have been married, are now actually afraid to repeat the venture. They say they were ignorant the first time, but after having many trying experiences they feel that there are too many chances to be taken, and they shrink from further experiences which they fear will result. People become more sensitive in these matters as they grow older, and they demand a better state of affairs than would have satisfied them earlier in life.

This department of PLANETS AND PEOPLE was opened up for the express purpose of meeting these emergencies in human life, and we are going to encourage the ladies, who seem a little backward compared to the men, and make them an offer for thirty days. It is this:

Special Offer.

For thirty days, beginning June 1st, we will enter the names, dates and horoscopes of ladies free of charge, in our marriage department for co-ordination, giving them the opportunity of their life to be put in communication with some one of the opposite sex who is properly constituted for them in the marriage relation.

We do this on account of the close times for many who would otherwise feel free to pay the regular fee of five dollars. This department promises to be of the greatest benefit to people in trouble, of any in the magazine, but it takes a little time to get it well under way.

In connection with the marriage, the subject of children requires special attention. Some are born to have them, some are not, and some to loose them if they are born. Now, there are plenty of people who profit by having large families, while others go to the opposite extreme, and death deals a fearful blow to both the father and mother, and in many cases takes the mother away.

Knowledge of the law alone can change this state of affairs, and those who have it not must take advantage of such opportunities as are herein offered, and then profit as best they can by the advice.

The fact is, every young lady at the age of puberty should be given a course of lessons which teach all of the necessary points to be met with in the marriage relation. There will come a time when this will be done, as such a training is to be a part of an educational work in preparation. This training will be known as Female Initiation, and all females from 16 years upwards will be admitted and thoroughly instructed and fortified for the emergencies of life.

Until such time as this is possible, the best we can offer is the department of marriage, the oracle, and the special and private personal advice.

Dreaming and Reality.

We can dream for a lifetime, with no hope or expectation of reward. We can dream of castles in the air, and as long as we dream we are the lords and our castle as good as any man's castle. But when we awake the castle has melted away, our lordship has vanished, we hunger, we thirst and we take up the implements of toil. We ask what this toil shall bring—a real castle or only a mansion, a cottage, a hut or barely a hovel. If every bright-faced young man who starts out in life to earn a living saw only a hut at the end of life, and a rented hut at that, I fear the sweets of service would be gall and labor be humdrum. I thank God for that roseate hue in life's morning which brightens the future with hope of a mansion, a high position and an honored name. Men work for something. The more hope you can crowd into a man the more he will do.—*Rev. Dr. Haynes.*

Possibilities of the Kinetoscope.

Edison is said to have remarked, "I believe it will be possible to present grand opera on the stage of the Metropolitan opera-house in all the perfection of its detail, with nothing more than a big sheet, a lot of photographs, and a big kinetoscopic machine. I am not going to give up until I am successful," he says, "and every experiment I make brings me appreciably nearer the mark." While we have only a memory of the great actors of the past, the voices, acting, and gestures of their successors may be preserved to us. Mr. Edison states that the kinetoscope was only one step in the great scheme which he has long held in mind. He has for years had many experts working out his plan. The great difficulty to be overcome was the metallic character of the tone of the phonographs and the change of its timbre to that of the human voice, so that the modulations of the singers and actors could be exactly reproduced. Another trouble was the synchronization of the phonographs with the kinetoscope reproduction. It is much easier in theory than in practice.

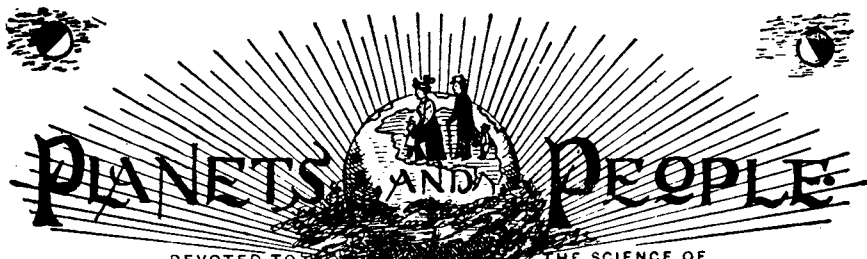
A stage is to be cleared in a theater, sheets to be placed at the back and sides. Behind the curtain are a number of phonographs capable of multiplying sound a hundred times, one for each actor in the cast. Each is loaded with a dialogue of its particular player. In the gallery is a huge kinetoscope, containing hundreds of yards of film, upon which is the whole play, actors, costumes, and scenery. The orchestra plays softly, and out from the wings steps an actress, slowly and easily. The play runs to the end of the first act, and the curtain falls to rise upon the second. From the film 375,000 distinct photographs at the rate of 48 a second are thrown upon the sheet, so fast as to seem like one realistic scene. The phonographs are worked by electricity, connected on the same circuit that works the kinetoscope, the timing of a person's voice and actions perfectly corresponding. A man in his own house will be able to enjoy any play by his favorite actors.

The Bicycle in the Future.

Has anybody, we wonder, thoroughly realized the change that will come over the appearance of our cities when everybody uses a bicycle, and almost all traction is mechanical? There will be a delicious silence, to begin with. No lumbering vans no banging omnibusses, no clattering of iron hoofs upon asphalt. Every wheel will be of India rubber, and the horse will only be used for pleasure. Then the dust sweeper and the scavenger boy will be abolished. No longer will tons of manure be deposited upon London streets every day, and locomotion will be enormously cheapened. When neither horse nor harness, neither corn nor veterinary's bill is required, a ride in a cab will cost perhaps three-pence, and a ton can be carried from farm to market for a shilling or two. The city merchant and his clerk can alike live miles out of town, steering themselves home at night in their motor cars. The suburbs of London will extend a dozen miles all around. The changes that will ensue are so many and so great as to be unimaginable yet. A revolution is coming—may it be soon!—*London Chronicle.*

The zenith of the horseless age is foreshadowed by scenes daily witnessed on Chestnut and Walnut streets, in this city. Motor carriages make regular trips up and down these and some of the other asphalted streets with an increasing frequency after 6 P. M., when the heavy traffic for the day is mostly finished. The wheels are rubber-tired, of course, and the machine is noiseless, except the slight "puff! puff!" of the exploding gasoline, which furnishes the power. The seat is for two, and about the width of the ordinary buggy seat. The machine can be stopped within its own length and turned about as easily as a tricycle.—*New Ideas.*

The most ancient piece of music in the world is called the 'Blessing of the Priests.' This song was sung in the Temple of Jerusalem, and even now in synagogues of Spain and Portugal it is frequently used. The manuscript papyrus is kept in an iron box.



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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER III.

On reaching home after this most interesting visit and experience among the wild bushes and weeds of the forest, I began a careful study of the third row of cards, as shown in the first mystical combination, which appeared when first I met Mrs. Birch. There seemed to be no putting aside this particular configuration of the cards. Whenever anything came up, I was referred in some way to this first symbol. Of course she had told me that our relations through life could be read from it, as it was carefully prepared by the *secret way* for that purpose.

I pondered for some time over this third line. I remembered that this line related to our successes in life, which I inferred covered our operations together, as well as separately, so long as we were working for one and the same cause.

I could not get over the parting reference the lady made to the two queens, but I be-

gan at the end of the line and the six of hearts brought to my mind a consciousness of equality, peace and harmony, which was most pleasing, as it was a prophecy of the nature of the line as a whole. The fact of its being a heart gave to its numerical significance much added satisfaction to me, for hearts, somehow, seem to be in closer touch with the inspirational and higher nature than either of the other suits.

The next card in this line of successes being the four spot of clubs, was more than satisfactory, as it gave a new impetus to seek for further light and knowledge, which was quickly revealed by the ten of diamonds. I noticed at this juncture, that the cards were running even numbered, which caused me to think that they must apply all the more forcefully to us, as they are feminine in nature. This ten of diamonds gave me great hope, as it certainly means financial success, if it means anything. To have such a powerful success indicator in the very line of success, was doubly prophetic to me, and, although I may be an enthusiast in these matters, I really felt that there was nothing to fear, as all would surely be well with us in the future.

I proceeded to the next, the eight of spades. Now spades, they say, pertain to labor, and the number being eight, means power, energy, forcefulness, will, and physical strength. This was indeed a symbol of success in our labors.

And to think that this spade was followed by a club of the same number, two power

cards right side by side, one significant of labor and the other of knowledge was really too much of an inspiration, and I became ecstatic with joy.

I turned to the occult record to learn the meaning of the one spot of diamonds, and found it signified desire, and that diamonds related to experience and ornamentation. But the word desire seemed to fit the case perfectly, for the desire for money to carry forward certain things in view was very great in me, and I felt that this card must be followed by one which would point the way of obtaining the same. As I gazed at the next card, which was accompanied by the queen of hearts, I thought of the remark made about the two queens, and the question: "which is you and which is me." Studying them closely I discovered some peculiar things about them, among which was the position of the flowers held by each. The first one, the queen of diamonds, held the flower in the left hand, apparently in a receptive mood, while the queen of hearts held the flower in the right hand, with the hand extended, as if in the act of giving or presenting to some one else. These were important points, for the one revealed the nature of a diamond queen, or lady of wealth, or one at least who greatly desired riches for the position it gave in the social world; but the other displayed just the opposite traits; easy, free, charitable, and inclined to be overconfident in the words and promises of other people.

I could not decide which one applied to me. In fact they both seemed to fit the case very well, and I knew so little of Mrs. Birch's affairs that I could not place her in connection with either. The diamond signified position and social prominence which could not apply to me, as I certainly did not care to be a social light.

But turning to the next card, the five of diamonds, the five showing change and the diamond meaning money, of course there was but one way for the change to come to me, and that was a change for the better.

So I could get nothing but good out of this diamond change, and I proceeded with the last card in the line of success and found that it was a labor indicator, show-

ing two routes or directions to be taken, and as it related to us both, it appeared to me that the lady was to go her way and I was to go mine.

This latter conclusion was not so pleasing to me, for I sensed a feeling of responsibility settling over me, and the fascinating and exalting wave that had kept my spirits up from the first, seemed to let me down more solidly and firmly upon the earth than ever before. I was at a loss to know what it meant, and for a week I reviewed the reading as it seemed to appear to me at the time, but just how to interpret the whole truth contained in the line, I could not tell. The ending left me in doubt and I could not get over it.

On the appointed day I wended my footsteps to the little streamlet and was greeted with a kindly and sympathizing embrace by the lady whom I had learned to love and admire for her wonderful self-knowledge and occult wisdom.

She seemed more sad and tender on this occasion, and I asked her the reason.

"Well," said she, "although we know we can meet and visit on another plane, the flesh, so long as it is vibrant with life and animation, has its great centers of attraction and repulsion, its polarities and affinities, and in order to keep the whole being, both soul and body in perfect action, we must be associated on the physical plane with those we love. Now we must soon part and each take up new duties, meet new people and create new conditions. It is not always pleasant to do this. We have been together but a few weeks, but a sympathetic chord was struck by our meeting which has given me much pleasure and satisfaction."

The tears prevented me from making any reply whatever, and for some little time perfect silence seemed to produce just the right condition for a wonderful experience.

A bubble seemed to burst before me and there opened up to my vision a scene in which an old, old man, with long flowing locks and beard, was engaged in arranging various ingredients according to some plan which he had marked out on paper beside him. It appeared to me like a chemical

laboratory for the preparation of drugs, herbs, roots, barks and other substances. The chemist, that is, the old man, took something in his left hand and turning toward my friend, seemed to touch her upon the forehead with it, pointing toward the west at the same time with the right hand.

"Come, come, Zalene," said she, you know this is an important day with me, as I told you when last you were here. I must go in search of something that needs to be gathered under the ray of the receding sextile, and we must be prompt."

This aroused me, the vision passed away and we started out into the timber as she began to speak.

"I am to look this day for a certain kind of a tree, a birch tree, my namesake tree, as it were, which contains a branch with seven rings, from which to gather bark for the treatment of skin affections. We will proceed toward the west and I will ask you to take no thought further in the matter, but make the trip through the woods as cheerful as possible, for I shall leave for other forests to-morrow, and we must make the most of this, our farewell visit together."

We passed some distance into the forest, picking a flower now and then and chatting about the birds that seemed to be teeming with all that is beautiful and lovely in plumage and song. Suddenly the lady stopped, and glancing around spied a medium sized tree a short distance away. She was soon examining its branches, and as I drew near, I saw her draw from her bosom the cards which she held as on the previous occasion, and on cutting, drew the seven of hearts, and said:

"This is the tree."

She drew from her skirt a very small, sharp hatchet, and observing the time by her watch, remarked:

"We have three-quarters of an hour yet to wait for the sun, or the earth, to adjust itself to the Moon and the wonderful Neptune."

It was an interesting three-quarters of an hour to me, and it passed before we were aware of it. She then began to peel the bark of the birch, and in a very short space

of time she had gathered a large apronfull.

"Now," she said, "as a test, suppose we cut this branch off and count the rings."

Suppose there are nine, said I, would you throw the bark away?

"O ye of little faith," was her reply, and I felt my heart sink within me. My critical and skeptical nature would show itself even at such a time as this, and I apologized for having made the remark.

"Your apology reveals the progressive side of your nature, and it is this higher quality that must dominate the rest if you wish to attain unto a mastery of self."

She proceeded: "I will not cut the branch if you feel that it is liable to render this bark useless, for I know the tree, the bark and the branch is just as I desire it to be."

I begged of her to cut the branch and show me the truth of the matter; that I did not mean to doubt, but could not control the habit of questioning at every point.

She finally severed the branch with her little hatchet, and the rings counted just seven.

I felt cheap, to be sure, but it did not seem to phase her a particle, and on our way back I asked her why she did not tell people about these wonderful things, so that all the world might in time become acquainted with the truth. She replied in this peculiar way:

"The real teacher never teaches. The real educator has no set rules or formulas for distributing or conveying knowledge. The man or woman of wisdom never gives another anything unless they ask for it, and not then unless they do something for it. If one asks and does something in order to obtain knowledge, the question is answered; merely answered. To offer a truth or the proof of the truth to another who has not sought for the same, is to incite ridicule, doubt and skepticism."

This latter remark cut me deeply, but I hid my feelings as best I could and concluded to proceed more carefully, which I did by asking a few questions about the two queens, after telling her the other things which I found so applicable. Which queen represents me? I asked. I cannot decide satisfactorily which rightfully belongs to me.

"Do you know a person who gives up money freely, talks freely, places her confidences without question, and is even on the verge of distraction over personal conditions and surroundings? If you do, the queen of hearts is very emblematic of that person. I came here for business, and my labors are now completed, so you see symbols never lie.

"But what did you find in the balance of the figure? The line of power is important, as it shows whether or no we can accomplish results in our undertakings. Unless one has power there is certainly very little to be gained in this world."

I remarked that I had not yet considered this line, but would make it my business to follow up the figure in the order given and explained, as I now felt that the meanings were sure to come if a little time and patience were given the subject.

We were speaking of the peculiar manner of our meeting at the log hut, and making some suggestions regarding the future, when she remarked:

"The time is drawing near when we must part. My plans are laid for the next twelve months, and you are no doubt aware that I am a busy woman. Now when you decide on some plan for yourself, and get ready to take up some line of work and follow it closely until you get into that state of vibration where it is possible to *create something*, make conditions instead of submitting to the creations of an unguided or primitive environment, I shall be pleased to open up correspondence with you, that we may unite our forces in a way to bring us mutual benefit and at the same time accomplish good to others and the world at large."

I hardly knew just what to say. Was my presence there a bore to one thus conditioned? Could I say anything that would improve the situation? I remained perfectly silent for some minutes, when I said: If I understood these symbols and could be guided as you are guided, I am sure I would devote my life to some good cause. I have been tossed about until there seems to be no purpose in life. Tell me, what shall I do?

"The whole world is fascinated by the sight of a pack of cards. Go visit those who use them for occult demonstrations and write your experiences with their several methods, that the world may learn thereof. This will keep you busy for a term of years, and many wonderful revelations will result. Go, the opportunity is yours."

But, said I, one needs a little more light in order to judge of methods used and the statements made in connection with cards before any kind of a sensible and readable article can be written. Can't you give me in a simple, concise and neat form, the general meanings and application of the cards? This would aid me so much.

She drew from her satchel a small book, and from it a sheet of paper bearing the imprint of cards and reading matter, and said:

"Here is an everlasting reference sheet which explains the fundamentals of these occult symbols. Take it, and whenever you wish to know to what a card refers, in any reading, turn to it and the answer may be found. It needs no further explanation by me. It speaks for itself."

I thanked her for the sheet and placed it safely away for future reference.

Now, said I, where is the best place to investigate card operations; New York, Boston, Chicago, or some other point?

"One point is as good as another, but you have told me some things about Chicago which leads me to suggest that it is best for you."

That suits me, said I, and I shall make my visit very short in these parts and become a writer on occult symbols.

We had many things to speak of ere the parting, which was, indeed, very sad, there in the forest by the falling waters. I shrunk from leaving her alone that night, although she had demonstrated to me that she could pass several weeks, and even months, in the dense forest all alone, yet, as she often said, not alone.

I was well aware of the fact that we were not alone, nor had we been at any time during my visits there, for the peculiar calm and quiet of the woods is very con-

ducive to spiritual illumination, and I am sure every person would profit much in this direction by paying the forests frequent visits. It has been the custom of this gifted lady for some years.

At last I said good-bye, and she took me by the hand and gave this parting prayer:

"We part by the falling waters,
In shady birch-wood dell;
Let it be an Inspiration
For you to go and tell,
Of the mysteries of symbols—
The part they play in time;
Of the secrets of the ancients,
When Egypt in her prime,
Held sacred the occult wisdom,
Giving only the few
Who sought the truth most earnestly,
With motives pure and true."

My visit at my aunt's suddenly terminated, much to her surprise, as well as the balance of the household, and in a few days I was seeking, not for bark, bushes, berries or flowers, but something entirely different. It was a boarding place in the city of Chicago. O, how changed I was, or how changed something else was. I was miserably glad, as most people seem to be who live here, that I had again taken up my residence among the restless, seething, heterogeneous multitude that keep one continually guessing, from one day to another, as to what will come next.

I finally found a place on Michigan ave., ———, but no, I will not give my number, for I am not a card reader, and I know everybody is crazy to have the cards read for them.

The first thing I did was to open up the sheet of instructions, diagrams, etc., given me by Mrs. B., and it is so simple and plain I feel that every one should see it, so here it is:

Cards.

Fudamental Generalities.

HEARTS.—Hearts tell us of the affections and all that pertains to our relations with the opposite sex, of our fraternal and kindly feelings, our platonic loves, our humanitarian traits of character, of our spiritual and trustful tendencies, of our religious zeal, of our pathetic and emotional utterances and expressions, of our physical state, desires, passions and yielding tendencies.


They show the relation one bears to a business proceeding, to a social circle, to the family circle, to the public at large, to the harvest time, to art, music, poetry and flowers.


CLUBS.—Clubs signify involution, and pertain to research, study, intellectuality, literature, executive power, teaching, government, genius, mathematics, leadership, colleges, universities, the ministry, spiritual perception, philosophy, science, medicine, history, chemistry, and astronomy. They are the chief symbols of knowledge and wisdom in all the affairs of the people.

DIAMONDS.—Diamonds relate to commerce and all that part of life that hinges upon the business world. Property interests, money, notes, mortgages, diamonds, jewelry, merchandise, houses, lands, railroads, ships and cargoes, coal, iron, lead, and all other mines, including gold and silver, to field products, fibers and woods, personal effects, household goods and valuables of every description classed as merchandise; also horses, cattle, etc.

SPADES.—Spades are symbols of mechanical trades of all kinds, architecture, jobbing, building, stone-cutting and making of pottery, sculptor, painting, decorating, and plumbing; also directly applicable to trade union proceedings and organizations generally. They ever relate people to duties physical, in contradistinction to clubs, which have to do principally with mental activities. Spades relate to physical powers and qualities in daily life, and should be more carefully considered because of this.

After reading the above generalities, the more definite details of the meaning of each card made the matter much clearer than I had ever found it before. They were as follows:

 The ace of hearts indicates that things are calm, static, inactive and subject to manipulation and guidance according to our desires.

 The two spot shows balance, union, strength, expression, creation, culmination, advancement, pleasure, sociability, recreation, enjoyment, conversation, exchange, and comfort.



The three of hearts applies to an unsettled proposition, state or condition. The three, relating as it does to the trinity of nature, is significant of agitation, of increased circulation or vibration, of active thought, of creative desire, that is, a desire to bring about certain results or exchanges which are in an unsettled state.



The four of hearts is a symbol of peace, contentment, plenty, harmony, pleasure, rest, comfort, relaxation, ease, health and recuperation.



The five spot is indicative of frivolity, the ways of children and young people, of hilarity and sudden outbursts and rapid changes, and applies in connection with the general meanings of the suit to which it belongs.



The six is magnetically monotonous, uneventful, dull, easy, regular and calm. It is the card of the family, the home, the abiding place of the one who seeks its meaning at any time.



This card is occult, and ever relates to the mysteries of the inner nature of things to which hearts apply. The aspirations and higher inclinations being largely thwarted by physical conditions makes this symbol an indicator of disappointments and annoying experiences in the field of hearts.



The eight of hearts is a power card, and relates to social distinction, the social leader, the host and hostess, the man or woman of influence. It is a favorable symbol under all conditions.



The nine is the symbol of culmination, of the end of things, the winding up of a social season, or the ending of an engagement. It denotes an unfavorable result physically, but very beneficial effects mentally and spiritually.



The ten spot of hearts is the most significant of any in the suit for good. It is the number of success, and means well to any and all comers, as applied to the list of generalities under hearts.



The jack of hearts is the card of the cross, and denotes a good, kind, tender and sympathetic character, over zealous in the cause of humanity. A mediumistic sort of a man. It is not to be depended on for anything substantial. It is too loving.



The queen of hearts is a lady of exceptional spirituality and cheerfulness. One who is kind, generous, beautiful in character, but like the jack, is somewhat easy and slow in business matters, but a good entertainer.



The king represents a good, whole-souled gentleman, who used to be one of the boys in his young days, but now settled down to the enjoyment of the home and family. A kind and benevolent person. A good symbol.



The one of clubs shows desire for knowledge above all other things, and it may be for light concerning any of the things mentioned in the club list.



The two spot expresses temptation, venturesomeness, operation, union, prestige, power to give intellectually, and especially opportunity.



The three of clubs, shows mental unrest, fear, indecision, doubt, incapacity, anxiety, imagination, discord and unsteadiness.



The four spot shows a contented mind, satisfaction in intellectual ways, harmony, poetry, music, steadfastness, decision, firmness, truthfulness, knowledge, ingenuity, invention, writing, publishing and leading the minds of men into new fields of thought and action.



The five of clubs is indicative of mental activity and rapid progress, growth and development. It is the symbol of intellectual progress, relates to the young and their education, and shows tendencies in the great world of thought and literature.



The six spot tells of knowledge of both the lower and higher spheres, of an even balanced mind, never flying to extremes in any direction,

of uneventful periods, of gradual progress, of steadiness, of a dreamy nature, of things in embryo, and it is expressive of the sixth sense, or intuition.



The seven spot of clubs denotes spiritual growth and perception, and material disappointments and trouble. It is not favorable to material interests. It relates to material irritations and severe tests of the temper.



The eight is significant of will power, hypnotic qualities, intellectual capacity, strength and accomplishment. It denotes the teacher, the lecturer, and the college professor.



The nine spot is emblematic of the finishing up of one's education. The ending of a course of study preparatory to the entry upon others. It is significant of mental anxiety and very grave trials, disappointments and failures on the material plane, but to the soul of things it bodes good.



The ten of clubs tells of a new era, an awakening of the mind to new and grander thoughts, aspirations and developments. It signifies successful accomplishments in intellectual and scientific research. Much knowledge and wisdom is shown by this symbol.



The jack of clubs signifies a gentleman of learning, a teacher, reporter, government officer, and a writer on intellectual topics.



The queen is the representative of one who is well read and versed in literature, art and science, a teacher, lecturer, stenographer, secretary, lady physician, lawyer, writer, authoress, elocutionist, dramatic reader, in short a woman of intelligence and learning.



The king of clubs represents a man with all the qualities mentioned with the queen: A lawyer, doctor, teacher and leader in educational, scientific and philosophical research.



The ace of diamonds stands for business; the desire to enter some field of speculation for the purpose of accumulation. It means: to save, draw

in, protect, keep, concentrate and hoard. It is a desire for money which this card especially applies to.



The two spot means venture, business beginnings, speculation, taking chances, combination, exchange, undertakings, investments and business thrift.



The three is not conducive to good in business matters, as it shows a vacillating nature, an unsteady condition of things. It relates to erratic stocks and securities generally.



The four spot is a good indicator and covers gain, even and steady business, satisfactory financial results, easy collections, good goods, customers happy, building interests, houses and home comforts.



The five of diamonds is the speculators emblem. It shows active markets, sudden movements, reactions and changes. It shows financial changes of a personal nature as well, and is expressive of spending freely cash on hand.



The six shows uneventful proceedings of a commercial nature; a rather slow time, but steady and reliable. It stands for harmonious relations in the business world.



The seven is indicative of financial difficulties which annoy and worry the mind. Disappointments in partners, customers and associates, coupled with loss of property.



The eight is most favorable, as it relates to commercial strength, the power to operate and produce results in business undertakings. To a man of business this card in prophetic of his influence and power, in company with others, in producing profits.



The nine is extremely disappointing and signifies great failures, losses and penury. To the man of wealth great losses, to the man of science penury and want. To the confiding lady it shows loss through negligence and lack of business knowledge and methods. It is a trouble indicator at all times.



This number, ten, means success everywhere, and diamonds tell of successful operations and large profits. It is a very favorable indicator in all business proceedings. It stands for the highest financial culminations.



The jack is a man of means by reason of property left him, who is using the same to cut a swell. It relates to young men sowing their wild oats and the experiences due them.



The queen of diamonds is a lady of position in the social, as well as the financial world. She is a business character with investments of her own. A regular money getter, as well as a money user.



The king of diamonds is a steady wholesale or manufacturing character, who gains large sums of money, accumulates large properties and ever works to increase his store of wealth. He looks strictly after the dollars, but spends enough to keep everything in excellent order.



The ace of spades denotes a desire to labor for a good and just cause. It is the one card that expresses the only true desire for the advancement of the race. The desire to labor, the love of doing something to help the world.



The two spot is indicative of the capacity to labor coupled with desire; the double desire to execute by labor such matters as may be necessary to produce results. It shows a brotherly feeling for all who have to labor.



The three of spades is the symbol of the person who has so much to do that he does not know which to do first, so does a little at this and a little at that, and hardly ever finishes anything. A vacillating sort of a genius; good at most anything, but undecided just what to take up.



The four is expressive of ability to work, but more especially, of satisfaction with the results obtained. It shows contentment in one's occupation.



The five spot is significant of a change in one's occupation, the leaving of one job to take up another. It signifies a journey and tells of opportunities which should be taken advantage of.



The six is a steady job at moderate pay, but safe and sure. It is good to the one who is easily satisfied, but troublesome to the one who is ever seeking improvement.



The seven spot shows loss of work, trouble to secure a position, disappointment in labor performed for a specific purpose, and a generally hard time in undertakings requiring much labor to be done.



The eight is a power symbol and shows great strength, energy and force to carry to a finish anything taken hold of. To the jobber it is good, to the mechanic it is good, and the worker generally it is significant of capacity to complete the undertaking and make a success of it in every particular.



This card is the extreme culmination symbol relative to physical things, hence, is the card of death and the end of affairs in every line. It is not favorable, therefore, in undertakings of any kind.



The ten spot is the best in labor symbolism, for it shows successful culminations and remunerative results in all labor pursuits. It signifies success from the first in any undertaking, if found in the right position in any given case.



The jack of spades is a man of capacity, who labors for others. Clerks, salesmen on the road, telegraph operators, bookkeepers, hired people generally, and thus this card symbolizes a helper in all the affairs of life. One who ever lends a helping hand.



The queen is a hard working woman, who toils, spins, mends, and ever keeps her brain and hands busy. A worker for the good of others and the promotion of industry and thrift among the rising generation.



The king is a steady, hard working genius, who had rather employ his time at some honorable occupation than to be a millionaire. He is a good, kind, generous and loving father; a man ready to undertake the largest job, feeling confident that he can carry it through successfully. He is the real jobber of them all, and a manufacturer of power and influence. He is also the agriculturist, the producer of the sustaining elements in life. He is a man that may be depended upon.

(CONTINUED.)

Bill Johnson on Religion.

ATLANTA CONSTITUTION.

I hain't no stickler, fellows,
On sich ez sects an' creeds.
But judges folks accordin'
To the natur' ov thur deeds.

The man what's got religion
Dead solid in his heart,
Will allus face the music
An' do a hero's part.

Hit makes him give back money,
Found layin' in the road;
Hit makes him help a feller
To lug along his load.

Hit makes him strong an' happy
Under enny sort ov loss;
Hit makes him state pertick'lers
When tradin' off a hoss.

Hit makes him hol' his temper
When wife and chillun frets;
Hit makes him save his money
An' pay his honest debts.

No matter what arises,
He'll do the best he can;
In every deal you'll find him
A straight, square man.

Found in the Pyramids.

De Morgan, the French explorer, found, in May, 1894, the tombs and imperial treasures of Amenemhat III., of the twelfth dynasty of Egypt, together with the tombs of several of the princesses royal of that day, in the galleries of one of the lesser pyramids that lie to the southwest of the modern city of Cairo. Here is the site of the antique necropolis, or 'City of the Dead' of Memphis, that famous ancient town.

De Morgan reasoned that following out the the traditions and the customs of the imperial houses of Egypt, the mighty Amenemhat would not lie alone in death. His surmise was that the pyramid must be surrounded by a girdle of royal tombs, and by an outer belt made up of the sepulchers of those of noble but lesser blood. The outcome proved his conclusions to be entirely correct. All through the summer, the fall and the winter he kept endeavoring to discover some mode of entrance into these subterranean galleries. At last a huge and massive rock was found which showed that thousands of years before it had sealed with its vast weight the tomb below. With infinite labor this rock was moved away, and there was disclosed the gallery of Amenemhat III.'s royal house of death. Therein, mummified, loaded with jewels, lay the bodies of Princess Ita and Khnoumit, the Queen Consort of Amenemhat III. The inscription on the case in which the mummy lay left no room for doubt that it was the royal Princess Ita. She was covered with ornaments, and her golden death mask shone out brightly in the shadow of the sarcophagus. There were glinting from the collars, the bracelets and the network of pearls that she wore, and the jewels that decked her were carnelian, lapislazuli and Egyptian emeralds set in enamel. A jeweled dagger with a blade of bronze lay upon her breast, and its handle of gold flashed brightly in the sunlight. Amid the mass of swathings, ointments and the dust that once had been her flesh, lay scores of leaves of beaten gold so thin and so fragile that they moved with the slightest breath of the warm breeze that occasionally found its way into the pit.

Under much the same circumstance was the sarcophagus of the queen broken into some hours later. Crowns, jewels, and ornaments of rare and curious design were found in great profusion.

No mere naming of the objects of adornment and the jewels will give anything but a faint idea of their beauty and great value. Of large and important pieces there are the crowns, the scepters, and the plume-holders that were used to adorn the hair.

A FEW HINTS FOR THE CARE OF THE BODY.

BY VIRGINIA MONTROSE.

The care of the body is as essential to perfect morality as the care of the soul. The neglect of one acts with equal force upon the other. There is no perfect whole unless all the parts are equally perfect, and it is only in full completeness that there is satisfaction.

Perfection, the state of being perfect, is the goal that all true natures look towards and struggle to attain, and though it may seem afar off, still the desire to reach it possesses the soul.

Perfect manhood is the true harmony of physical, moral and mental forces, and to gain such it is necessary that all actions tend to the maintenance of complete life, and the lengthening of our days, and any deviation from such conduct cannot be held as such as makes a perfect life.

Man cannot say to his soul, "I will care for you alone; I will strive to bring out what is beautiful in you, and your home, the body, I will neglect and let go to waste and decay."

The body is the instrument through which the soul expresses itself and becomes an actual moving substance in the material world; it must be cared for, tended, loved and developed, so that it can become a beautiful, wholesome vehicle for that which is beautiful.

A perfect chord struck upon a worn, cracked instrument produces sounds that are discordant and unmusical, so with beautiful thoughts, they carry less force and leave fewer pleasant memories when presented through a worn out, neglected body.

Physical culture is necessary to the perfect development of man or woman. The child that is instructed in simple bodily exercises, morning and evening; is taught the necessity of the daily bath and the careful performing of the toilet, will grow to a better, purer man or woman than the one who is permitted to begin the day untidily dressed, and the nice details of the toilet neglected. "Cleanliness is next to Godliness," says the Koran. It is not only next it, it is of it, inseparable from it.

A few morning exercises taken immediately on rising (they need not occupy more than ten or fifteen minutes,) are great aids to health, giving free circulation to the blood and toning up the system. The following exercises are quickly performed and very beneficial.

First, stand with face towards the north, place hands upon hips, feet firm upon the ground with heels together, lean the body slightly forward, let the mind be perfectly at rest. Gradually a gentle swaying motion will be felt. Then raise yourself on the tips of the toes, stretching the body to its fullest height. Repeat this ten times or more.

Then raise the hands to the back of the head, throw them from the side straight out. Continue this until the arms are tired. After this the chest movement. Then lean the body as far forward as possible, then throw it back equally far. This exercise should be done with relaxed muscles. After these exercises a light sponge bath in cold or tepid water, a brisk rubbing of a soft towel, a cleansing of the mouth, teeth and throat, a few minutes to hands and finger nails, a rapid, thorough brushing of the hair, a dash of toilet water, and you are ready for the day—clean, sweet, and wholesome.

This all takes such little time, and after a few mornings the loss of breakfast will be less missed than the daily exercises. Such care makes the eye bright, the breath sweet and the cheeks rosy, and the body is ready for pure thoughts and holy desires, and life becomes desirable.

Long Felt Wants.

The man, woman or child who has invented a shirt with six bosoms has not filled a long felt want by any manner of means. Now, if some one would only invent a sock with six heels in it, or even a sock with six toes in it, there would be a distinct advance in civilization. Or if some one would sell a shirt with six buttons for every buttonhole, or a shoe with six soles on it, or a pair of pants with six seats to them, or a steak with six tenderloins, or a turkey with six breasts, or a pocket with six dollars in it, life would almost be worth living.

KATE FIELD'S PAPERS.

LILLIAN WHITING.

Among the papers of Kate Field was found copied in her clear, beautiful hand, this passage from Thoreau:

"Is your friend such a one that any increase of worth on your part will really make her more your friend? Is she retained, is she attracted by more nobleness in you, by more of that virtue which is peculiarly yours? Or is she indifferent and blind to that? Is she to be flattered and won by your meeting her on any other than the ascending path? Then duty requires that you separate from her."

The words take an even deeper significance from having been stamped with her noble appreciation. The theme is further played upon and carried out in the words of Emerson, and it would be easy indeed to multiply quotations from poet and prophet since the world began to still further enlarge the significance of authority. For friendship in its true sense is the divine part of life, and the communion with the angelic is best learned by the communion of spirits—for the human being is, primarily, as well as potentially, the spiritual being—in this part of life. So divine an experience as friendship should be divinely lived. It is a sacrament, and should be held in living faith and perpetual sweetness of spirit. Friendship should be held amenable to an appreciation of high qualities, irrespective of the fact of personal return. It is good for the soul to love what is great; to estimate at its true value an illumination of spirit, even though it does not especially shine for our personal benefit. Friendship is, indeed, a larger term than that restricted to the mutual relation of companionship, although the latter is the perfection, the very inflorescence of friendship. The perfect companionship is the most exceptional of joys, and one so dependent on the temperamental relations, and on conditions that are, so to speak, pre-arranged, that it can never be made a matter of will or of conscious choice. Our companionships are our magnetisms. The friend whose appearance never interrupts, but always in-

spires; with whom one would always choose to share music, painting, poetry, the drama; in whose companionship the delights of travel are doubled; the friend whose presence is always harmonious and infinitely dear, is one with whom mutual relations are determined by something higher than the conscious choice of the moment. To have all friendly feeling and good will toward another does not in the least presuppose this magnetic relation companionship. That must establish itself or it can never be established. It cannot be demanded as a right or treated as a favor.

The species of selfish exaction which sometimes masquerades under the name of friendship ignores all these spiritual laws. It establishes its so-called love as tyranny. It calls sharply and reproachfully to account the fact of an unanswered letter, an unpaid call, a failure to inaugurate intimate social relations. Such feeling has nothing at all of love for another; it is merely self love, that failing to realize all it exacts, turns to hatred and bitterness. Any true love is patient, serene, helpful. Its very quality is that of sweetness of spirit. If it fails to receive personal attention at the moment, it can rejoice that this attention is being given to concerns that are, perhaps, important in their trend and possibilities. If one's friend is occupied in something more important than personal attentions to himself, shall he not be glad and rejoice? Shall he not realize that the best of any individual life is the contribution that it makes to the general uplifting of all life?

And then no one can ever fail to receive all the love and interest that he inspires, nor can any entreaty or demand gain for him that which he does not inspire. The one not all the powers of earth could withhold; the other not all the powers of earth or air could bestow.

The sympathetic magnetism that springs spontaneously between two persons cannot be made or unmade by conscious choice. It is the mutual recognition of the higher selves of each. Such a relation endures, though it be not supported by outward intimacy. As Emerson expresses it:

I fancied he was fled,
And, after many a year,
Glowed unexhausted kindness
Like daily sunrise there.

Written for PLANETS AND PEOPLE.

HUMAN PROGRESS AND DESTINY.

URIEL BUCHANAN.

Primitive man, in far gone periods of existence, listened to the voices of nature when its roar was ominous and its whirlwind destructive; listened to the storm as it crashed through tropical forests; felt the earth tremble beneath his feet, and the tempest burst in fury upon his defenceless head. Each night he beheld the myriads of shining stars, but dreamed not of the power that caused them to move in their course through pathways of unfathomed depths. The bright orb of day flashed its beams of glory upon luxuriant nature; its genial rays warmed him, and the earth nourished him. Roaming at will he knew no restraint, yet knowing none he knew not the power of resistance. Through many centuries his acts were governed by the changing conditions about him, until slowly the guiding hand of nature revealed to his untutored mind glimpses of higher possibilities, and there came the first glimmerings of reason. In the beginning of his mental career he awoke to a consciousness of his environment. He made the acquaintance of nature, and felt in her various moods a force which held and swayed him. He saw in the glorious sunlight a beneficent power; in the earthquake and tornado, the mark of desolation. When discordant elements ruled he believed the powers of evil were at war with the spirit of good. By innumerable contacts with ever shifting scenes he developed a mental superiority that enabled him to outwit the beasts of the field and forest, the birds of the air, and the fish of the sea, but the elements of nature remained unconquered by his will; and, failing to understand the disintegrating forces of the environment, he yielded at last to disease and death.

Ten thousand years soon pass away; one race giving birth to another and another, and each in succession was laid to rest in nature's ooze, buried by the strata of the earth, centuries upon centuries, before the pyramids towered in their grandeur above

the plains. The pyramids stand as a landmark in the history of the succeeding age, and give undoubted evidence of a race superior to the animal man. The pyramids were erected by a race of souls endowed with wonderful knowledge of the eternal law. In every clime there is graven upon walls a record of their achievements. The cave temples of India, the sacred ruins of Ceylon, and the ancient works which survive in America, are but faint echoes from the mystic past, and reveal glimpses of knowledge possessed by master minds of nations that have passed away,

The power of man in the present age is manifested in the realms of invention and intellectual development. He discovers new continents, banishes uncivilized tribes from their native soil, levels primeval forests, rear in their places a community of homes, makes laws and fights for principles. He spans continents with railways, whitens the waters of the world with the sails of every nation, and encompasses the globe with wires that transmit messages from continent to continent with the lightning's flash. He becomes familiar with the stars, traces comets in their wondrous course through depths of space, predicts the conjunction of planets, and attributes the rise and fall of nations to the stellar worlds of cause. The wonderful discoveries that are being made in the realm of science, and the rapidity of human progress in the world of invention, startle the thoughtful mind into a sense of the possibilities and probabilities of achievements in the near future. Rapid transit is a demand of the age, and the capacity of steam and iron will be far surpassed by electricity and alluminum. In great cities people are jolted in cable cars that move slowly through crowded streets or unwholesome subterranean tunnels. But in the twentieth century fleet winged vessels, propelled by electricity and assisted by the wind, will lift toiling humanity from the air of cities, navigate the pure atmosphere above, and alight safely at the doors of beautiful suburban homes. A system will be perfected whereby electricity will be drawn from the inexhaustible currents and con-

verted to light and heat; then the burning of coal will cease, and the smoke-laden atmosphere of cities will become a thing of the past.

It is well that man is beginning to utilize the elements above the earth's surface to supply the demands of his artificial existence. He has delved deeply into the soil and drawn freely from its treasures of coal, and oil, and gas; not fully realizing that nature abhors a vacuum, that the magic of renewal has limitations, and that centripetal force must reclaim its own. The occasional rumblings beneath the crust are warnings of an impending disaster; and none need think it strange that the surface of the earth, in places, is sinking; nor need be surprised when the coast range of certain latitudes shall suddenly subside, and the wrecked remains be buried beneath the sea. True, such has occurred at intervals in the past, when the equilibrium of forces was disturbed by causes independent of man; but this is no excuse for him to increase fatality by using too freely the elements within the earth before he has learned the secret of her magic power and mastered the art of her chemistry.

Man is a child of the Infinite, the earth is a play-house and the inventions are his toys. He has discovered a wave, while experimenting with the imponderable forces, that penetrates so-called matter and vibrates from one instrument to another through brick walls. In course of time methods will be discovered for increasing the force of these waves until they will carry messages around or through the globe. Man will take hold of the electric fluid and flash rays of light from continent to continent without the use of wires, or reduce them to sound and the world of intelligence will talk and sing across the wide, blue seas, or throw the energy of the waves into a battery and the world of his machinery will move in its appointed course, impelled by the forces unseen. He may reduce the vibration of sunbeams to colors and then to sound, and perhaps catch faint echoes of the terrific storms that sweep over the bright orb of day, or, with a cosmoscope, communicate with the inhabitants of dis-

tant worlds. He may arrest sound waves that vibrate in viewless space, and, with the kinetoscope, repicture to the mind each movement with life-like reality. With the X ray he may penetrate the flesh and reveal the skeleton of the human form.¹ He may photograph the voice, weigh the emotions by color-rays, and ascertain the intensity of thoughts as they are framed in the mind; but will he ever be able to trace thoughts to their source and photograph the soul? He may continue to progress in the world of invention until he reaches the realm where the elements of earth space are washed by the breakers of the astral sea; but will he ever communicate, by means of any mechanical device, with souls that move in the Empyrean space?

Truly, we may predict that science and religion are to become united, and the knowledge of God shall be the inheritance of all. The finest instrument the ingenuity of man shall ever invent may fail to respond to the subtle vibrations of the astral light; but where science finds a limit to the realm of invention, the enlightened soul will take up the problem, and by means of telepathy and the inner vision, will receive new revelations from the world of spirit life; establish a magnetic sympathy with those who have passed to higher realms, and the people of earth will be given access to the inexhaustible treasures of love and truth that shall flow from wisdom spheres.

As the locust, buried in the soil of earth for many years, emerges from its gloomy grave, casts off the shell in which it long has slept, and with its gauzy wings soars through the balmy air of summer days, so the soul, in its progress towards perfection, finally emerges from the tomb of darkness, casts off the grave clothes of ignorance and superstition, rends asunder the karmic shell of heredity, and expands into the atmosphere of eternal truth, where the harmony of heaven vibrates in waves of sweetest peace.

The age of intellect is identified with the world of effects; the age of wisdom with the realm of cause. Those who are free from distressing thoughts and worldly cares may ascend on the waves of vibration until

they pass from the world of action and enter the realm of formation, the sphere of spirit life, where the soul abides. Here the soul looks out upon visible nature as a world beautiful, though transient, and is thrilled with the pulsations of the creative life within. Here the soul is free. Conscious of its own existence, it looks out upon the world of phenomena, beholds the shifting scenes, and they appear as shadows—having no reality, no power to bind the soul. Here the soul is beyond the manifestations of power and is en rapport with the power itself. It responds to the throb of the solar pulse; feels its affinity with the force that moves in the waves of the sea, floats in the billows of air, and vibrates in the tongues of flame. Here it enters the temple of life and is conscious of the sacredness of all living things. The worm that crawls in the soil, and the poisonous reptile, as well as the bird that awakens the morning of spring with melodious song, are manifestations of the one-life principle, and are essential links in the chain of existence.

Ages ago emanations of life descended from the ineffable realm of divinity to the sensible world of phenomena; traveling the destined path, through unconscious existence, to the lowest point of inanimate creation. From that realm of deepest darkness began the spiral progress upward, through elemental forms of the phenomenal world, in ever-widening spheres of evolution, through various stages of vegetable and animal existence, until at last the middle point was reached. Here the currents of evolution and involution meet, producing a spark—the spiritual ego—around which vibrate the dual forces of divinity, whose vortical movements shape the soul. This individualization of the spiritual ego and the soul is the consummation of a design whose preparatory processes began at a period which is veiled in the remoteness of lost aeons.

Milk, water, and fluids, cooked or uncooked, rapidly absorb injurious gases and microscopic germs from atmosphere if allowed to remain unsealed, especially in warm weather.

ALPHABETICAL ADVICE.

Always attend to your vocation; avoid ale-houses and artful women.

Be benevolent but not prodigal; bury all bickerings in the bosom of forgetfulness.

Contrive to collect cash and keep it.

Do your duty and defy the devil.

Early endeavor to eradicate every error, both of head and heart.

Fight fairly when you fight; but the better way is not to fight at all.

Graces, goodness, and gumption enable a man to slip through the world mighty easy. Get them and glory in them.

Harbor hope in your heart if you would be happy; but hark ye, hope cannot render rotten the rope of the hangman.

Inquisitiveness is insufferable; indulge not in it.

Juleps may be called the juice of joy and the yeast of jest, but let them alone, for too much joking often destroys the joviality of the social circle.

Kindness kindles the fire of friendship. A kiss avails more than a kick.

Love the ladies; look before you leap; eschew loafism.

Make not mischief by meddling with other folks' business.

Never be caught napping, except in the night time.

Order is heaven's best law; obey it.

Pursue the plain path of probity, and put in practice what you would give in precept.

Quarrel not; quibble not; be not loud of asking inquisitive questions.

Rum ruins respectability; renounce it; renew resolutions.

Seek salvation, oh, ye sinners! become saints, and you are safe.

Take time by the forelock; try to turn every moment to account.

Union unites to unity; in the whole universe there is unison; be ye, therefore, united for the sake of unison,

Vanity has no connection with valor; remember that.

Women and wine bring want, woe, and wretchedness, when wickedly indulged in.

'Xtra 'xertions accomplish 'xtraordinary ends.

Yield to no tyrant; the yeomen and their yoke-fellows are lords of the soil.

Zig-zagging is characteristic of a zany; take a straight course through life, and pursue it.

& mind your own business, & let others alone, &c.—*Notes and Queries.*

GOVERNMENT OWNERSHIP Of Public Utilities.

BY D. E. TERRIERE.

(CONCLUDED.)

That government ownership has increased the wages and shortened the hours of labor of the employes in the street railway service, has been shown in the cities of Sheffield, Huddersfield and Glasgow, in Great Britain, and the same results would follow here, as the government would not be trying to earn over 12 per cent dividends, as was done by the Chicago City Railway for the year 1896, and this on a capital stock, a part of which is very generally believed to be fictitious, or watered stock.

It would result in cheaper fares on our railroads. In Germany the fare is 1.17 cents per mile, (third class fare, which is a large percent of all, is only 1 cent for four miles,) and in Austria-Hungary, under the zone system, the rate is one cent for six miles, while in this country, the lowest rate, (1,000 mile tickets), is 2 cents per mile, and the general rate is from 2½ to 3 cents per mile.

It would tend to raise the standard of living, as the wages of the laboring class would be increased and they would become greater consumers.

It would shorten their hours of labor and help to relieve an already overcrowded labor market, and this would lessen much of the pauperism, crime and suffering that exists under the present conditions.

Is there a person who believes that under government ownership there would be such disregard for the comfort, health and even the very lives of employes, as there is on our city railway lines every winter?

Under government ownership they would be afforded such protection as could be given against the inclemencies of the weather; but our corporations cannot afford this protection, as that would reduce the dividends.

If our city railway lines were under government ownership they would furnish employment to 50 per cent more persons as is shown by the cities of Sheffield, Huddersfield and Glasgow, where the hours have been reduced from 14 or 15 to 9.

If the other utilities spoken of were under government ownership they would furnish employment to from 20 to 30 per cent more persons, as is shown by a comparison of the Brooklyn Bridge and the Manhattan Elevated Railway, where in one case the hours are 8 a day, and in the other they are from 9 to 12 hours a day.

In the Postoffice service 8 hours is a day's work, and if it were conducted by a private corporation the hours would be increased to at least 10 for a day's work, thus throwing 20 per cent of the employes on to an already overstocked labor market.

One evil that the public have to suffer for on the transportation lines, and sometimes pay for with their lives, is the refusal of the corporations to use the best safety devices for the protection of their patrons, which, together with the long hours the employes are compelled to labor, are the cause of many of the accidents that occur, and when we come to the use of safety devices for the protection of the employes, the evil is still greater.

United States railways kill or injure 3.3 times as many passengers, and 6.2 times as many employes as Germany, India and Austria-Hungary combined.

Another strong reason for the government ownership of these things is, that a great deal of our political corruption, and the occupancy of public offices by inferior men, is the private ownership of these public utilities.

Naturally these corporations bring every influence they can for their own benefit on our city councils, our state legislatures and on Congress, and any man that they believe will not favor their interests, stands very little chance of election.

Men would not spend several thousand dollars to be elected city aldermen if there were no franchises to be disposed of to private persons or corporations. A dangerous feature of the private ownership of railroads is the autocratic powers they exercise.

If the government of the United States were to discriminate between places or persons in the transportation of mail by charging more for a given distance than they did

for greater distance, or were to give a rebate to certain persons because they were shippers of large quantities of mail, or if they were to make a discrimination between different cities in duties on imports of the same class, or were to allow rebates to some persons or firms because they imported larger quantities than others, it would raise a storm of protest, and if that did not correct this discrimination, more vigorous measures would be taken; yet the railroads continually do these things. They charge a greater sum for transporting freight a shorter distance than they do for a longer distance, and thus discriminating against different towns or localities. They give rebates to large shippers of freight, thus discriminating against the smaller shippers.

The oil monopoly and many others were built up by this system of rebates. In the case of the Standard Oil Company, they not only received a rebate on their own shipments, but they also received a rebate on all other shipments of oil.

A few years ago the same conditions existed with three or four of the largest shippers of live stock from Chicago to eastern points. They received rebates while other shippers had to pay tariff rates, with the result that three firms in Chicago now practically control the meat trade of this country, and probably it would not be wrong to say the entire world. This clearly shows the evil of the system of private ownership of railroads which enables them to exercise more despotic powers than the United States or any civilized government ever has or dared to exercise between its different subjects.

Attention might also be called to the efforts used by railroad officials to have men who are known to be, or who are believed to be, favorable to their interests elected or appointed as judges in our higher courts.

We do not charge our judiciary with being dishonest, but judges are but human, and like all of us are influenced by their personal interest, and if the railroads or other corporations use their powerful influence and the means at their command, for

their appointment or election, the judges are at least liable to be biased in their rulings and decisions.

I presume that many of you remember the expression that is alleged to have been made by Cornelius Vanderbilt when he proposed to do certain things on the New York Central railroad, and some one remarked that the public would not submit to it, he replied, "The public be damned." It makes no difference whether he used these words or not, the disregard for public rights and the exercising of despotic powers that have been spoken of are dangerous features of the private ownership of railroads.

Much more might be said on this subject, but space will not permit, and I will leave it for you to decide on the advantages or disadvantages of government ownership of public utilities.

Some years ago I read a remark which at the time seemed forcible and pertinent, and as time goes on it seems still more pertinent. The remark was made in regard to railroads only, but it should include all the public utilities which have been mentioned which are now controlled by private corporations. It was as follows: "The government must own the railroads, or the railroads will own the government," and it seems to me that we are now dangerously near the point that the railroads and corporations own the government.

Uncle Eph's Philosophy.

Sum people ah so prompt dat dey waste half deir time gittin' dar too soon.

De pusson dat hankers after happiness mus' practice virtu'.

Ef we cud gain de whole airth hit wud begin to shrink as soon as we got posseshun.

Hit is remarkerble how menny kinds ob fish de debbil kin ketch w'en he baits his hook wid money.

De man who sits down to wait fo' somebody's ole shoes will need a cushun on his chair befo' he gits dem.

I doan' know, but hit occurs to me dat w'eneber a lazy man looks toward heaben de angels close de winders.—*Arkansas Thomas Cat.*

Written for PLANETS AND PEOPLE.**AN INVOCATION.**

CORAL ALMEDIA THOMAS.

Oh Thou mighty power above!
God of Wisdom! God of love!
Source of human life divine,
We would bow before Thy shrine;
Lifting up our hearts to Thee,
O, Thou great infinity!

For Thy wondrous works and ways
Do we offer up our praise;
Freely, as the bright birds sing,
Bring we Thee, our offering;
All our souls ascend to Thee,
Thou all-wise divinity!

May we ever sow as seeds,
Good, but never evil deeds;
For all those who go astray,
Give us Charity we pray;
Let our motto ever be
Truth and Love and Liberty,

Power supreme o'er Heaven, Earth;
Source that gave our Being birth;
Every bud and leaf and flower
Show the wonders of Thy power;
Lovingly we pray to Thee,
In one band of unity.

Lives whose heritage is pain,
May Thy conscious power sustain;
For the bounty of Thy store
Do we bless Thee evermore;
Dwell in us, and we in Thee—
Ours and Thine—Eternity.



169 JACKSON STREET, - - CHICAGO, ILL.

Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

PLANETS AND PEOPLE is a monthly publication devoted to Education in the Occult Branches of Learning.

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Editorial.

We are more than pleased to be able to announce in this number the organization of the Pyramid and Cube University. A special meeting was called, about ten being

invited to take part in arranging the organization and making the application for charter according to the laws of the state of Illinois.

The name was a matter of considerable importance, and was discussed at some length, and finally left for further consideration. At last it was the unanimous opinion of all that the foregoing title was all that could be desired, and the adoption of Pyramid and Cube University as the name of the great institution which is to deal with the problems of creation from the standpoint of universal law, was consummated. It is now a legalized corporation, not for profit, and this coming autumn the educational work will be commenced, further details of which will be given in a future number of this magazine.

The incorporators are:

FRANK E. ORMSBY,
EDWARD H. ALLING,
WILLIAM W. TOWNSEND,
LAURA TOMHAGEN,
HORATIO S. KEMP,
ADALINE ELDRED,
THOMAS H. GARLAND.

They will compose the Board of Trustees for the first year. There are five men and two ladies, all of whom have been interested and in close touch with the movement for some time. Some have given considerable attention to private study in connection with the work, and it is arranged to open October 1st, the preparatory or introductory studies of the institution, in a very attractive manner, in a specially equipped hall in the central portion of the down town district of the city. These studies will introduce the chief features of the work for which the University is established.

As there has not been a meeting of the Board at this writing, further details cannot be given in this number.

A lady writes: "I used to be a subscriber to a number of monthly magazines, viz: Cosmopolitan, Munsey's, Ladies Home Journal, May Flower, and others, but have discontinued *all* except The Phrenological Journal, since I have subscribed for PLAN-

ETS AND PEOPLE. I'm muchly interested in your magazine, but it contains so much I cannot understand, as yet. I want to learn, to know, to understand. This is very complimentary to PLANETS AND PEOPLE.

Another party writes: "It should be in the home of every mystic, and to show that he means what he says, he has mentioned it to his friends and acquaintances and secured eight subscribers, all within ten day." We need more who are ready to prove their devotion to the cause of truth. Of course there are quite a number who make it a business to mention this magazine, and also the premium, the latter usually securing a subscription. This can be done at odd times and not interfere with regular business. We make it an object for subscribers to do this, and we trust more will bend their efforts in this direction. We have many complimentary letters which we hope to publish altogether in some future issue.

This number will fill a long felt want in those interested in the story "Occult Symbols," as the cards are explained more in detail as to their special meanings. All who are interested in these occult emblems will find in the story, when finished, a full and complete exposition of the principles they are a record of. Chicago is an important center for occult work and many revelations may be looked for in future chapters of the story.

Now that the Pyramid and Cube University is in its preparatory stage, much that is new, interesting and instructive will be written and published in PLANETS AND PEOPLE, as well as in other papers and periodicals. A corps of workers will be secured as soon as possible to take up the various branches and give instruction and demonstration in the application of new and wonderful principles never before placed within the reach of the average student. Every advantage will be given those who wish to make a study of the phenomena of creation with a view of qualifying as workers and teachers in this new educational movement.

New Books.

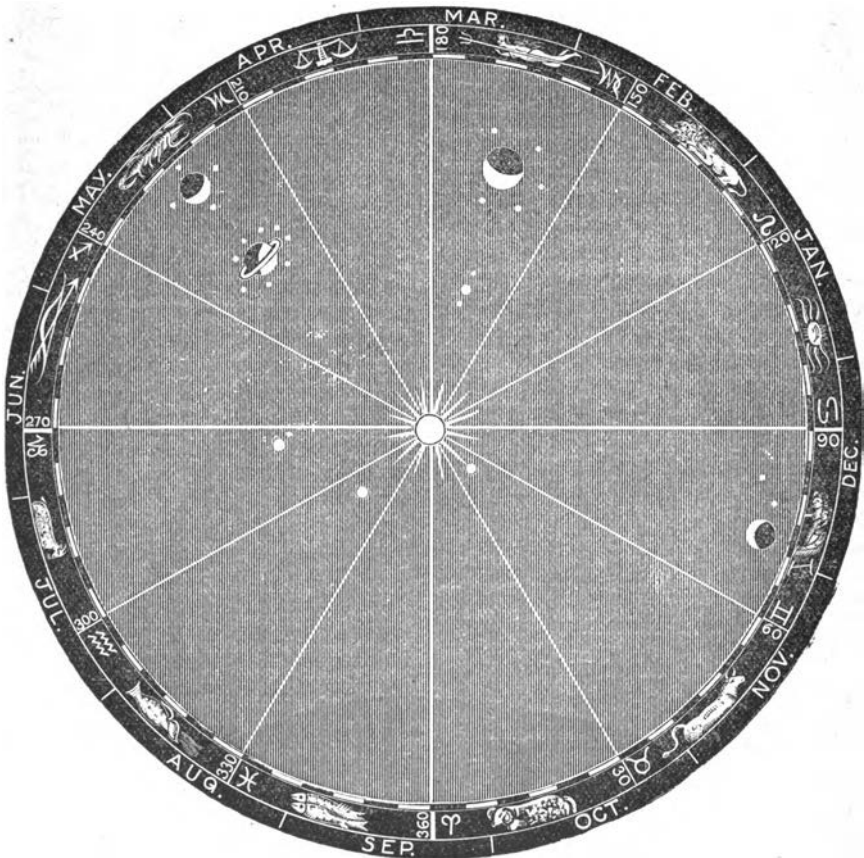
The following new works have been received at the office of PLANETS AND PEOPLE:

Between Two Worlds; by Mrs. Calvin Kryder Reifsnider; is a work, in the words of Bulwer, "It is a romance and it is not a romance. It is truth for those who can comprehend it and an extravagance for those who cannot." It deals with experiences in life, here and hereafter, and is especially instructive on the conditions attending the passing from this to the spirit or astral sphere at death. We shall add this work to our book department and furnish same to our customers. Price, cloth, \$1.25.

Ghost-land; a work by Emma Hardinge Brittan, is being put out by J. R. Francis, of the *Progressive Thinker*, as a premium. It deals with life here and hereafter in a philosophical and scientific manner, giving many occult or astral experiences by one in the flesh, touching upon ancient symbolism, magic and eastern philosophy generally, revealing many things relative to the inner life that are valuable to know. Price, \$1.50.

Many periodicals are received daily from all parts of the country, and we note some changes in names, prices, etc. The title of the *Metaphysical Magazine* has been changed to "Intelligence," and price reduced to 10 cents per copy, or \$1.00 a year. Many new publications devoted to metaphysical subjects are being started and the word occult is sweeping over the land with a tremendous wave of power and influence, which is a very prophetic sign of the times. When many are working to similar ends it is much easier to make progress in each special branch or feature of the occult movement. Theosophy is rising again from the lethargy to which it gradually drifted into after Madam D—, its founder, passed the border line, and altogether, things are looking much more promising for the advancement of a higher and broader education of the masses than ever before. There is nothing that gives one so much satisfaction in life as a knowledge of hidden laws.

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR JULY 5th, 1897.

Astronomical Changes—Weather Forecast for June.

July 2.....	Mercury is in	Taurus.
July 7.....	Mercury is in	Gemini.
July 12.....	Mercury is in	Cancer.
July 18.....	Mercury is in	Leo.
July 24.....	Mercury is in	Virgo.
July 30.....	Mercury is in	Libra.
July 10.....	Venus is in	Pisces.
July 29.....	Venus is in	Aries.
July 22.....	Mars is in	Libra.
July 18.....	Saturn is in	Sagittarius.

MOON.

First Quarter.....	July 7.
Full Moon.....	July 14.
Last Quarter.....	July 21.
New Moon.....	July 29.

Who can doubt that the planets in their striking and forceful aspects produce earthquakes after such fulfillments of the predictions made in this department of the two preceding numbers of *PLANETS AND PEOPLE*. Theories are advanced by various writers and scientists as to the cause of these phenomena, but they all fall flat before the great demonstrable truth as revealed by occult astronomy.

This month there are but slight disturbances, although conditions resulting from the upheavals produced by the tremendous quakings just passed, may produce some shocks of minor importance. Saturn crossing the ninth angle may vibrate the earth's crust to some extent, but we see no cause for alarm right away.

An astronomer may predict the apparent phenomena of the heavens at any time in the future by mere mathematical procedure, but it takes an occultist to foretell the mundane results of such polarities.

Atmospheric.

The Earth is now out from under the cool and chilly rays of Neptune, and we predict a rather warm period for the month of July. This prediction can be made, of course, by a child of four summers, for he will, after four experiences with the fourth of July, have learned that July is a "hot time" month.

The 1st appears to be dry and hot, the

6th windy and cyclonic, the 9th thunder showers and hot scorching days, 12th very dry and hot winds, 15th showery, 17th extreme heat, sunstrokes, deaths by apoplexy and brain fever, 22nd showers and high winds, 26th excellent growing season for crops, with favorable conditions for corn filling and ripening, 20th windy, 30th rain.

July 5th—Business.

The business outlook is just fair under the vibrations of this week, but investors and jobbers will be rather slow in their movements, as the Earth is free from energizing potencies. Some activity may be shown in the speculative market, as it is an easy spell for manipulations. A calm time the first part, with a swell about the middle and reaction the last.

Children.

The children of this date will be workers, with a tendency toward leading in all manufacturing and jobbing enterprises. They are suited to the position of heads of departments, foremen and head workers. They will be very peaceable, law-abiding citizens, who will work for a home and its comforts.

Marriage.

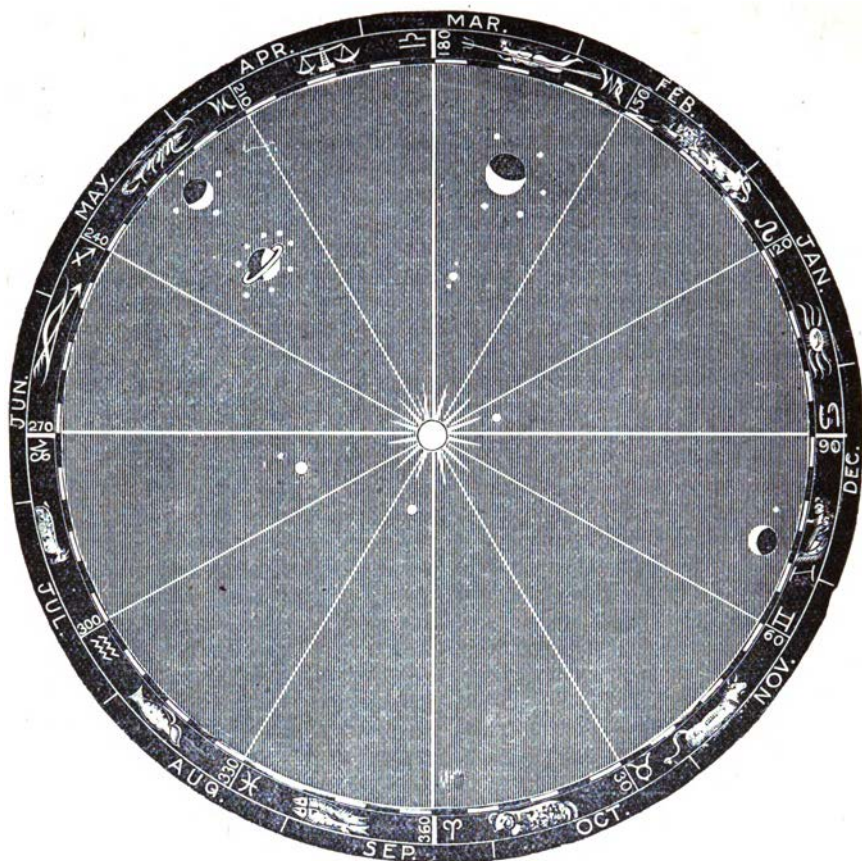
These are even tenored days, well adapted to wedlock for the whole race generally. The 9th only being unfavorable.

July 12th—Business.

This Monday morning shows a little more activity in business matters, but nothing we may call striking or forceful. In the field of speculation the change will be most marked. First one way and then the other, all the week through. There is very little to report, and operators generally will do the wise act if they spend the time in the parks and groves sipping the cooling waters and living again in the bosom of nature.

Children.

It is needless to say, these little people will be very active, naturally bright, quick, smart and intuitive. They will make good reporters, secretaries, retail dealers in fancy notions, toys, confections, etc. They will have fluent speech, but will have very little power to control and govern the same.



HELIO-CENTRIC HOROSCOPE FOR JULY 12th, 1897.

Marriage.

This is a regular marriage week. A time when people will decide quickly and act on the impulse of the moment. Quick decisions rule the mind and produce the results. But to say that the conditions are the best for marriage, we can not. The figure shows that they will, that settles it.

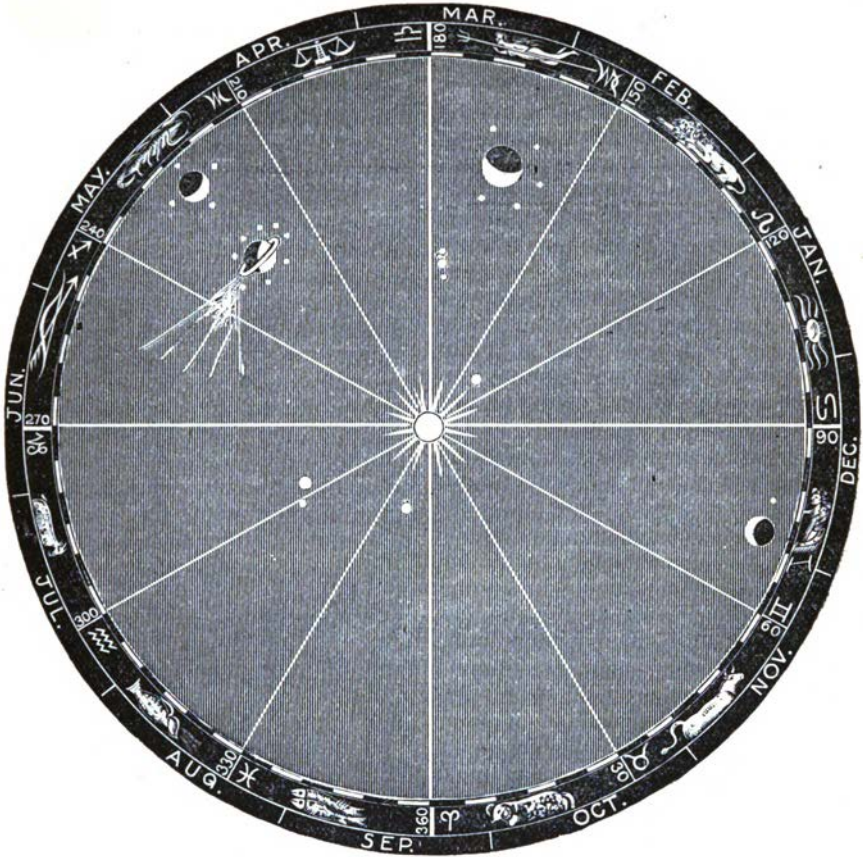
July 19th—Business.

This Monday morning there is little change in the business outlook, but before the week is over quite active times should result from the important changes that occur during this eventful period. Saturn is making its way over the divisional line into Sagittarius, which is quite prophetic. It is the sign of the beginning of disastrous

culminations. A period of separations, divorces, and a time for some failures in business is brought about by this transit. That the business world will be affected by this change, no one can doubt who dabbles a little bit in this study. The powers are gradually evening up and a future of prosperity will surely come a few months hence. This transit, however, is not encouraging, and it smacks of turbulent conditions in the near future.

Children.

Again we have to report typical Capricornus characters, gifted in handling departments in business and taking the lead in jobbing contracts. They belong to the "bosses" circle; are natural manufacturers.



HELIO-CENTRIC HOROSCOPE FOR JULY 19th, 1879.

Marriage.

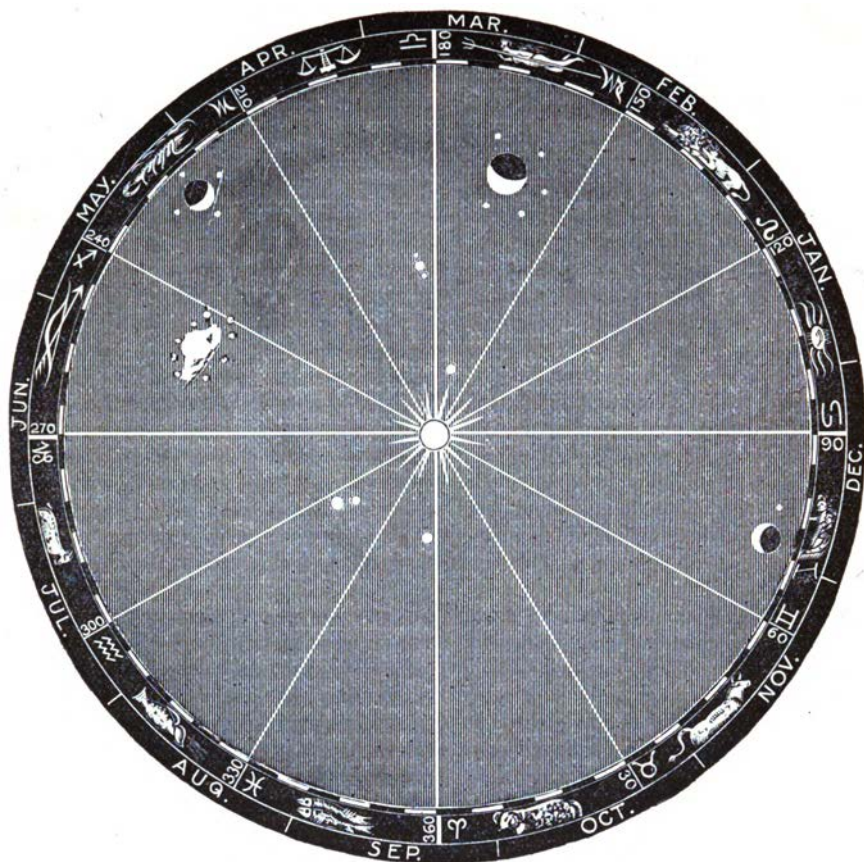
Again we have to report an even, calm, and family sort of a vibration, very conducive to the marriage relation. A good time to embark in this uncertain proceeding.

July 26th—Business.

This week we predict some active movements in labor circles which will no doubt have an effect upon the business world. It should be one of the most eventful weeks among all workingmen's organizations so look out for movements in various speculative commodities, and also stocks, especially mining and railroad stocks. The general business of the land should show a little firmer trend, and especially in manufacturing circles there should be a gain.

Children.

Geniuses of the first-water brilliancy will appear among us this week. Bright, keen, nervy, venturesome people, who may appear queer to the casual observer because of their superior capacity in dealing with the affairs of life and the world. They will get to the front as lawyers, business characters and scientific revelators. Never mind teaching them after they are twelve years old. A common school education is best for them, as their minds will then be left in a psychic state, which will enable them to see things right, instead of through chalk marks of the stereotyped order found in the higher branches of education. They will demonstrate cause and effect.



HELIO-CENTRIC HOROSCOPE FOR JULY 26th, 1897.

Marriage.

This combination will do very well for extremely sensitive persons, but generally speaking, it is not so favorable.

It will be seen that the very large planets, Jupiter, Saturn and Neptune, are now in the neutral quadrate in powerful but balanced aspects to each other. This will continue for the next six months, during which time some important developments of a national character must result. Our great national contests have come on during periods of similar planetary conditions, and the signs of the times are quite prophetic of marked changes in our relations with the world of sects, creeds, factions, classes, nationalities and international relation-

ships. It is a time when *hogs* put their heads together to create something that will give them greater power and satisfaction. That any great, serious and disastrous war is at hand, we would not state, but great is the stress of circumstances, and many are the contentions of the people both in and out of our borders. Panic times are no doubt here, and we cannot deny it. The year will soon be over, and our hope is in the brighter days that will surely follow this trying period.

Professor Occulte (dreamily)—I believe that I knew you in another state.

Mrs. Divorsay—Oh, you naughty man! So you were in Dakota, too, were you?

Health Dept.

Hygienic Hints.

There is no growth nor repair of the physical organism without sleep.

Sleep is essential in health or disease.

The brain during sleep enjoys its normal rest.

Only during sleep the brain receives its nutrition from the blood.

Health is a traveler that should never stop in its course; but, should move with a steady, even and uninterrupted tread.

Mindless of our delays, life hastens on; after perfect health has passed and gone, in vain we lift our hands imploringly for its return.

The present life is all that we can call our own; if we misimprove it, health and happiness are gone forever.

They are lost treasures, that nothing can redeem. Let us then adopt the hygienic maxim of improving present life and health by attention to present duty.

Many persons use their stomachs as a dumping ground for substances which destroy their physical and mental vigor.

Few persons know how to select such food which, when taken into the stomach, will nourish the body and give enduring force or vital power.

Hygiene teaches how to live according to the laws of nature and how to be pleasing and useful though not handsome.

Violations of the laws of health and happiness is one of the greatest sins of this generation.

Fruits are cooling to the blood, and are specially adapted to warm weather.

Brain, bone and muscle, are built of different materials and food should be selected and prepared with special reference to mental and physical work.

Persons who cannot select food suitable to their needs are not thoroughly educated.

As you are ignorant or intelligent in physiology and hygiene, will your habits be wise or otherwise.—*Hygienic Magazine*.

The Banana Cure.

A correspondent of the *New York Sun* furnishes the following:

"Bestow a boon on humanity and help to popularize the baked banana as an article of food for rich and poor. No poor child need go to school hungry. One cent will buy a good sized banana, which when baked in its skin in an oven for fifteen or twenty minutes, until it is quite soft and bursts open, alone makes a full meal. Now the banana sold on street corners are really plantains. Humboldt calculated the food product of the plantain, as compared with the potato, as 44 to 1. I say from personal experience, that three bananas weighing one pound are equal in nourishment to twenty-six pounds of bread when baked. Bananas should never be eaten raw; they are full of animal germs and are productive of tape-worm. Raw bananas are very indigestible. Younsters fed on raw bananas nearly always suffer from disease of the intestinal canal and convulsions. Physicians call such children 'banana babies.'

"Baked bananas are also the ideal food for nervous persons and anemics; also brain workers. I learned their great power to sustain mental effort in India. If Wall street brokers and others who are under great mental strain would, on two mornings every week, include a couple of baked bananas in their menu and leave out the steak or chop, they would last longer. I am as hard a brain worker as any person in New York, and I have subsisted for years on baked bananas. When I see lean, blood-poor persons, I advise them to eat baked bananas, and they unfailingly build up and gain flesh.

"This subject might not inappropriately be called the 'banana cure', because many diseases can be cured by eating baked bananas, and it merits the closest investigation. The introduction of the potato was a great boon to the people, but I predict that the spreading of the above facts over this country will prove of greater benefit."

[It is strange to what conclusions are arrived at concerning a simple fruit like the banana. The idea of a raw banana producing tape-worm is simply nonsense. The fact that bananas are good food, no one with ordinary intelligence can doubt after having tried them.]—Ed.

What is Disease?

Let us show the origin of disease by comparing the human body to a manufactory. In a manufactory there are many different departments; in each department a part of the complete article is made, and has its own special machinery for doing it. The workers in each department help to make the article, but none make it entirely. In this manufactory there is a sorting house where raw materials are taken in. If the materials used are of inferior quality, or not exactly suited for the thing to be made, then the manufacturer will suffer loss by his goods not being of the best. The sorting house is only of a certain size, and if more materials are taken in than can be used in the day, then they are stored in the various work rooms and are in the way of the workers. There is also a refuse department where the refuse from the various rooms is put; this ought to be cleared out daily or else refuse will remain in the rooms and hamper the people at their work. If the sorting house people take in more goods than there is room for, it stands to reason that workers must be drawn from some part of the manufactory to store and sort them until they can be used. If more is sent every day for weeks together than can be used daily, then the excess material is in the way and its storage has taken men from their proper work to arrange it. If this excess material was only sent in occasionally, there would not be much interference with the routine work of the place. But when sent in daily, then the regular work of the establishment is interfered with. The result is that either inferior work is turned out or else only a small quantity of finished goods can be made. In the same way, if the odds and ends of waste are not removed daily they are in the way, and prevent the quick and regular performance of the daily work. In a properly arranged manufactory you will have a regulated supply of proper materials daily sent in, each department will work them up, a well made article of good stuff will be sent out, and the owner will gain a good name. The waste is removed as soon as made and then

the workers in all the departments work at their best speed. It is the same with our bodies. If the food, water, and air are of the best, then we supply the body with the best materials for having good health. If we only take the amount of food that is required for our daily wants, then our various organs can manufacture it into the best blood and tissue, all goes on well and we are healthy. When waste matters are daily got rid of by proper action of the bowels, kidneys, skin and lungs, then the waste does not remain in the body to hamper the functions or action of our organs. When we take more food than is required, we draw force from some other part or organ to digest it, and this part or organ must suffer. When the excess food is digested it has to be stored up in the internal organs, and interferes with their proper action. If this drawing of force from less important organs goes on for some time, these organs get blocked up with materials they cannot use, their action is interfered with. The want of tone in an organ, whose force has been used to help an overloaded stomach, and the blocking of an organ by material it cannot use, is called disease.—T. R. ALLISON, in *Human Nature*.

A Plea for the Apple.

A Brooklyn physician translates the following from a German paper:

"The apple is such a common fruit that a very few persons are familiar with its remarkable efficacious medicinal properties. Everybody ought to know that the very best thing he can do is to eat apples just before going to bed. The apple is excellent brain food, because it has more phosphoric acid, in an easily digestible shape, than any other fruit known. It excites the action of the liver, promotes sound and healthy sleep and thoroughly disinfects the mouth. It also agglutinates the surplus acids of the stomach, helps the kidney secretions and prevents calculus growth, while it obviates indigestion and is one of the best preventives of diseases of the throat. Next to lemon and orange, it is the best antidote for thirst."

Condition of Woman in the United States.

It is a coincidence which may or may not be significant, that the above named subject is treated simultaneously in a French and an American magazine from precisely the same view-point. M. J. Chailley-Bert, in the third article of a series on the subject, in the *Revue pour les jeunes Filles*, reviews the situation impartially on statistical grounds; Miss Susan B. Anthony, in the May number of the *Arena*, follows the same course with the partizanship of an eye-witness.

The "condition" or "status" is in each instance, however, considered from the stand-point of progress toward suffrage.

According to French ideas, the women of America have been, like love, insatiable. They commenced by demanding their rights in the family, then in education, then in various social situations, then in public, and finally in politics. Their program necessitates a complement—a fulfillment. The late Henry Ward Beecher is quoted as to the keynote of what this fulfillment must be: "The question for suffrage for women dominates all others; one could almost say suppresses all others." The women themselves, or at least a faction among them, believe this, and it is to this very point that they have for a long time devoted their best energies. Recalling the various national assemblies since the famous one at Seneca Falls, in 1848, to the international congress in Berlin, in 1896, and reviewing the part of woman in the Civil War, both the objective point and the plan of campaign are indicated, not omitting the monster petitions, of which "it is not certain that all the signatures were sincere."

Miss Anthony goes further back to the causes. Fifty years ago woman in the United States was without any recognized individuality in any department of life. No schools provided for her education beyond the rudiments. The women of a family were kept closely at home working day and night to educate the boys of the family. When a boy was twenty-one a fixed sum was paid him as wages, or he was

free to carry his labor where it would receive the greatest reward. No such arrangement was made with the girls of a family. They continued to work without wages until they married, when the services were transferred to the husband. Food, shelter and usually a scanty supply of clothes were considered ample reward for these services. We quote a paragraph which will doubtless seem as strange to many who have unconsciously lived on through such injustice as to a foreigner:

"Any wages the woman might earn outside belonged to the husband. No matter how drunken or improvident he might be, no matter how great her necessities or those of her children, if her employer paid the money to her, he could be prosecuted by the husband and compelled to pay it again to him. Where, however, the daughters received property, it passed directly into the possession of the husband, and all rents and profits belonged to him to use as he pleased. At his death he could dispose of it by will, depriving the wife of all but what was called the 'widow's dower,' a life interest in one-third of what was by right her own property. She lost not only the right to her earnings and her property, but also the right to the custody of her person and her children. The husband could apprentice the children at an early age in spite of the mother's protest, and at his death could dispose of the children by will, even an unborn child."

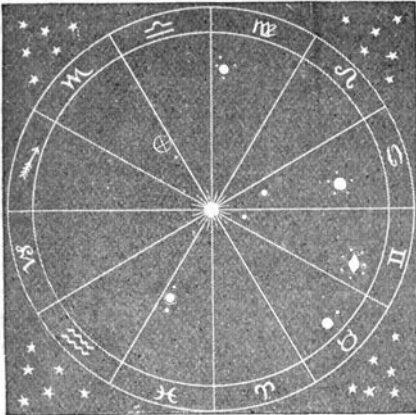
After a continued pitiable showing of what are sometimes known as the "good old times," Miss Anthony proves that a radical revolution has taken place in the legal status of woman. She traverses the same ground as M. Chailley-Bert, from the first Woman's Rights convention "called just forty-nine years ago at Seneca Falls, N. Y., by Elizabeth Cady Stanton and Lucretia Mott." "Suffrage," she declares, "is the pivotal right, and if it could have been secured at the beginning, women would not have been half a century in gaining the privileges enumerated above, for privileges they must be called, so long as others may either give or take them away." —*Literary Digest*.

Horoscopical.

Written for PLANETS AND PEOPLE by Mrs. Sherwin Munn.

Hello-Centric Horoscope.

ROBERT A. MELENDY, BORN APRIL 23, 1883.



The earth had just passed into the sign Scorpio when native was born,—Scorpio, the sign of the sowers; workers. One born on this date, or between April 20 and May 20 can safely take for his motto, "I serve."

Scorpio stands for shrewdness and penetration. "It is the eighth, or octave note, which commences a new scale, and denotes the first stage of a higher life."

The sign includes the generative organs, and for this reason Scorpio children need careful training; their nature is fiery and requires quieting; they need much sleep and should not eat highly seasoned foods.

However, Neptune, in this chart holds all things in check.

Scorpio people are creative in their genius and capable of success through bold enterprises. I think native will have many of the characteristics of the preceding sign through which the earth has just passed in her zodiacal career.

The seventh sign—the sign of the Balance, the sign of judgment—shows natural peace-makers by disposition and fits one for influential positions of trust.

Neptune is the ruling star. Neptune,

an octave of Venus, makes a soul artist. Neptune, in Taurus, shows a tendency to spirituality, "reduced to a science," and that one cares more for "good deeds than well sounding creeds."

Neptune gives a love for travel and is considered a financial planet; he rules the skin, through which colds are contracted, and a tendency is here shown of bronchial difficulties to native.

Jupiter in conjunction with Venus in Cancer shows that native is full of sympathy, peace and love; has a soft and harmonious utterance; is psychic and psychometric, and has also hypnotic power.

Native is persevering, thoughtful, and fond of science and occult study, somewhat eccentric, a little peculiar, original in taste, of a studious turn of mind, and will be successful in literature, though the natural taste will be largely for a study of the hidden truths of nature scientifically demonstrated, and intellectually stamped, truths remote from the ordinary, of a purely spiritual character which lie quite outside the region of normal speculation.

Native is naturally disposed to the giving of magnetic treatment; would make a good masseur; is sure, and will do a great deal of the higher practical work of the world.

His astral colors are red and lemon color. His gem is emerald. His birth card is jack of clubs, an ancient astrologic symbol, and is expressive of activity in the realm of wisdom.

This is a very interesting horoscope, showing high morality, strict integrity, pure motive, and steadiness of purpose.

He will meet with success (not great wealth,) along the lines herein indicated, and will have great peace and contentment—the only true contentment—that which is found in activity.

From Earth to Sky.

LUCY LARCOM.

From the reek of the pond the lily
Has risen, in raiment white,
A spirit of air and water,
A form of incarnate light.
Yet, except for the rooted stem
That steadies her diadem,
Except for the earth she is nourished by,
Could the soul of the lily have climbed to the sky?

Marriage.

In this department we have adopted an entirely new plan. It is this:

We will hereafter enter the names and dates of all persons interested in the marriage question, free of charge. This applies to both male and female. We do this in order to have a larger number of names to operate with, which will enable us to find suitable co-ordinates much quicker than on the other plan.

Now, please bear in mind, that we shall charge for the results of our findings, and the fee will be (\$5.00) five dollars, as announced in the first place.

Those who have already sent in the fee will be given the first opportunities, and should any in the future desire special attention, of course the fee in advance is an incentive to place the name first on the list, that is, ahead of other names, for an enormous amount of labor must be done, and a little financial encouragement in the way of fees in advance is very desirable, so we shall look well after those who respond in this manner.

All who send their names, however, will be placed on record, whether subscribers or not. The list is growing rapidly now, and ere long will be an important proceeding in connection with the great work designed to be carried forward by this magazine.

As fast as suitable life partners are found, each will receive notice of the fact, then if they wish to be placed in communication, the only requirement will be the fee.

There are some people who do not like this department, but a great many more who do. We believe this is one of the means that will bring about a needed reform in the marriage relation. In fact, we believe that it is the only means that will enable people to intelligently enter the marriage state.

Those who are happily married do not need the help this department is calculated to give, but because they are happy and

satisfied is no reason why they should condemn information and a process for conveying it. There are many who are happily mated that sometimes bring children into the world that are scarred and deformed. Why is this? Is it wrong to breed children and bring them into harmonious environments? When will the people wake up to the *truth* and be ready to know for themselves the right and wrong in matters of this kind?

Some are so afraid of planetary science that they shrink from its stupendous facts as they would from a ferocious beast of the forest. Does any person think for a moment he or she can be free while fear, sentiment and ignorance dwell within?

Knowledge of the great law of life and being should be openly received and welcomed, for nature makes no mistakes. Of course there are some who have a personal god which they hinge all the affairs of life upon. Poor ignorant mortals groping in the dark hallucination under a scheme of magic that circumscribes the infinite, in their minds, and subjugates the mental reasoning faculties and renders nil the progressive spirit of freedom and truth that liberates and sets free the mighty will of man.

The Fly as a Carrier of Bacilli.

'Hoffman has demonstrated the presence of the tubercle bacillus in the bodies of flies taken in a room occupied by a consumptive,' says *The Medical News*. "The droppings of the flies were full of bacilli, which were shown by experiment to be fully virulent. Coppen-Jones has proved by means of chromogenic bacteria that infection can be and actually is carried, not only in the bodies of flies, but also by their feet. In one experiment cultures of the bacillus prodigiosus were mixed with tuberculous sputum. Flies which had been in contact with this mixture were permitted to walk across the surface of sterilized potatoes. In forty-eight hours numerous colonies of the bacillus prodigiosus were visible." Open windows and doors should be protected by wire screens.

The Oracle.

QUESTION. My encyclopedia tells me that the old astrologers used to begin counting with that house which lay in the east immediately below the horizon. You begin with the house just above the horizon. Which is correct?

D. H. DAVIS,
Clinton, Mich.

ANSWER. A house is one thing and a sign is another. If a sign is to be considered, it is the space between the divisional lines helio-centrally, a portion of which may be above the horizon. But if a house is to be considered, the first house begins with the degree that is rising and it may be the last degree or the first, or any other of a sign. The house may extend into the next sign and according to latitude is in degrees of space co-ordinately.

Q. I wish you would explain to me, how it is, your solar birth chart is made directly in opposition to the Zodiac presented by the Magi? You have the fall quarter in direct opposite position, and the others as well, and the card signs are opposite too. It mixes the whole thing all up for me, and I don't know which is right. I supposed you were a Magi. Please explain?

MRS. C. MACALLUM,
Owasso Mich.

A. There are Magi, and there are Magi so-called. We make no great claim at being anything, but our illustration of the Zodiac, our explanation of its signs, meanings and influences are so simple that thousands of people have taken up the study and many are making wonderful progress in demonstrating the truthfulness of our system. March begins when the Earth reaches about ten degrees of the sign Virgo and continues until the Earth reaches about ten degrees of the sign Libra. From ten degrees of Virgo to the first degree of Libra the Sun will appear just opposite. That is, will appear to pass from ten degrees of Pisces to the first degree of Aries. Some say it is March when the Sun appears at ten degrees of Pisces, so they place March

opposite Pisces denoting the apparent position of the Sun. Others prefer to say the Earth is moving at ten degrees of Virgo when March begins, so they place March opposite or with Virgo. This is merely a choice in referring to the Sun or Earth when considering the months. It will be seen when the Earth reaches the first degree of Libra, March 22d, that the Sun appears in the first degree of Aries, so from the 22d of March to the 1st of April the Earth is in Libra and the Sun is in Aries, and some have seen fit to make their Zodiacs with the months arranged for positions during the last ten days of each month. These arrangements are all educational, for they cause one to think and study into the inner principles of things, which is the object of mysticism.

Q. Please explain the difference in signs of Zodiac given in chart, PLANETS AND PEOPLE Helio-centric Horoscope, and signs in the almanac—that is, they run the year in chart and month in almanac.

MRS. L. E. SMITH.

A. The above question is the second, concerning the Zodiacal signs, and is answered above.

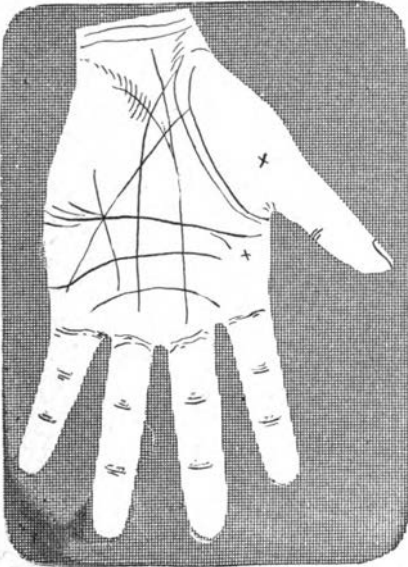
The difference in size between England and the United States is hard to grasp, and many educated people, especially in England, have little idea how vast it is. Of course, a reference to the map would show, but no one thinks of this. A fact that will bring the matter realistically before cyclists is that while the record from John O'Groat's to Land's End is a little over three days, that from San Francisco to New York is over forty-three days.

The automatic machine has been turned to new account in Italy. Put a coin in the slot and take out a receipt and the thing is done. The working man's "honest penny" is banked without the trouble of going to a savings bank or postoffice. When a sufficient number of receipts have been collected they can be exchanged for a libretto of the regular savings bank. Interest at 4 per cent is paid on deposit, and depositors are entitled to share in the bank's profits.

Palmistry.

A Fortunate Hand.

The following illustration shows the hand of a perfectly healthy, harmonious and intellectual person. The center of the great cross formed by the health line and power line across the head line is significant of a giant intellect, and the star or cross on the mount of Jupiter shows high attainment and social distinction. It will be noticed that the outline of the entire hand and fingers is smooth, even and round, which is indicative of very little physical strain. A person with such a hand will not have to labor, except with the brain, for an easy time generally is most clearly shown.



The general markings all through are harmonious; there are no sharp angles, irregular markings nor is there entanglements of any kind. The double life line is indicative of long life and good health, and although it shows liability to a double career or life, still no disastrous results will come of it, as the owner will slide gracefully and easily through to the end.

The even bracelet at the wrist is also another indication of the perfect health and abundance of real enjoyment all through life. The head line branching at either end is a sign of imagination, mental grasp, deep research and remarkable intuition.

The power line running from Mercury next to the position of the Sun, and forming the cross at the head line, is the best evidence of oratory and power of speech generally.

The death line turns away from the mount of Saturn, but runs direct to the Sun, thus insuring great physical endurance, while the line of vitality has a branch which, turning toward Saturn, shows that the native has not the highest vitality. That is, physical labor would reduce the flesh and generally depress the system. It means a slightly impaired vital temperament.

The mount of Saturn is smooth and even, Neptune has a cross, which stands for conscientiousness, and the thumb is straight, firm and orderly, which shows executive power above the average.

The curved line toward the fingers is a pleasure symbol, and being rather large in this hand, but for the otherwise well balanced markings might mean reckless and unbridled tendencies, but there is too much to sustain the character to allow such a thing as disaster. It is in every respect nearly, a most promising palm.

Items of Interest.

Recent improvements in gunnery permit of explosive shells being fired from a submerged cannon with tolerable accuracy.

A trolley system capable of a speed of sixty miles per hour will soon be in operation between Baltimore and Washington.

In Russia a patent may be taken out for three, five, or ten years, at the option of the patentee, the fees being graduated accordingly.

German cyclists have an effectual way of dealing with troublesome barking dogs which persistently run at wheelmen on country runs. They use a small explosive bomb—small, but extremely noisy—which exercises a magic effect on the curs.

To Stop Vivisection.

The majority of the American public is at present completely hoodwinked on the subject of vivisection. It has been led to believe three gross falsehoods:

1. That the practice is a rare and occasional one only.
2. That great benefits to the healing art have been derived from it.
3. That anæsthetics are invariably employed.

Were it not for the belief in these three fallacies, the whole monstrous system of scientific torture of animals would be stopped in a week by a national outcry.

This being the case, it is the duty of everyone, whether young or old, rich or poor, man or woman, to labor to spread a knowledge of the truth concerning vivisection as now practiced in a large portion of the civilized world.

To do this effectually, it is necessary to be prepared by study of the subject, to converse upon it on fitting occasions with acquaintances and friends. But it is also extremely useful to induce every one who can be reached to read some of the various pamphlets and leaflets wherein all the facts of the controversy are carefully stated and the falsehood of the three excuses offered for vivisection abundantly exposed.

The best way to distribute these papers—especially during the summer months of general movement—is to place a few of them, judiciously selected, in the reading-rooms and drawing-rooms of hotels, in clubs and public reading-rooms, in waiting-rooms of railway stations and the cabins of steamboats. In all these places travelers are glad to find something fresh to read; and the persons in charge of the rooms are generally well disposed to accept the gifts of literature so offered.

A trifling gratuity at the stations will further secure care of the papers. Besides this method of work, the following hints are offered as likely to be useful under other circumstances:

When you read in any magazine or newspaper an article concerning vivisection, write to the editor and express your ap-

proval or disapproval as the case may be. Even if your letter be not published it will show the editor the views of his readers on the subject. Subscribe to papers which oppose vivisection in preference to others. If you should be an author of books, or a contributor to periodicals, refer to the subject earnestly whenever you may reasonably do so.

Ask your clergyman or minister to preach on humanity to animals, especially touching on vivisection, and if the sermon be a good one, endeavor to print and circulate it.

Subscribe only to hospitals which have not medical schools licensed for vivisection attached to them; and on the staff of which there are no vivisectors.

If you belong to any society for prevention of cruelty to animals, insist upon the subject of vivisection being taken up as the most important topic wherewith such a society should concern itself; and speak strongly at all times of the baseness of cultivating tender feelings toward animals, drawing out their affections to us, and then abandoning them to be tortured.

Teach all children under your care to despise those cowardly and selfish motives of action which are commonly urged as justifying vivisection.

Unless you happen to be a trained physiologist, decline to argue on the utility of vivisection. Stand firmly on the moral ground of the wickedness of the practice.

Adapted from a leaflet by

FRANCES POWER COBBE.

A recognition of scientific work rarely given by the British Government is the recent elevation of Sir Joseph Lister to the peerage. The new peer is the first medical man so honored by reason of his eminence as a physician. It may be noted that the few scientific men raised to peerages have been made peers on account of work in applied science, never of pure research. Lord Kelvin and Lord Armstrong are great engineers, and the new peer is a surgeon.

A bookkeeper should never try to walk on slack wire. He might lose his balance.
—N. O. Picayune.

The Seer.

REGINALD B. SPAN.

My soul is thrilled by Powers unseen;
 I hear the music of the spheres,
 And like a flash across my mind
 I see events of coming years.

I read the hearts and souls of men;
 I watch the planets in the sky,
 And by conjunction of the stars,
 Foretell the plans of Destiny.

I sit in half unconscious trance,
 A passive tool for unseen Powers;
 And spirit-voices, whispering low,
 Speak to me in midnight hours.

I feel their presence ever near;
 Their thoughts are flashed upon my brain,
 And often in the wind I hear
 Voices calling, loud and plain.

I see strange shadows in the gloom—
 Forms transparent, robed in white,
 And often through the dark appear
 Gleaming bars of bluish light.

I hear soul-music, soft and low,
 Pulsing through the twilight dim,
 And often in the golden dawn
 Echoes from an angel's hymn.

I send my soul in trance away,
 To soar through realms of mystic light—
 Through realms of vast Infinity—
 By stars and constellations bright.

Through solar systems, poised in space,
 Revolving on their endless way;
 By starry worlds, to us unknown,
 Perfect in their grand array.

All mysteries I see and hear,
 And partly, dimly understand
 The purpose of the great I AM,
 Who rules the mystic spirit-land.

I bow in awe before that One,
 That holy One, so grand and wise,
 Whose law is everlasting Love—
 Whose tender mercy never dies.

One immediate effect of the Niagara Falls electric plant is to make Buffalo the leading city of the world in the use of electricity for industrial purposes.

A Photographic Curiosity.

Guy C. Dewey, who is as amateur photographer, has in his possession a photographic curiosity that is attracting considerable attention and no one who has seen it thus far is able to give a satisfactory explanation of its peculiarity, except upon one theory, and that is perhaps too ghostly for general acceptance. It is a snap shot and was taken by C. S. Dickinson, of Moira. The scene is the M. E. church and park at Moira village, and is particularly clear and distinct in outline. Outside the park fence in the roadway, apparently about fifteen feet, is the shadowy figure of an old man with white beard, wearing an overcoat and slouch hat. He stands with folded hands and apparently has little to do with the wintry scene of which he is a part as if he was the inhabitant of some other sphere. The peculiar feature of this picture is that the park fence and a tree in line back of the figure can be distinctly seen through his shadowy form, even more distinctly than in other parts of the picture. Mr. Dickinson says: "It was made at noon, no sun at all, and is a snap shot. Myself and Mr. Manchester will make a statement and swear to it that there was no person in sight at the time in that direction." He adds, "Several people here have said it made them think of a certain person who formerly lived here." One photographer who examined it was of the opinion that the form of the old man came from a previous exposure of the plate in the camera, but admitted that in such cases the balance of the picture would be indistinct, while this is clear and perfect in every detail. He also admitted that it would be a remarkable incident if in the second exposure, the figure should happen to be in an exactly natural position, with its feet partially covered by the snow as it actually existed upon the street at Moira. A letter from Mr. Dickinson also states positively, that the plates were put into the camera just before the snap shot was taken, a new box of plates being opened in a dark room for the purpose. The mystery of the shadowy man is still unsolved.—*Moira, N. Y., paper.*

Puzzles.

Among the answers sent in to the subjects given out last month we find the following by Miss E. Sutton.

The Turkish Empire—"Hermit, hut, spike."

The Island of Cuba—"I dance, float, bush."

The World's Fair—"Rare show, flit'd."

The Nashville Exposition—"Vixen, shall I not see it hop." (Earthquake came.)

Queen Victoria—"Vine, Era, Quoit."

The Secret Doctrine—"Credit sent to cheer."

Planets and People—"Peel, plan, post, tend."

Christopher Columbus—"Church poor, but smiles."

Abraham Lincoln—"Ah, calm born, nail."

Ulysses S. Grant—"Yes, glass turns."

The Chicago University—"Great city house in vich."

The Pyramid and Cube—"Charm, bend, yet aid up."

Generating Electricity.

According to Nikola Tesla, as reported in *Industries and Iron*, "of all conceivable methods of generating electrical energy, nothing in the present nor in the future is likely to compare in facility and economy with the waterfall. Of all methods of generating power, the utilization of a waterfall, he says, is the simplest and least wasteful. According to him, even if it were possible, by combining carbon in a battery, to convert the work of the chemical combination into electrical energy with very high economy, such mode of obtaining power, he thinks, would be no more than a mere makeshift, bound to be replaced sooner or later by a more perfect method which requires no consumption of any material whatever."

The Magic Number.

They were gathered together on the piazza of the summer hotel.

"I often hear of the magic number," said one. "What number is it?"

"Why, nine, of course," replied some one else. "There are nine muses, you know, and you talk of a nine days' wonder. Then you bowl at nine pins, and a cat has nine lives."

"Tomfoolery," broke in another person. "Seven is the magic number. Seventh heaven, don't you know, and all that. Seven colors in the rainbow; seven days in the week; seventh son of a seventh son—great fellow—and—"

"Tush, tush," remarked a third. "Five is the number you mean. A man has five fingers on his hand and five toes on his foot, and he has five senses. A nickel is five cents, and—"

"Three is undoubtedly the magic number," interrupted another, "because people give three cheers, and Jonah was inside a whale three days and three nights, and if at first you don't succeed, try, try again—three times, you see!"

This was received with some contempt by the company, and a soulful youth gushed out:

"Two, oh, two is the magic number! Oneself and one other! The adored one! Just us two!"

A hard-featured individual who had been listening to the conversation hitherto unmoved here remarked in a harsh voice:

"The magic number is No. 1 in this world, and don't forget it."

An interval of deep thought on the part of all followed, after which they went in silently and slowly to supper.—*New York Journal*.

Fifty Years Ago.

No theory of germs to chill
Affection's budding blisses;
When ardent lovers took their fill,
No microbes on their kisses.
How happy they were not to know
The germ-fad—fifty years ago.

Distribution of Stars in Clusters.

Professor Bailey has recently made a count of the stars in the vicinity of several clusters. An enlargement was made of a photograph of the Pleiades taken with the Bruce telescope and having an exposure of six hours. A region 2 degrees square, with Alcyone in the center, was divided into 144 smaller squares, each 10 seconds on a side. The stars in each of these squares were then counted. The total number thus found was 3,972, an average of 28 in each square. The 42 squares including the brighter stars in the group contain 1,012 stars, an average of 42 per square. It therefore appears that the total number of stars in the region of the Pleiades is actually less than that in adjacent portions of the sky, of equal area, and it is much less than the corresponding number in many parts of the Milky Way. The Pleiades must, therefore, be regarded, first, as a group consisting of comparatively bright stars; secondly, if we omit the bright stars, the number of faint stars will be much less than in the adjacent portions of the sky. This absorption of the faint stars is probably due to the nebulosity surrounding this group. A similar absence of faint stars is noticeable near other diffused nebulae. This condition would be explained if we assume that stars have not yet been formed by the condensation of this portion of the nebulae, or that the latter is less distant and slightly opaque.—PROF. PICKERING in *Popular Astronomy*.

The Apocalypse.

U. D. THOMAS, M. D.

I read, in the Apocalypse, one day—
One lonesome day—a prophecy of doom;
The skies were hung with drapery of gloom,
And mist enshrouded earth, in solemn gray;
The winds, becalmed, in fateful silence lay,
But still, sweet waves of summer-like perfume
Swept softly in, and filled my lonely room;
And, while I read, forebodings passed away.
The clouds, that overhung my soul, were riven,
And Peace possessed me, heretofore unknown,
And strains of melting music woke, to fill
My anxious brain with melodies of Heaven:
The shrine, whereat I worshiped, cypress grown—
Was bathed in light, like "pearls on Hermon hill!"

The Law of Vibration.

The law of vibration is something far more subtle and potent than has yet been revealed.

For the earth was built in order
And the atoms march in time.

The divine thought created the universe and controls by this power of thought the movements of solar systems. Man's divine nature can use this same power of thought to create and control his circumstances.

But there is a denial that is essential to all prosperity—the denial of the senses for the higher delights of the spirit. If the rich steep themselves in mere physical indulgences, that tend to an inert and inane existence—that submerge them in selfishness and self reference, there is the fitting denial. And the denial is the gateway to a higher enjoyment. Power of all kinds should liberate the spirit. Wealth may insure a far larger margin of leisure for doing kind things, and to fulfill the ideals of social Fatherhood and Brotherhood.

The larger knowledge of spiritual laws will produce better social conditions. Poverty and ignorance and crime will flee before a truer philosophy of life. Man will learn that to deny himself is to enrich himself; is to elevate him to that vantage ground from which he controls his circumstances. The highest possible enjoyment is to live from the spirit. This does not mean to renounce beauty, sweetness, harmony but rather to learn the laws that control and produce these. The Christian life is its own reward each day. Each one who holds his own high standard communicates its purpose and enlarges its atmosphere.—*Lilian Whiting*.

Question in Astronomy.

Mr. Westside (slightly intoxicated): "I shay, do you know anything about astronomy?"

Mr. Eastside: "A little."

Mr. W.: "Well, then, perhaps you can tell me (hic) if ashtronomers use the big dipper when they skim the milky way?"

Life's Mirror.

MADELINE S. BRIDGES.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true!
Then give to the world the best you have
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honor will honor meet,
And a smile that is sweet will surely find
A smile that is just as sweet!

Give pity and sorrow to those who mourn;
You will gather, in flowers again,
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.

For life is the mirror of king and slave,
'Tis just what we are, and do,
Then give to the world the best you have
And the best will come back to you.

Nationalism.

CHARLOTTE P. STETSON.

The nation is a unit. That which makes
You an American of our to-day
Requires the nation and its history,
Requires the sum of all our citizens,
Requires the product of our common toil,
Requires the freedom of our common laws,
The common heart of our humanity.
Decrease our population, check our growth,
Deprive us of our wealth, our liberty,
Lower the nation's conscience by a hair,
And you are less than that you were before.
You stand here in the world the men you are
Because your country is America.
Our liberty belongs to each of us;
The nation guarantees it. In return,
We serve the nation, serving so ourselves.
Our education is a common right.
The State provides it equally to all,
Each taking what he can; and, in return,
We serve the State, so serving best ourselves.
Food, clothing, all necessities of life,—
These are a right as much as liberty.
The nation feeds its children. In nation,
We serve the nation, serving still ourselves,—
Nay, not ourselves, our self! We are but parts.
The unit is the State—America.

Reporter—It is said that yourself and your comrade, O'Hoggerty, were calm and collected after the dynamite explosion at the quarry?

McLubberty—Wull, it wor like this—Oi wor calm and O'Hoggerty wor collected.

The Vice of Overeating.

How much harm is done to health by our one sided and excessive diet no one can say. Of the vice of overeating, as practiced by the well-to-do classes in England especially, Sir Henry Thompson, a noted English physician and authority on this subject, says:

"I have come to the conclusion that more than half the disease which imbitters the middle and latter parts of life is due to avoidable errors in diet, and that more mischief in the form of actual disease, of impaired vigor and of shortened life accrues to civilized man in England and throughout central Europe from erroneous habits of eating than from the habitual use of alcoholic drink, considering as I know that evil to be."—*Sanitarian*.

Most Nutricious Food.

Taking all the ordinary food stuffs, says the Cincinnati *Enquirer*, the one that would best fulfill the requirements of life and strength would be substantial slices of whole meal wheaten bread eaten with the crust and spread with good butter. Practically all the constituents necessary for the support of life and the building up of tissue are contained in this food. It has the further advantage of being extremely satisfying. If fresh milk or buttermilk were drunk with it, a complete diet would be obtained so far as the mere sustaining of physical health and strength are concerned.

Where the Most Rain Falls.

The wettest region on the earth's surface is at Cherra Punji, in the Khasi Hills, in Assam. The records for that place of phenomenal rainfall go back to 1832, but prior to 1871 they were irregularly kept. Since the latter date, however, enough has been learned to warrant the assertion that it is the rainiest place on the planet. Frequently between May and September the rainfall for a single month ranges from 150 to 200 inches. In July, 1865, it was 208¼ inches. The average for a year in the Mississippi Valley is only 38 inches; in England only 25.

PLANETS AND PEOPLE

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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER IV.

After a few days rest from my return trip, by rail, I proceeded one cool July afternoon, to investigate the subject of cards, mysticism, symbols, theosophy, mysteries, magic, and anything else I could find that seemed up to date in occultism. My first thought was to go to my dear old friend, Virginia, who had been such a help and guide to me during my first experiences in the hidden way, and acting upon the same, I soon found her at her regular headquarters, where she is ever engaged in doing good to the unfortunate.

I had met her once since my return, so my first remark on approaching her was: What do you know about cards?

She gave me a most peculiar look, raised her hand and said in a low whisper:

"Don't speak so loud. Some one might hear you."

She motioned to me to come into a private room, and when we had entered she gently closed and locked the door.

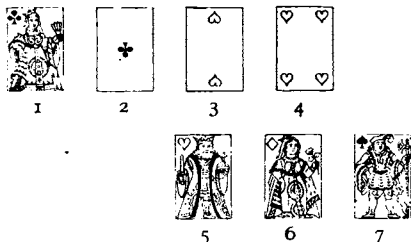
She then drew out a little drawer of a small stand and took therefrom a pack of the real things, at the same time making me promise never to mention her name in connection with cards so long as I lived.

After that, I took it for granted there would be no harm in coupling her name with anything that occasion demanded.

She shuffled them in such a way that I was soon convinced she was *one of them*, for many of her movements were in line with those of my eastern friend.

Finally, she placed them on the stand, held her hand over them a moment, and asked me to cut and draw from the bottom, and repeat until I had drawn seven.

I did so, and turned up the following conundrums:



What do they say? What do they tell? I queried, as she stood gazing earnestly at them.

"Why, don't you understand? Can't you read so simple a message as that?"

Well, I have my way of deciphering them, said I, but you may read them differently, and you know my work now is to look up, and find out how different people

use these symbols, and then write the result of my investigations. This makes me ever anxious to hear what each one has to say. I begin to see already that it is making me less qualified to interpret their meanings, for one must apply and make practical their use, rather than to be ever seeking the ways of others, if true advancement is ever made. But, tell me. I can't wait a minute longer. I must have the answer; good, bad, or medium.

"I never saw anything so clear," said she. "It is just common plain English, that no one could mistake. It reads thus:

"(1) You are an intellectual lady, (2) desiring knowledge (3) to impart (4) for the satisfaction of (5) (6) (7) people.

"(1) You (2) wish (3) me to (4) satisfy you (5) (6) (7) that the people will favor your undertaking.

"(5) The king of good people you may depend upon. (6) The ladies of position and wealth will favor you most, and the hard-working younger members of the human family will take kindly to your writings, especially the young men, who are more directly interested, perhaps, in cards than the young ladies. (1) Being a woman, (2) your inclination is to seek and gain for your own advancement, and (3) to become interested in and unite with (4) societies for personal satisfaction, for (5) (6) (7) you wish to be among good people, and be entertained.

"There are two ways open to you. The first is in line with the reading. (1) You are an intellectual lady. (2) Your desires are good, (3) your social relations are favorable, and (4) much satisfaction will result, as (5) (6) (7) good people will be with you to the end; but you will finally become one of the single handed workers for the cause of labor if you move according to this formula (7).

"The other way is to go among the people (7) (6) (5), labor earnestly for the down-trodden (7) and oppressed, visit the ladies of wealth (6) and impress them with the needs of the hour. Go to good humanitarian men (5) and secure their support, and (4) such satisfaction will come to your soul as true hearts can feel and know. Then

will you be able to unite in a grand and noble work for the good of all, and your desire (2) for knowledge will be more than gratified and you will be honored and respected as one worthy to be called a queen (1)."

Do you find all that in the cards? said I.

"Yes, and more. These seven symbols show to me that you will be quite an influential writer in the line you have taken up, and that a very easy, fascinating feast is before you. It is your right line, I am sure. But I see a change (5) in your life relative to the affections. A man is going to capture your heart and hand, and you will be made a lady (6) of social distinction and you will have money and (7) servants at your command."

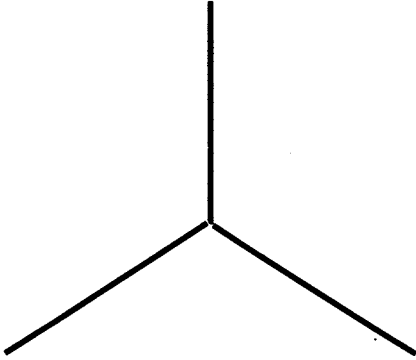
But, said I, you just told me I would, by moving one way, become one thing, and by going in the opposite direction become another, and now you tell me I am to be literally taken by a man and placed on a pedestal to be admired and served.

"I merely told you there were two ways for you to choose from in your present state, and you will carry out the one which will finally lead you to the position last named."

The bell rang, the cards flew out of sight, the room appeared to be transformed, and Virginia quietly suggested that I visit a Mr. —, who writes in symbol, talks in symbol, and lives a mysterious and symbolical life in his own peculiar way. As another caller was waiting, I took my departure and proceeded to Mr. —'s. I made known my object in calling by asking him if he could give me any light on symbolism, as I was a writer on the subject and was preparing an article for publication.

I thought, of course, he would be pleased to have the fact that he was authority on symbolism known through the press, and would probably give me many pointers that I was seeking for, as most people in this line, although very mystical in their manners, do not object to seeing their names in print. At least I have so found them, during my brief experience, and there seems to be no exceptions.

He handed me this illustration, and said: "From the foundation of the earth unto the end of time does this bear witness of all that is."



THE TRINITY.

I took it, of course, and thanked him, not knowing what it meant, but I thought it would lead to something. I then ventured to ask if he had anything more to say, and rising to his feet he stepped to the side of the room. It was beginning to grow dark and I did not observe closely his movements.

He seemed to be looking for something which had evidently been mislaid, and presently lighted the gas. A fruit dish filled with oranges, cherries, etc., was standing upon the mantel, and he passed it to me, saying: "Have some fruit while you are waiting for me, and if you will take a seat by the window there, you will find it much more comfortable. The weather has been quite oppressive of late."

I was very thirsty, and asked for a drink of water, which he gave me, and then started in search of the missing symbol, for symbol it must have been.

He soon found what he was looking for, when he turned and asked me if I could keep a secret.

I said I was a woman, if that was any guarantee. So, asking me to promise by all that was sacred and holy, that I would not divulge the occult and mystical secrets of the contents of a package which he held in his hand, and making me further swear that I would not teach the truths found therein, even in parable, for a period of

five years, during which time I was to devote myself to a close study of the contents, he handed me the package, well wrapped in several papers.

I felt that it was a treasure, and my quivering in-self knew no bounds of joy for the moment.

There seemed to be nothing more to say or do, so I bid the gentleman good day, and wended my way to the office of one whom I had been told was a genius in the mysteries of cards. He was not in, but the clerk told me he was expected at any moment.

I waited some time, as there was something that interested me, laying with other papers upon his desk, which he had left open.

I observed this particular sheet very closely, making a memorandum of the figure that appeared upon it; after which I became nervous and uneasy. So much so that I could not wait longer. I told the clerk I would call again, perhaps, when the gentleman was in.

I studied over the figure which is reproduced, herewith, for hours at a time. There was something about it that held my attention as no other symbol or figure had done before. I realized that my stare at it was purely a blank, for I saw nothing that I could describe but the figure of a cross, and this is what attracted me.

I have shown this figure to a number of people, but none seem to be able to decipher its meaning. Obtaining it as I did prevented me from taking it back and asking the originator of it for an explanation, so I sent it by mail to my occult friend in the east, just to see what report would be given. I was sure she could explain it if anyone could.

The answer came in short order, which read as follows:

"Nature is mysterious. Nature is veiled. Nature is the absolute. We are the relative. Symbols express the relation of the relative to the absolute. The rule is mathematical. The cross, as shown, is mathematical, therefore, subject to change, hence, is only symbolical of that which is absolute. This symbol is the key to the law of life,

therefore, it is the basis upon which religions are founded. The relation of individuals to this great cross is one of intellect, intelligence and wisdom. The pivotal point, when found, will show one the way to perfect rest and peace, where the changing things round about will not disturb one—the one, especially, who fears not the way, the life, and the truth of the cross.

"Observe, that the cross is laid down. Let those who are ready take it up and bear it, and he or she who persists in the proceeding and passes four score and ten points, will learn the mystery of the ages and know the power of the cross of Christendom."

This was interesting to say the least, and after such an extended, although veiled analysis of its importance, I concluded it was sufficiently mystical to be presented to the world, so arranged it for publication.

I should be pleased to receive further light on its wonderful meanings, if it is seen by any who feel an interest in it and discover any new features.

I spent several afternoons in search of occult treasures. I visited the Theosophical headquarters, and observed that they had adopted the Trinity symbol and placed it upon their badge. I made inquiry as to its meaning, but could learn nothing as to its inner significance. The one with whom I conversed upon the subject did not seem to know just what it did stand for. I was informed, however, that a certain psychic, living at No. —, — street, could interpret any symbol and do many other wonderful things, so I hastened to find the place and have an interview with this noted personage. I did not wait to ask whether it was a man or a woman, but simply started to find the street and number. I found the party, who proved to be a lady of more than ordinary intelligence, and as I made known my mission, at the same time mentioning the fact that I was seeking information for publication, she invited me into her private room for occult demonstrations.

Before I had time to speak of the symbols I had brought for her to interpret, she began to talk to me and tell me of things which I had experienced in my younger

days, and gradually she led up to the present time, giving much encouragement as she approached more closely to the immediate present. I became so much interested in what she was saying that I forgot about the symbols and became anxious to learn what the future had in store for me. But she stopped short with the present and waited. It was not long, however, for my anxiety was aroused and I asked for light, when she proceeded. She told me I was engaged in a work, which, if properly handled and presented to the world, meant great good in an educational way, but that the motive back of such an undertaking must be the purest, deepest and best. She then said: "I see an important change for you in the not distant future, and strange as it may seem to you, a light complexioned gentleman is to play an important part in the matter."

But, said I, having been married twice already, what in the world could ever induce me to consider such a proposition again. I have passed beyond the attraction of matrimony and intend to live the higher life as best I can, the little time I remain here.

"The higher life," she queried. "What is the higher life of which you speak. Is it a life that causes one to ignore the larger truth that each and ever individual member of the human family is living the very highest and most perfect life possible for him or her to live, and that every life is absolutely a perfect life, divinely ordained by the Infinite? You speak of the higher life after having been married twice and apparently suffered with each experience. Why did you not live the higher life then. That was the time to test your higher attributes, your spiritual and higher self. You are to be tried again, for those who seek the higher way are tested at every turn."

In order to break the chain that seemed to be winding round me, I drew forth the papers bearing the symbols and asked her to tell me the meaning of the Trinity figure.

She caught sight of the diagram of the cards and the cross, and pointing toward it said: "You have the answer in that figure there, the numbers revealing the same are,

1, 5, 9, and if you learn the significance of these three figures you can easily decipher the balance."

I do not understand what you are trying to tell me, said I, but I note what you say, and if you can just give me a little plain English about these cards in this diagram it would please me ever so much. What does this stand for, anyway? Can you not just state it in one simple sentence?

"It is a symbolical history of the earth from the formation thereof up to the present time and on through to the end."

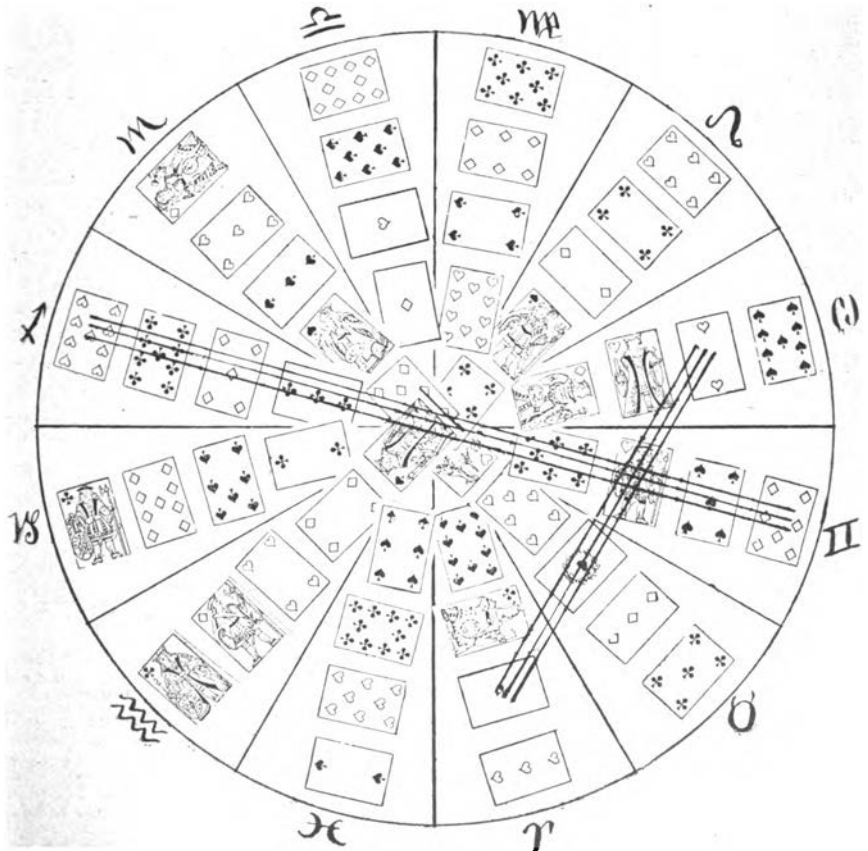
I asked her how much I owed her for what she had done, and she said: "Two dollars." I was puzzled for a moment, but soon came to my senses and paid the fee. I did not say a word. It was all right, of course. I had taken her time, but somehow, I was seeking this information for the

public good and I could not help feeling a feeling at the time. She evidently sensed the situation, for she remarked as she took the change: "Time is a wonderful and a precious thing, and we should make the most of it, for opportunities come and go and if we are not alert we waste our lives away. Bear this in mind when the time comes, in the near future, of which I have spoken."

This was sufficient. The two dollars was for telling me I was going to be married, not for reading the symbols.

As I am sworn to secrecy concerning the contents of the mysterious package given me by the symbolist, I can only say: On reaching my room on that first eventful day, I unwrapped the artfully folded package and found the secret contents.

(CONTINUED.)



THE STOLEN SYMBOL.

Written for PLANETS AND PEOPLE.

BE PRACTICAL.

T. H. GARLAND.

Be not simply good—be good for something.
—THOREAU.

The fierce scramble for material wealth that characterizes the western world has produced a race of intensely practical people. It is this burning desire to become rich that causes people to concentrate all their energies upon their particular line of work to meet the competition that surrounds them on every side.

The necessity for this close application to business has been felt most keenly during the four years that have just past. The financial depression we have passed through has taught many hard lessons to people in all stations of life; but those who have been made to realize the pressure of the hard times the greatest, are the people who do not seemingly realize that to be successful in commercial life they must be thoroughly practical and up to date. Dreaming will not produce dollars.

The theorizing genius is often outwitted by the practical dunce. Human life teems with illustrations of men of education and culture that lack the force or practical application to gain a comfortable livelihood, and are useless drones in the world of action.

The secret of success lies in being in touch with our environments—using practical common sense in the affairs of every day life and in adjusting ourselves to the conditions that surround us.

Particularly during stringent times are people called upon to show the practical side of their natures; it is then that the test of real worth is made—when the stern realities of life crowd upon us.

In times of commercial prosperity, when trade and traffic is flourishing, it is comparatively easy to engage in some kind of business that will bring revenue; but when the wave of prosperity begins to recede and the depression of business is full, then it is that tact is required to stem the tide of adverse conditions.

The man of tact foresees a coming crisis and is prepared to meet it by careful dealing and retrenchment.

Practical talent is not only necessary in the management of all industries and corporations, but is of vital importance to the individual in the employ of others.

Men who handle the reins of commerce are ever on the look-out for men of practical ideas to whom they can trust their vast interests.

Those who have demonstrated their ability to grapple with the business affairs of life by the record they have made, have no difficulty in securing and retaining lucrative positions.

It is those who do not realize the importance of fitting themselves thoroughly for the work they have chosen that become stranded and are buffeted about in the struggle for existence.

Men whose services are valuable to their employers are seldom idle or out of employment.

How important it is that young men should prepare themselves for practical work by mastering the details and improve every opportunity to advance their employer's interests.

Those who show carelessness or indifference in their work are the first ones to be dropped; it is always those whose services are the most valuable that are retained the longest.

The primal cause of so many impractical people in the world, is, that they have not started right and are not in the line of work intended for them.

It is admitted by all, that people succeed best when working in the line of business for which they are best adapted.

The first practical move then for young men to make, is to choose the proper course to follow. That thousands make their first serious blunder in choosing the wrong occupation is proven by the fact that so few ever follow the line of work for which preparation was made.

What becomes of all the A. M.'s, D. D.'s, LL. D.'s and M. D.'s that are turned out by our universities and colleges every year? Are we not safe in saying that not more than 20 per cent of them follow up the course for which they spent several years in preparation.

How often do we find men who have studied for lawyers, doctors and ministers, eventually following the plow, laboring in the mines, or engaged in some occupation entirely foreign to a professional life.

While it is acknowledged that the American people are the most practical in the world, when we come to examine our young men we are surprised to find so many that are simply good—good for nothing—until they have been taken in hand and taught how to do something whereby they can earn a living. Parents are greatly to blame for not giving their children a chance to start in the right direction, and thus save them from stumbling along for years working at something for which they are not adapted.

How many thousands of human lives can be saved from becoming failures, if parents would give a little attention to getting their sons and daughters properly started in life.

Those who are in close touch with the world of commerce and can feel the pulsations of active business life, know only too well the terrible lack of practical talent that now exists, and is being manifested in the rising generation.

This lack of concentration or application is the cause of failure to rise above a menial position. Days and weeks glide by without any special effort being put forth to make their services valuable to their employers, that they may be reasonably sure of steady employment.

In this indifferent manner many drift along, toying like overgrown children with the trifles and follies of life, until old age comes creeping on and they find the golden hours have been squandered and they have lived to no purpose.

If we hope to win success in any line of work, we must realize the necessity for *economy of time*. For time wasted is opportunities and money lost.

Those who are thoroughly practical are fully alive to this fact; never waste their time for trifles, but turn each day to account. They step into the arena of life's work with a determination to succeed in raising themselves to positions of honor and trust. All their energies are centered

upon the high standard of success they have set for themselves. They know what is worthy of their attention and what is not, and therefore discard the husks and chaff of life, looking only to the things that are of practical use and that will aid them in attaining the success to which they aspire.

How strange it is that so few people let go of trifling things long enough to have a serious thought and reflect upon the real meaning of life.

What grand possibilities are within our reach and to what high positions we can attain if we would only make the best use of the time and opportunities we have. There are none but what waste some time and neglect to improve the chances they have; but it should be our aim to make the most of what opportunities we have.

Instead of giving ourselves over wholly to the illusive pleasures and playthings of life, should we not pause and consider the prizes of real worth that this life offers to each one of us? All who desire to make something of themselves can do so, if they will but try. Be earnest, be true, be honorable, be practical.

Facetious.

Hardware—We had a young preacher in our pulpit out in New Rochelle, and he was explaining the greatness of the Creator in both small things and large. Said he: "When God made the great mountains, He made the little hills. When He made the ocean, He made the dew-drop. When He made the whale, He made the minnow. When He made me, He made a daisy."

Johnny—Pa, would you say I'll give you a dollar next week, or I'll give you an dollar next week?

Father—I'll give you a dollar next week.
Johnny—Thank you, pa.

Mr. Bellows—O, wife, these look like the biscuits my mother baked twenty years ago.

Mrs. Bellows (greatly delighted)—I'm so glad!

Mr. Bellows (biting into one)—And, by George, I really believe they are the same biscuit.

A NEEDED SCIENCE.

B. H. CAMPBELL.

The decline of personalism in modern religious thinking is probably owing to the assimilation of Darwinism into the grain and fiber of the collective intellect. We are getting a surfeit of the materialistic *how*, at the expense of the spiritual and *motivistic why* of fundamental nature and human existence. In our pride of *knowing* much more, we *believe* much less than we used to, but a question worthy of grave debate is whether the pride of increased knowledge is a compensation for the relatively decreasing wisdom of belief. Another equally worthy question is: Does scientific knowledge and its appended theories essentially or eternally contradict the dynamic literatures of faith? The object of this writing is to answer both of these questions in the negative and suggest a needed science—the science of *motiveology* or *conservation of motive*. This object obliges us to work in a domain of fact impalpable to materialistic knowledge, but at the same time palpable as power and cause in the development of sociological harmony and justice.

The first point to be established in our philosophy is the absolute unity and all-causingsness of nature. In the universal or eternal sense, there is nothing unnatural—nothing fundamentally untrue. In other words, everything is rooted in nature's trueness,—is the kin of its origin and therein true to its cause, although its assertion may be undemonstrable as technical truth or fact. The undemonstrable trueness of nature includes the dynamical facts of mystery and faith—motors and causers in the direction of intelligent life toward achievement and result. This seemingly antagonism of nature's sincerity to the facts of knowledge on the material plane is the *casus* of the world's highest intellectual battle—the strife of the forces of motive with the facts of knowledge for the glory of being named "the truth."

When we consider that life at its very beginning is a joined issue of necessary op-

posites, we glimpse the foundations of a necessary dualism in theology and the concomitant separation of good and evil in the tract of morality, although good and evil philosophically considered, are the two inevitable hemispheres of the active moral world. These lines from an unknown poet express a deep truth:

Man's dream of good is that which builds for rest;
God's good includes what forces man to build
His leagued defences 'round the thing he loves,
And from life's fields of strife to harvest strength.

The value of morality, the desirableness of a constructive goodness, the sweetness of active love are doctrines patent to the experience and ideality of all intelligent men and women, yet they are so patent because of the existence in nature of opposite qualities. While, therefore, the conservation of personate evil can not be sanely recommended, evil in the mass is a fundamental necessity in a providence for the activity of good. If from the collective mass of human society one vice should be eliminated, its opposing virtue would vanish into carnal apathy, and should all the vices vanish, the final result would be, not the glorification of good, but annihilation of the moral and heroic issues of life. The absence of the need of good would simply decompose the value of good.

Thus much Fanstean philosophy is here inserted as a base for the charity in thinking which it is intended shall characterize the judgments which follow. It is happily not necessary to advocate the active cultivation of negatory goodness or so-called evil. Men and women may be as actively good as it is possible for them to be, and still there will be evil enough, thanks to the "mills of nature," to make a wholesome intellectual problem of human existence, and justify all forms and grades of missionariness. But as evil in the mass is a sum of atoms, and human atoms at that, the need of charitable judgment to take the place of pious hate or virtuous scorn toward the unfortunate minsters of evil, is quite apparent, in order that the coming sociological gospel may be properly based in a philosophical and applicable science of the motivistic realm.

The fact that Christ anticipated such a charity of judgment is quite apparent in scenes like that of the magdalen, his eating with publicans and sinners, and his prayer of extreme unction at the cross, "Father, forgive them; they know not what they do;" all of which are items of evidence as well, in favor of the saving doctrine of a superhumane humanity (virtually a divinity) in him. The necessity, however, of a separative intellectual theology in nature's process of chrystalizing or civilizing humanity does not contradict the supreme necessity of a redemption of the human race from that crystalized separateness to the universal love and brotherhood of which Christ is the fullest and most perfect prototype.

The beginning of moral and religious motivicity is recorded, as well as it is anywhere, in the first biblical book, or Genesis. "In the beginning God created the heaven and the earth."

Now, it seems a thought quite suggestable that the disagreement between this religious poetry and scientific theory is a "clash of symbols," and nothing more. Suppose the passage to have always read, "In the beginning Evolution produced the solar system and the earth," would it be anything more than the calling of nature's omnipotency and its manifest results by other names—for is it not, after all, the attribute of All-Power in nature that man worships; to which he looks for revelations; and from which, truly enough, all revelation must come, and does come, without any reference to any name by which the All-Power may be called? At least, if we deny the idea of a supernatural omnipotence, we cannot limit nature, nor impugn the systems of mythology and personations of motivistic force through which nature produces idealistic faith and dynamic sentiment in the world.

It is merely a vanity of words to say, "There is no God," because nature unlimited is the equation of all that is implied in the name of "God." It is scarcely more than a vanity of words to say, "There is no personal God," as the idea of nature's (God's) infinitude includes in its infinite

power all finite powers, and is, therefore, able to finitize itself in either carnal or psychical personality upon the level of any intelligence or need whatsoever. Nature (God) is all-pervasive, immanent in all form and in every definition of intelligence, as well as the outer and intimate to the motivistic or conscious realm of intelligent personality. God, then, is in motivicity the ideal personal unity of all finite powers, parental to all defined type and form, and art in type and form; source of all energy, intelligence and dynamic faith in natural definition and direction, and the life of all lives—the Life Eternal. There is no growth or revelation however diffused or differential, that has not the authenticity of nature and God at its conceptional beginning; that does not carry nature's and God's authority in its voice; that does not bear toward climatic conclusion or result some destiny of contemporaneous good or evil, whether it be herb yielding seeds, tree bearing fruit, or man bearing the motives and reasons of social unfoldment.

In philosophy nature and God are *one*. In philosophy, too, religions and religion's revelations, so-called, proceed from nature and are voiced in a motivistic literature of sentiment through man. The various bibles and religious literature of the ages, were they not produced like the songs of the birds, by the urge of some incarnated and motivised idea of "more things in heaven and earth than are dreamed of in our philosophy," or in any synthesis of sensed or formulated facts which we may frame?

Nature is omnipotential; the mind of nature is Omnipotence. Nature's morality is the holy exactitude of planetary motions in the clear of heaven; nature's love is in the expression of finite lives brought forth by the invisible, mysterious vitalities of solar or celestial energy out of successive strata of material opacity and death; nature's seeming immorality or hate is the temporal chaos of planetary matter veined with stormy fire, and veiled in elemental war—the seismic, passion-like contention between principles and forces. Animal man has the strife of the earthly elements (emo-

tionalized) within him, and is pre-intellectually a moral chaos threaded by habitary lines of appetite and instinct. *Mind is revealed to him.* Through the process of what has been named "evolution" the *organisms* of body and mind are produced, *but not mind.* The form is an assimilation of substance from the world of matter; the mind is the assimilation of revelations from the world of powers and laws. Generically, education is revelation in the mind, but revelation broadly defined has many entrances into the personal being, and is of many sorts. There are revelations to the senses, and to each of them; revelations to the mental faculties, and to each of them; and, finally, revelations to that mid-region between sense and intellect, named the "heart," or emotional realm—the seat of sentiment and imagination, where pictures, poetry, mysteries, sympathies and religions inhabit, and whence proceed the dispositions and issues of the personal life.

The revelations classifiable as religions come out of nature to this motivistic zone of human personality, and are dynamical, without being necessarily rational to human limitations of intellect and knowledge; they are outside the bounds of rationality, for it must be ever borne in mind, that the providential fact that *we are here* is beyond all explanation, illogical and mysterious. The theory of evolution so ably stated by Darwin and Huxley, and extended into a species of gospel by Spencer and others, is more than a doctrine. Being based upon conscientious and careful observations, the entire "gospel" of evolution may be admitted as fact, but it may be added, *only* fact—presented with an analysis coldly external, the main characteristic of the analysis being an attribute of courteous scorn toward the dynamical facts of faith and sentiment.

Now, supposing the entire "doctrine of evolution" to be correct, there still remains, confronting logic, the impossibility of evolution without a providence. In presupposition there must be law, force, element, direction, control, material, element, vital principle—in short, all attributes, the sum of which constitute ele-

mental life and mind before evolution may begin and proceed. If "evolution" is at once its own cause and providence, it is merely desentimentalized "God." The involution of element into organic form with an inspiration toward a result is creation, and the reason of its being appears as clearly in its culminative use as the reason of a dwelling which man builds, or of any act with purpose and fruit in it to which he may put his hand. If the purpose of art be beauty (or sentiment put into form), there is art in nature without man, and as to what man re-forms or translates of nature, we have in Shakespeare what Polixenes says to Perdita:

Nature is made better by no mean;
But nature makes that mean, so own that art
Which you say adds to nature, is an art
Which nature makes. * * * *

There is an art
Which doth mend nature—change it rather, but
The art itself is nature.

So nature is made better by *no man*, but nature makes that *man*. The vision of a new and reformed humanity held and proclaimed by prophet or poet, is by what power other than nature inspired with the energized potentialty of what it is destined to add to the providence of human motive? Critical intellect aflame with the pride of nineteenth century science, would doubtless paraphrase the first passage of words in Genesis, and in so doing destroy its poetical appeal, and with it, the human motivity of the grandest literary description of time. "In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness, and God called the light day, and the darkness He called night. And there was evening, and there was morning, one day."

Thus this motivistic poetry, grand and sonorous, only records the large resultant epochs of material progression into planetary morality, calling the force "God," and the end, "creation;" and the scientific

theory, although much more extended, scarcely changes the order of events, although it does change the nomenclature! Regarding the "six days" of the biblical creation, which the literalists on both sides of the religio-scientific controversy make so interminable a *casus belli*, it might be here suggested that the "six days" are merely typical of a motivistic division of the course of "evolution" from formless matter to the "living soul" into six epochal stages—the terms "evening and morning," and the numbering of the days being enthusiasms of the poetic chronicler, who was, like all poets, writing better than he knew—not necessarily six earthly days, but six finished divisional progresses of work in the world-building of God!

Regarding the bibles of religion only in the light of what, in the coldest analysis, they are natural literatures of motive and faith, what could be more anticipative of the separating theocracies and theologies of time which this bible has brought to pass, than this brief and sublime humanization of cause Omnipotent? The creative forces of cosmical "evolution" together with all the powers of attributed gods blended into one conception—the Divine Unit of Power—all nature humanized into super-humanity, heroically moving upon the face of the deep, separating light from darkness, dispersing vapor into atmospheres and seas; lifting the frames of mountains and continents, and on, stage by stage until man, as well the consummate "image" of "evolution" as, crowned with mind, he is the image of a creator, appears!

This separative motivism, as "heroized" in Genesis, has been true to what the religious mind conceives as its purpose, the cleaving asunder of good and evil in man's individual consciousness, and the unification of society upon ethical or "righteous" bases as a necessity of permanent progress; it is also true to the fact which conditioned experience affirms that life, even eternal life is warfare against rude force. Primitive man was a warrior, and a creature of violence, partaking the nature of a world unknown to him, wherein the elements and forces made roaring war upon each other;

and over all, the interchange of day and night in the heavens seemed also to him a titanic warfare with heroic mastery for its aim and end. Between primitivism, however, and the motivity of Genesis, the way must have been long, although the literary and heroic lore of the world's historical zone, explored to its farthest antiquity, yields testimony of religious motivity and archetypal, or prototypal mind at work upon the foundations of present civilization. In ancient Egypt is found the religion of government and judgment, deifying the king; in ancient Greece, the religion of valor, mind and beauty, deifying the hero, the philosopher, and the artist; in ancient India, the religion of desire, deifying Brahm, which is a concentration of prayer or wish; in China, the religion of morality and personal superiority, deifying Confucius, the sage; in Judah, the *religion of religion*, becoming through the protest of Jesus, the religion of personality, deifying the power of creation, as a unit of Almighty Will. To these, all of which are necessary elements in the motivity of civilization, might be added the influence of Rome, which tolerant and indifferent to all racial interpretations of godship or deity, threw her pantheon wide open to all the gods, and unified herself religiously upon the idealities of discipline and law, making the state the apotheosis of dynamic sentiment, and practically the theme of worship. All and each of these motivisms, separately indispensable to social civilization, came into providence through the urge of religious sentiment, although all of them, except the religion of religion, or, more analytically speaking, the religion of Will and Personality, have lost their missionaryness, and either have vanished, or are vanishing as religions from the arena of progressive motivity. Modern motivistic mind, therefore, in its yet ideal perfection, is the consensus of all these revelations, which inspired by the executive momentums of higher nature, have joined issue and made prevailing warfare against crude matter, animal sense and brute force in nature.

Religion or religions then, as nature has inspired it or them, appears as factor and

cause in social evolution. Even though its doctrines and faiths be fictions to sense and the science of sense, to power and the needed science of power they are true. They form bases of social life; they crystallize and conserve personal life by transcending the literalness and littleness of the seen fact, and connecting all fact with a psychical responsibility which knows the reason of the universe and its mighty truth, serenely at work in the transparent deeps of "illusion." While it is an easy thing to do; while it may be "common sense" to relegate the fictions of faith to the limbo of superfluities, the truth still stands that nature has made them; they spring from the roots of nature's trueness, and have nature's potentiality in them; they are spiritual truths literalized and belittled to fit the lore of the senses—the condescensions of the invisible power-world to organic consciousness, serving as nutriment to the processes of expanding thought.

The proper study of mankind being man, according to the wise poet, Pope, as well as to the evolutionists, it is obligatory upon students to con the living volumes through, taking into consideration, reverently rather than critically, the whole of the subject including the "holy ghost" of motive, which oftentimes sentimentally and religiously rather than rationally, has spurred forward the protesting exoduses, and made perseverant the ameliorating and expanding movements of social and political history. Without the motivistic mind nourished by the faiths revealed to him in sundry ways by nature, man would not be a progressive being. Had his first heritage from "evolution" been merely an upright structure crowned with critical intellect, his progress had been limed up at the outset, cered and "sicklied o'er, with the pale cast of thought." Materialistic rationalism, while of great use in the study of cause and effect in the visible world is limited; its end is soon and easily found; since it has been placed in the eden of motivity by the technical revelation of science, it stands like the completed stature of the "first man" of Genesis before God had "breathed into his nostrils the breath of life, and he

became a living soul." It has religion's judgment, criticism, negation, but is not yet inspired with affirmative religious dynamics; it has slain religious literalism by bringing against it a larger array of scientific literalities; it has degenerated the name of "truth" by making it a mere synonym for knowledge. The strife has been waged altogether upon the literal plane—*fact* against the motivistic literalization of miracle wherein nature gems the world's religions which are historical *facts* of power—scientific technology insisting that we hold nothing as truth except demonstrated facts upon material levels with their imaginationless deductions—theologic technology adversely insisting that we hold as mere fact the nutritious fiction (to sense) of faith. Both would ignore the ministry of literary symbolry which populates the unseen world with mysterious harmonies and sympathetic intelligences—touches of refining nature and permutations of mind and mood, which although not facts of knowledge, are real psychical essences, and ministries of expansion to motivity and eloquence in life.

The fictions of faith (which are the truths of imagination,) are the additive nebulae of life-refining truth, being the literary forecast of sweeter and stronger life possible and to come, hence all human personality with a destiny of motivistic fruitage lives more in the dynamics of what it believes than in the facts which it knows. This choice of the motivist is not criticisable, being nothing else than "natural selection," which, by the way, is the all-explaining term of the evolutionist, and definable in degrees, meaning nothing weaker than *predilection* or stronger than *predestination*. The realm of power is nature's kingdom of heaven, and the highest choice of a personality, the sublimest destiny of man is to be a citizen of the kingdom of powers, a hero, wielding the hand or tongue or brain of nature's revelations religiously. Hence, in motivity all the Gods are heroes, and in the first chapter of Genesis, creation is an heroic work of God, which is true to motivism, and typically true to evolution and its leading doctrine, "the survival of

the fittest," as it is also true to man's first institutions coming to him out of nature regarding life, that it is sentimental warfare with something standing or striving between himself and the light and glory of an ideal strength and liberty. Strife first upon the brute-force level between persons, families and clans; strife next upon the prowess level between festal and heroic races; strife then upon the military level between political powers or nations; and lastly, industrial and commercial strife upon peace levels; so the history of mankind is a rising spiral of refining and crystalizing war, widening and idealizing in motive, it is true, but not one whit abating the original gauge of intensity in struggle or expenditure of vital force.

"Peace hath its victories no less renowned than war," John Milton was enabled to sing, because peace has its wars. Man is ever a warrior because he has war within himself, and every rational satisfaction in life is a species of victory made possible by the existence of the adverse. The analysis of any historical hero discloses the factorship of the overthrown enemy in the story of the hero's fame, be the enemy a dragon, an army of men, or an established tyranny of moral evil. The hero is an incarnate revelation, truly inspired by all-causing nature with competent fortitude and grace and strength to bear his holy protest through. The figure of the hero is ever worshipable as he stands out in the word of history, back-grounded by the hoary wrongs through which his flashing sword or tongue or pen has cleft a highway of light, admirable in the majesty of that election and his created fitness to be a servant of nature's inevitable and indispensable revelation.

Paul, the analytical apostle, has said, "Faith without works is dead." Ethically and beautifully true as the passage is, it would be equally true were the places of the nouns reversed, for faith in some revelation of nature is the *efflatus* of all works. All increases, all progresses, all involutions of character and life-power are prophesied or ideated in faith, and planned by the deft architect, imagination, before they became

concrete or effective in providence. Faith is the milk of works, the pabulum of personal evolution, the digestory assimilator of revelation through sense, experience, intellection or emotion, and imagination is its servant and prophet.

All faith, however, is not religious faith in the strict definition of religion, but all faith is essentially and religiously constructive in the line of the dominant personal or mass idea, or if at first hand destructive, destroying to rebuild in the apprehended knowledge that construction is necessarily a re-form of foregoing destructions. While, therefore, in cold scientific criticism, (and it is that criticism which more than any other one thing, this paper is intended to antagonize,) faith is often lightly set aside as the sum of delusions, and the imagination as a magazine of hallucinations and misleading visions, the fact (which in the scientific study of man should be recognized as a scientific one,) still abides, that faith and imagination are, as powers, dynamic facts, the sub-component realities of which are urgent visions and graphic foresights along native levels of emotion and sympathy, or exaltations upon uplifts of moral and intellectual aspiration. Hence, there is nothing so productive of refining and liberalizing issues in life's unending warfare as imagination and faith.

As has been hinted before, there is no technical or numerical limit to what may be called revelation or revelations in general nature or any domain thereof. A flower is a revelation, so is a bible or a science, or an art, and the mission of each is preachable according to its importance and the correlative importance in universal motivicity of the life-realm to which it appeals. To the artist and the scientist, art and science are motivistic; to the social esthete, the beauty of the flower is motivistic. "All truth is beauty; all beauty is truth," essays the girl-graduate with a smirk of satisfied philosophy, and rude indeed is the virile man-moralist who will say her nay! and yet as sure as it is that the temples of art and beauty rest upon mudsills, is the sureness of the truth that the motivism of social bases is neither sci-

ence, art, nor technical knowledge, but the common unifying love of man for man, and human faith in the ever-ruling order of the universe religiously named God. It is the integrity of these semi-emotional, semi-mental fields of motive that determines the character of society and constitutes the basis of all specific directions of refining growth, and all differentiated revelations of education and art. Without the unifying processes of an essentially common faith in nature's sovereign unity, there would be no basis for science, and, therefore, no science.

Faith in the sovereign unity of nature, sentimentalized, is religion. Faith in the sovereign unity of nature, staticized and and utilized, is science. Both religion and science are modivictions of nature. Nature in its unity is either caused or uncaused. If caused, its cause is a creator, or God. If uncaused, itself is creator or God. Whatever thing nature produces or causes, whether it be a fruit, tree, or a bible, is an expression of theretofore occult force, true to the character of its origin, and therefore a revelation of nature's truth or trueness, and once expressed, is thenceforth an element in providence, and a ministry of increase in the production and dissemination of the fruit, or truth, or influence for which it stands. The mission of bibles in human social-nature is the propagation of religious motivicity. While it is true as the "higher critics" state, that the bible did not make religion, but religion the bible, it is just as true that nature made religion, and that like other natural growths or productions, religion perpetuated itself, and reproduced its kind from generation to generation through its bibles. The metaphysical declaration of St. John, "In the beginning was the Word, and the Word was with God, and the Word was God," is in motivicity a scientific fact, as it is in religious casuistry a mind-expanding statement of truth. Although any school-boy able to lisp the rhapsody of the psalmist, "all flesh is grass," would be smart enough to dispute the statement as a matter of fact. We would hardly encourage such smartness in a boy of ours, as we should, and rightly, we

think, consider the thought process of proving the statement true of infinitely greater value than the immediate dogma of negation stubbornly cherished.

The same error, or voluntary loss of thought-process falls to the lot of those who, while still claiming to regard the ethical portions of faith's literature as beneficial, smartly deny the miraculous or supernatural in faith, as contrary to nature's possibilities. Surely, as we know the nature of mortality and matter in general, these scriptural miracles seem impossible; but there is a larger way of looking at them.

In the tract of natural motivicity, as we scan it backwards, we have no difficulty in noting that the personality of each founder of a religion is surrounded with a cyst of marvelousness or super-nature, which, besides defending its sacredness, inspires a literature of perpetuation and projection. In order to make this fact apparent it is only necessary to cite the case of Jesus of Nazareth. His ethical sermon on the mount; his denunciations of the formal religious prides of his day; the story of his blessing little children, and all the other incidents of his intrinsic human life, would they have been projected beyond the gates of Bethlehem, and into the subsequent centuries, without the belief concerning him, that he was the Son of God, which possessed the inmost hearts and inspired the very fibers of existence in his disciples and others to whom he had ministered? No! The dynamical Christ of history is the apocalyptic Christ. Be it ignorance, be it credulity, be it what it may, it is still nature in its trueness dispensing irrecallable providence in the form of inviolable motive for the unification of mankind upon the basis of an intangible, but at the same time, palpable dynamic concord of personal faith. Whether or not there were any miracles, christianity was germed in belief of the miraculous—belief so convictive and saturating that Saul, the scholar, critic and skeptic, was forced to yield to it and become its apostle to the general world.

Robert Browning puts these words in the mouth of the dying Saint John: "For minds at first must be spoon-fed with

truth;" and, "I say this miracle was duly wrought, when save for it, no *faith* was possible;" and, "*Now*, this book's fruit is plain, nor miracles need prove it any more;" which is an argument of great grace to show that Providence has the heart and timely art of parenthood. The infant faith is fed with marvel; the adult faith with time-proven *facts* of motivity.

In conclusion, what think we of Christ? There are many who say that the robes of super-mortal divinity should be stripped from his personality, and he be admired and imitated as a great religious and ethical teacher, standing in his own strength—a hero of righteousness. This is not as he wished to be understood, but as one sent of the Father with a mission of love to all men, to be believed upon rather than intellectually admired. It is therefore belief on him, rather than admiration of his human character, that has produced fruit upon the earth, and it may be said, will continue to produce more fruit until the culmination of his gospel wheresoever in the future that may prove to be. Some there are who entertain the coldly critical idea that only the ethics of christianity are worth preserving, as if ethics could flourish independent of sentiment, or religion. The fact is that the christian religion has always been ethical. The charge that the ethical critics bring against it amounts only to this, that christian charity has distributed too much of exhortation and tracts, and too little of bread and potatoes, or in other words, that it has not been wise in its kindness. The fact is hardly criticisable, as nature has done it all. There have probably been and are still, more people in the world who need some sort of exhortation—some thrill of motive of sufficient suddenness and force to dislodge their intellectual pride and make them infantile and plastic to the influences of ethical salvation, than there are people needing bread and potatoes. This may be what Jesus means when he says, "Except ye be born again (or become as little children) ye may not enter the kingdom of God."

However, although it be admitted that the christian ethics of the past may have

been misdirected, the fact remains that the integrity of ethical effort has been rooted in religious affirmation, or when found in religious negation, depending for its energy upon a spirit of competition, excited by the persistence of the affirmative, in what the intellectual critics considered wrong ethics, so that the provocation is religion after all.

Therefore, while this paper enters no protest against either the right, or the rightness of personal opposition to religion as manifested, it still affirms a conviction that, on the whole, more and better ethics is possible in a believing than in an unbelieving world. By "believing" is meant soul-recognition of the divinity of religious personality in nature. By "divinity" is meant, not super-naturalness, but super-mundaneity of life as manifested in the personal sources of religious motivity. As the earth is made capable of being a world through its relations to a universe of solar systems, so its chief intelligence, man, is made capable of being a power by his communications with and relations to the moral order and the substantial love of the universe, which come to his knowledge and his faith through sundry natural, yet partially super-mundane channels of revelation. For the term "revelation," this paper has no technical definition. Whatever extends the boundaries of thought; whatever provokes the process of thinking—which is the toil of the mind toward the rest of firm philosophy—is *revelation* in whatsoever form it come. On the other hand, whatever merely informs or delights the eye or ear, or awakens the sentimental laboratories of imagination, is a new dynamic and a revealer of truth in the softening and civilizing form of art and poetry. Shall we discard sentiment, that dry earthly fact may take its place in the consciousness? The two oppositional poles in the sphericity of man-redeeming truth. The distinction between them is only sense-deep. Beyond the earth-realms of sense and its extension, "reason," the all-hallowing and all-using universe makes everything true. Even the thing we name a lie is true in the sense of trueness to its environment or the personality of its origin, which has

only seeming free will, being, as Mr. John Fiske says, invariably dominated by the strongest motive, for which environment is responsible. As plainly as "evolution" may explain to the coldly scientific or practical mind the process of world-making, it has still a super-mundane or religious side—the mystery of involution, trackless and vast as ever it was, with the inscrutable *why* occult in its sense-transparent deeps, but the ministries of which to personal man, through conceptions of super-mundane personality, are fixed factors in Providence.

Now, for the end. Nothing is more evident than that literal theology is unable to hold its own against the fact-demonstrations of science and the critical temper of modern education. Yet the world peeds, more, perhaps, than ever before, religious faith and religious motive for the unific rooting of sociological ethics. Is an intellectual religion of anthropomorphic sentiment upon the basis of providential motivity possible? To such as give religious matters earnest and progressive thought, religious proclamations and theories of what God is and what God is not, are void of convictive power and unsatisfying. God, as sentimentally conceived, cannot be less than the equation of nature, and nature, mundane and super-mundane, is the unit of The All, inclusive of sentimental dynamics, which make it the scientific equation of God. God-nature as power, therefore, is unit. God-nature as manifestation, is dual, trinal, multiplex, unlimited. The reconciliation of religion and science is even now within hail. Science in the near future will accept nature's literature of motivity as a factor in social evolution; religion will base its effort upon natural motivology instead of dogmatic theology and become the applied science of motivated sentiment and condescensive ethics, fearlessly literalizing the truth to meet the differing grades of social intelligence. Confucius, Homer, Moses, Mahomet, Buddha, Zoroaster, Virgil, Seneca, Aurelius, Dante, Shakespeare, Luther and Ingersoll, will be found in the "cloud of witnesser" as distinct personal forces and values in historic

motivity, along with an unnamable host whom natural trueness has immortalized in the sacred temples of divine causation, but greater than all in the over-arching principle of love, chief transmitter of the ethics of sunlight which shines, and rain which falls impartially upon the just and unjust, will be found Jesus of Nazareth.

The Missing Word.

Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, said the seer—
Spake my heart full sadly.
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds a secret,
Kindness is the word."

—*New York Tribune.*

Friend—Now, confidentially, how do you figure what to charge for a prescription?

Druggist—Well, our system is perfectly fair to everybody. After the clerk makes up the prescription, he goes to the back of the store and shakes up a lot of cards in a hat. The cards are marked with prices ranging from 25 cents to \$1.50, and whichever card he draws settles the price of the prescription.—*Puck.*

The city of London has now about 23 miles of carriageways laid with noiseless materials, of which, roughly speaking, one-fourth are wood and three-fourths asphalt. In the noiseless footways, which are calculated to amount to about 15½ miles, asphalt has the field entirely to itself.

The most remarkable canal in the world runs its whole length under ground between Worsley and St. Helens, in Lancashire, England.

ADAM AND EVE AND THAT APPLE.

The Story Completely Told, But Who Can Read It?

JAMES J. FERRIS.

How many apples did Adam and Eve eat?
Some say Eve 8, and Adam 2, total of 10 only.

Now I see another figure is quite as true;
Eve 8 and Adam 8 also; total, 16.

Yet the above figures are entirely true,
If Eve 8 and Adam 82, certainly the total will be 90.

Scientific men by looking far enough, see it thus,
Reason something like this: Eve 81 and Adam 82; total, 163.

Right again; what could be clearer than
If Eve 81 and Adam 812 the total was 893?

For if Eve 811st, and Adam 812,
Would not the total be 1,623?

I believe the following to be a fair solution:
Eve 814 Adam, Adam 8124 Eve; total 8,938.

Still another calculation is as follows:
If Eve 814 Adam, Adam 81242 oblige Eve; total, 82,056.

We think this, however, not a sufficient quantity,
For though we admit that Eve 814 Adam, Adam, if he
8081242 keep Eve company; total, 8,082,056.

All things are clearly seen to right and wrong
In five figures, and where they belong;
Eve when she 81812 many, and was not satisfied;
Her companion wished to be like her,
So 81814240fy Eve's love for apples,
Thence both ate 81,896,052.

This is many apples to come from one tree,
Seeing it came from Eden, we know it to be;
The apples are evergreen, they are never hard,
That come from the Tree of the Lord.



169 JACKSON STREET, - - CHICAGO, ILL.

Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

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Editorial.

We have had nothing but praises and the highest complimentary mention relative to the work in which we are engaged, and especially so concerning this magazine, therefore, it is refreshing to receive a clipping from a California sheet entitled "Human Nature," which is a mixture of complimentary and common-otherwise statements, worthy the mind of one afflicted with a common human nature. Any ignorant person, from a ditch digger to the average writer for the average periodical, would have exposed himself in like manner, if he

had endeavored to write a criticism touching upon the deeper lines of truth which makes for PLANETS AND PEOPLE the most advanced and intelligent list of readers enjoyed by any periodical at the present time. This is the way it reads:

"ASTRO-HOROSCOPES.

"PLANETS AND PEOPLE is the name of an Astronomical Magazine lying before me, which for marvelous, mysterious and mystical, just discounts anything in the line of the nonunderstandable that it has been my lot to look upon since I tried to cipher out the jargon in the book of Mormon,

"It is a model of typographical excellence and copiously illustrated with diagrams of Helio Centric Horoscope. Horoscopes with lights and shades and with Horoscopes without lights and shades, not to speak of scopes of Horror unmentionable.

"Then on page 61 there is a large diagram with the title Zodiactal Palmistry in which a hand is pictured marked off with lifelines, heart lines, head lines and all other lines (except fish lines and clothes lines). Around the hand is drawn the zodiactal circle such as my childish eyes used to study and wonder over in the old Farmer's Almanac where fishes and rams and crabs and lions lead a merry dance through the various anatomy of a half-dissected man.

"This sort of zodiactal arrangement of palmistry, we are told by the editor, is the only dead sure science of palmistry extant, (or words to that effect). The thing is copyrighted. I hope this description is no infringement on the reserved rights.

"Several pages are given to forecasting events for the month of February, wherein people are advised about business and marriage, and even birth; as for instance, under the head of children, it is stated that 'those born on Monday or Tuesday, especially on Tuesday, will be gifted with oratorical ability, and will make good speakers. The balance of the week shows extremely nervous and sensitive natures, with psychic and spiritual gifts very marked.' So look out!

"Under the caption 'Astral Flights' the editor describes a nocturnal trip he made

to our planetary neighbor, Mars, in company with two lady friends, where they attended a musical entertainment. The time from start to finish was only one hour and twenty minutes. It is interesting to be told that 'the inhabitants of Mars are quite dark skinned; medium height and resemble the Japanese of our earth.'

"But the place where the greatest nonsense comes in, is where the editor undertakes to Horoscope two gentlemen, a Dr. Thomas and a Mr. Canfield, the latter gentleman is said to 'belong to the sign of Cancer, which gives an extremely positive mind—a mind that will have its own way, and thus he goes on, pretending to read the character of men by the supposed influence of the stars or planets upon the character of the persons described. All of which—to draw it mild—is exceedingly far-fetched, and as mystical and unreliable as a dream book.

"There is only one way by which character can be delineated and that is by coming into communication with the person himself, either phrenologically, physiognomically, physiologically or psychometrically or all combined. The mineralogist to study the character, quality and value of quartz does not consult the man in the moon, but critically examines the ore itself. The naturalist in order to learn the peculiarities of a rare sea shell, studies the shell itself, and not a billiard ball.

"Similarly to learn a man's character, study the man himself. Astrology is an ancient humbug, contrived by ignorant pretenders and foisted upon the attention of a superstitious people in the days of antiquity when the earth was supposed to be flat like a trencher and the sun and moon went whirling around it.

"Like all superstitions it has a grain of truth as a foundation stone, in the premises that every particle of matter in the universe has an influence upon every other atom and that the tides of the sea are produced by the influence which the moon exerts upon the waters. It is one thing to admit that stars have an influence upon worlds and men, and quite another thing to cipher out and prove to a common-sense mind

what and how much that influence may be.

"It is here the astrologer is weak, but taking advantage of the innate love of mankind for the supernatural and marvelous, with much jargon and a long array of mystical figures rushes his dupe through a maze of zodiacs, signs, aphelions and perhelions, until he swears his allegiance to the great Caspoo.

"Perhaps it is in pretending to foretell future events that the astrologer obtains his strongest hold upon the credulity of the superstitious adherent; we are always standing on the brink of the future, peering wistfully into the darkness and wondering what fate has in store for us.

"There is nothing so satisfying to the wondering soul as star gazing, principally because it leaves him in the same mystical abstraction after the horoscope is cast, as before the oracle was consulted. To illustrate the unreliability of the pretended influence of planets, at birth of a babe upon his destiny, we will suppose two infants born at the same instant in the same city, and in the same house, both boys. One of them grows to be a great and good man and lives to a good old age, winning honor and fame. The other child, with criminal tendencies, ends his life at middle age upon the gallows. How is that for stars?

"Another case: A ship loaded with passengers founders in mid-ocean. She carries to 'Davy Jones' Locker' scores of human beings, from infants in arms to gray-haired sires, each born under different stars, but each and all meet the fate of McGinty.

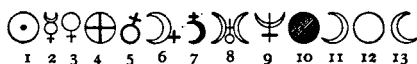
"Will some astrologer cast for me this horrorscope? C. P. HOLT."

Of course it is human nature when a person ridicules something he knows not of, and has not the capacity to grasp, even when presented in A B C form. The world is full of such minds and it is the mission of PLANETS AND PEOPLE to polarize the mental faculties of the race to a higher plane of reason and knowledge.

But, as said before, it is refreshing to have a little ridicule of the truths of planetary science by way of variation, and our jesting critic has our thanks for thus palpitating his mind in our behalf.

Astronomy Lesson number one, page 7, PLANETS AND PEOPLE for January, 1895, contains a description of the signs of the planets, which is herewith presented:

ORIGINAL SYMBOLS OF THE PLANETS.



NOTE.—The above illustration was made especially to show the signs correctly. Those made by type-founders are not in keeping with the true forms and combinations. Refer by number to this illustration and their simplicity will be apparent.

QUESTION. What peculiarity do the signs of the planets possess?

ANSWER. They possess a very marked peculiarity, being made by the combination of a circle, a cross and a crescent.

Q. What is the sign for Mercury, and how is it constructed?

A. Mercury consists of a crescent, a circle and a cross, thus: (2).

Q. Name the combinations for the other planets?

A. The sign for Venus is made by combining the circle and the cross, thus: (3). The Earth by the circle and cross, thus: (4). Mars, by the cross and circle arranged just the opposite of Venus, thus: (5). In order to avoid mistakes in the use of this sign it is usual to draw a line from one point of the cross to the other, forming a small pyramid at the top. Jupiter, is designated by the crescent and cross, thus: (6). Saturn, by the cross and crescent, thus: (7). Uranus, by two crescents, a cross and a circle, thus: (8). Neptune, by the crescent and the cross, thus: (9).

Q. What design were these characters taken from? Where did they first appear?

A. The crescent was taken from the Moon when in its new phase, as it then appears as a most beautiful crescent in the heavens. The circle was probably taken from the Moon also, at its full phase, while the cross was first used to denote the relation of the Earth to the Sun at different times during the year, as the Sun appears to cross the equator, which forms one line of the cross, and the poles of the Earth in relation to the equator form the other line.

Mr. Alan Leo, P. A. S., an English Astrologer, in *Intelligence* for June, gives

some interesting views on the subject in an article entitled "Modern Astrology," in which he says:

"The great difficulty experienced by writers upon Astrological matters, is in making the subject intelligible to all classes of readers. When writing for Metaphysical students, however, it is not such a serious task; partly because such minds are to a great extent prepared for the wonderful and sublime, and partly owing to their ready appreciation of teaching connected with symbolism.

"It is a remarkable fact that all the symbols used by the modern Astrologer are identical with those used by the ancients for thousands of years.

"Considering the vast amount of literature handed down to us, as well as the many years which have been devoted to astrological study, it is rather strange that we should still be unable to trace the history of Astrology to its origin. All we can learn to-day regarding it is that the Chaldeans had a most perfect knowledge of the subject, which they transmitted to the Egyptians; but the science in its purity has been lost, and there remains little but the shell, or the semblance of the truth regarding it, hidden from our vision by the dust of ages. Through careful study and constant practice this truth is now being revealed. In our present condition, however, it would be better to test experimentally the grains of truth now in our possession by exercise of our higher faculties.

"The vital point in Astrology is its symbolical nature, which remains the same to-day as in the past, except that the interpretation of the symbols has been lost.

"The symbology makes the science perfect and exact. Through it we can trace the connection with the knowledge of the ancient alchemists, who were conversant with the four elementary forces in nature—fire, air, water, and earth. These are used for comparison with the spiritual, mental, psychic, and physical planes, which the alchemists qualified as of threefold constitution—fixed, mutable, and volatile.

"The symbolism of Astrology has proved most fascinating to all who have become

deeply interested in this vast ocean of scientific and spiritual knowledge. Its simplicity alone seems to have been its preservation. What could be more simple than the three symbols, cross, half-circle, and circle? Yet the entire symbology is built on these signs, and their arrangement conveys at once the whole of the hidden meaning.

"We may profitably consider these symbols. The Sun is the center of our system; its symbol is the circle, (1), which is the sign of perfection. It represents spirit—the highest position we are capable of understanding. Behind it is the Logos of our system. His Essence, pouring out life upon His children, is indicated by the dot always placed in the center of the circle.

"In manifestation, energy works from the center to the periphery. This essence is the WILL in us, or, the spirit in motion. In all Astrological calculations the Sun is the center. It represents the I, or Individuality in humanity.

"The Cross represents the Earth, or matter. In form it is two straight lines athwart each other, producing four acute angles, expressing duality as opposed to the Unity exhibited by the circle. In these two symbols, we find typified the difference between spirit and matter, in the Universe.

"The Half-circle represents the Moon—the collector and preserver of light. It is the great moulder of form; the illusion. Its sphere is in the psychic plane. This symbolism underlies all systems of thought. In these three symbols we have all the idigraphy of the world's religions.

"The Circle under the cross, (5), symbolizes Mars; the planet representing strength. Force and energy are herein exhibited. The color of Mars is red, its nature fiery, and it bequeaths a disposition to act blindly. Astrologically considered, Mars is impulse, from the fact that spirit is behind matter, ever seeking and striving to work through and overcome. From this activity motion is produced.

"This action is the Fohat of the occultist. When spirit has worked its way through matter the symbol is reversed, (3), and represents Venus—the goddess of love.

The god of war has been overthrown, and after the battle comes a state of peace. In human life this action is typified by the soul and the senses, the latter affected by contact from without, the former influenced by the spirit within. The one is Raja, activity, and the other Sattwa, peace. The critical stage between the two being Tamas, or indifference. Spiritually, the three circles form a trinity of Will, Love and Energy. They lack Wisdom, however, to produce the state of consciousness necessary to perfect the human ego; and for this purpose the half-circle, or Moon, is employed, representing Mind.

"If considered apart or separated from the other symbols the Moon or half-circle is barren, dark and void. This is why she is said to have dominion over lunatics and maniacs.

"The active mind must be linked either to the ideal, or to the practical. It must ever be the servant of the real, and it is the link or bridge between spirit and matter.

"The semicircle with the cross is used to represent mind. When the symbol (11) is placed below the cross, thus (7), it signifies Saturn, or Satan; but when above, (6), it signifies Jupiter or Jehovah—the god who walked among men. Saturn is the planet of limitation, or the lower mind bound to the cross of matter; held by conventionality and fossilized customs; a slave to creeds and dogmas; cramped and fettered by narrow views. As such it becomes the greater infortune. It is the opposite of Mars. Mars is heat, impulse, impetuosity; the Hell of the Christian. But Saturn is slow, heavy, calculating, methodical and cold; lacking spiritual illumination, it gropes in darkness, seeking by experience a path to return to its home. This is the angel that fell from heaven; the re-incarnating Ego; the husbandman; the reaper, and laborious carrier of burdens.

"On the other hand, the state of consciousness produced by wisdom, is represented by Jupiter, the great preserver; the higher self; the real and permanent Ego dominating each life upon earth. This is the immortal, spiritual soul, over which the eternal spirit broods; and when the

moment arrives, swift from the gods flies the Messenger, Mercury, and the illuminated soul, with unfolded wings passes into Nirvana, or the home of the blest.

"There is yet another symbol which stands higher than any of the foregoing—the symbol of the mystery planet, Mercury, which, for a long time, was the puzzle of Astrologers, but which, by its symbol, we now understand as representing the perfect man. The symbol of Mercury (2) expresses the three in one—body, soul and spirit, united. It is, however, in a state of unrest, the wings being always open. It finally becomes changed into the Uranian symbol of the god-like man (8). Here spirit has risen supreme.

"So much of our manifested existence is covered by these symbols, that it would take volumes to outline their meaning.

"This is considered to be the divine plan of the universe; it is the law whereby the whole of our evolution is governed—the law of action and reaction, representing the pilgrimage of the soul.

"We have had a crystalized religion, wherein outward form and ceremony brought concentration of physical energies into a harmonious relationship, but its power is on the wane. We have had the great spiritualistic wave, in which the astral and psychic forces have been concentrated; its power will pass away. The student now enters upon the path of the highest possible Metaphysical knowledge, and this will become universal.

"Mapped out in the great expanse of heaven, is this unwritten law of man's destiny, that he who runs may read. Its perfect symbology is the same yesterday, to-day and forever."

Mr. Leo mentions that the interpretation of the symbols has been lost. We would say instead, that the knowledge of the forces of nature, the law of nature, had been lost, rather than the interpretation of the symbols, which stand merely as signs of the law, for a person may know the law of certain forces without having a symbol to express or record the same.

Now, we make this distinction merely to show, that the law once grasped, the sym-

bols are plain, simple, and easily applied. In giving the nature of Saturn he says: * * * "This is the angel that fell from heaven; the re-incarnating Ego; the husbandman," etc.

This may be metaphysical, but we see no rational application of the statement, any more than we do in what is said about Mercury. * * * "but which, by its symbol, we now understand as representing the perfect man. The symbol of Mercury expresses the three in one—body, soul and spirit, united."

Now the fact is, we find the three united in Jupiter, Saturn, Uranus and Neptune. (The latter planet not being mentioned by Mr. Leo, however,) as will be seen by reference to their respective characters, so we see no reason for the statement as to the symbol of Mercury representing the perfect man. There are deep, occult, scientific and demonstrable reasons for the style or manner in which the three characters are united to form the different signs of the planets, and as our attention has been called to the subject by Mr. Leo's article, we will devote a few pages to their explanation in the near future.

We compliment Mr. Leo on presenting something about the planets in a style to interest the metaphysical mind, although we are obliged to take issue on some of the metaphysical interpretations or applications.

There is an occult or metaphysical side to all things, but in order to arrive at the right conclusions as to their metaphysical aspects and influence, it is absolutely necessary to first find the material meaning and application.

No sane person begins to build a house by first shingling the roof. The foundation must be laid, and properly laid and leveled, or the roof will be out of angle and harmony with the perfect or balanced state of nature. Therefore, we advise a deeper study into the meanings to symbols than a metaphysical point of observation alone affords. There is an ancient saying, "Let there be light, and there was light." It will shine again in the near future on the subject of the cross, the crescent, and the circle.

We have received the following letter from one of our old subscribers. One who has made a deep study of the principles laid down in *The Law and the Prophets*. It is not often that a person becomes so enlightened that he thus prepares for the transition of his soul to a higher plane. Think of preparing for trips across the continent and visiting those whom we much desired to see while in the flesh, but could not because of physical environment.

We shall be pleased to have the Doctor visit us when he passes into the realm of astral existence proper, and will be just as glad to converse with him as if he were in the flesh.

GLEN BEULAH, Wis., July 16, 1897.

F. E. ORMSBY:—Enclosed is subscription for *PLANETS AND PEOPLE*. I like it much, except in your horoscopes. You make it too short, leaving out disease conditions. Of course, a student of *Law and Prophets* ought to do it, but one gets lazy, or I, for one, have got beyond study and am waiting my call to go over—next fall or winter.

Another thing, in my garden this year, I disobeyed the *Law* in planting; result was a fine crop of pea vines, but very few pods. The *Law* gets there. When I get up in the clouds, would you like a visitor?

Respectfully,

C. H. WEAVER, M. D.

Miss Coral Thomas, whose poems have been so much admired and praised by the readers of *PLANETS AND PEOPLE*, has promised to give us each month, something instructive on the subject of Palmistry. She is preparing manuscript for a book on the subject, and many of the illustrations designed for the work will accompany her articles. We are sure they will be appreciated by all who are interested in the subject.

Small Sister—"How do you s'pose people way up Norf teep warm in de winter, Bobby?"

Small Brother (scornfully)—"Why, what does you s'pose de fur-twees is for?"—*Cincinnati Commercial Tribune*.

My Creed.

What's good and pure in any creed
I take and make it mine.
Whatever serves a human need
I hold to be divine.

I ask no proof that bread is bread
And none that meat is meat.
Whate'er agrees with heart and head
That food I mean to eat.

Man sanctified the holiest robe;
Truth sanctifies the book.
The purest temples on this globe
Are mountain, grove and brook.

That spot of earth, where'er it be,
To me is holy ground,
Where man is striving to be free—
Freedom or death has found.

The crown upon an empty head
I hold as cap of fool.
The scepter from which wisdom' fled
Has lost the right to rule.

I try the king, the judge, the priest,
The common man and woman,
From the mightiest to the least,
By one great law—the human.

I find true men where'er I look
Of every creed and nation,
'Mid sons of toil in darkest nook
As in the loftiest station.

The man who has no faith in man
I hold unworthy trust.
The man who does the best he can
Will stand among the just.

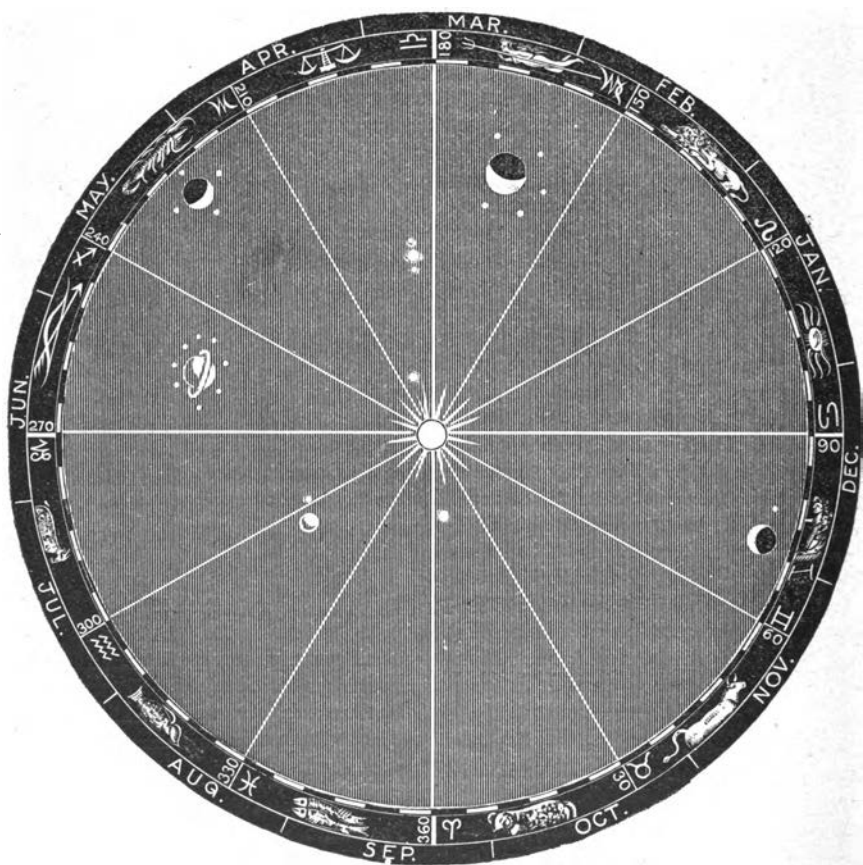
Whatever creed serves man the best
I hold the best of creeds,
I recognize no other test
Of faith, than life and deeds.

The truth that elevates the mind
And purifies the heart,
That teaches love of all mankind
And blunts afflictions dart.

That dries the orphan's, widow's tear
And mitigates their loss—
That truth, without a doubt or fear,
I take as gold from dross.

—*The Seattle Post*.

★ ★ ★
★ ADVANCE ★
★ WEEKLY ★
★ STAR REPORT ★
—AND—
★ PROGNOSTICATION FOR THE FUTURE. ★



HELIO-CENTRIC HOROSCOPE FOR AUGUST 2d, 1897.

Astronomical Changes—Weather Forecast for August.

August 6:.....	Mercury is in	Scorpio
August 17:.....	Mercury is in	Sagittarius
August 29:.....	Mercury is in	Capricornus
August 16:.....	Venus is in	Taurus
	MOON.	
First Quarter.....	August	5
Full Moon.....	August	12
Last Quarter.....	August	20
New Moon.....	August	27

There are but few planetary changes this month, so we may look for uneventful times, generally speaking. The laboring millions will take more active steps, however, and prepare for more definite movements than at any period for some years. It is a favorable time for them to come together and unite for a common end. Much humanitarian work will be accomplished during this month. The needs of the people will be felt and recognized to a much greater degree than for many months. The sympathies of the people, generally, will be with the toiling masses.

Atmospheric.

The month starts in under very high vibrations. Electricity will permeate the atmosphere and be severely sensed by those of keen and nervous temperaments. The first few days show cyclonic conditions, water-spouts, etc., followed by severe heat.

The 8th, we should have good showers over vast areas; the 15th, hot and dry; the 22d, copious showers, fine weather, and a healthy atmosphere, under well balanced magnetic conditions. Atmospheric disturbances and tornadoes are due about the 29th.

August 2d—Business.

There will be an increased tendency and desire on the part of those in business to press forward and endeavor to make more progress in their respective lines, but the labor movement will assume proportions and power at this same time, and will have a tendency to check trade and commerce sufficiently to reduce the general average to that of previous months. On the whole, this week, especially, shows but slight changes in the business situation.

Children.

The new comers for the week will be Uranian workers, with great minds for invention, science, art, oratory and mysticism. They will be keen, sensitive, active and very precocious; doing things away in advance of their years. They will make good lawyers, lecturers, and dramatic artists. No one could ask for a more favorable combination of planets to be born under for an all-round good character.

Marriage.

Everything is favorable to marriage under this figure. The vibrations are at high ebb for most any kind of new and rare experiences, so let not the time go by with no thought of the morrow on this subject.

August 9th—Business.

This week shows more signs of active measures being taken that seem to be freighted with better material results. In the field of speculation this is an important week and will show very active fluctuations, especially in cereals. If a sudden break of several points is experienced, do not blame us for seeing it in advance. We cannot help it. There should be some improvement in the magnitude of the business generally, throughout the land.

Children.

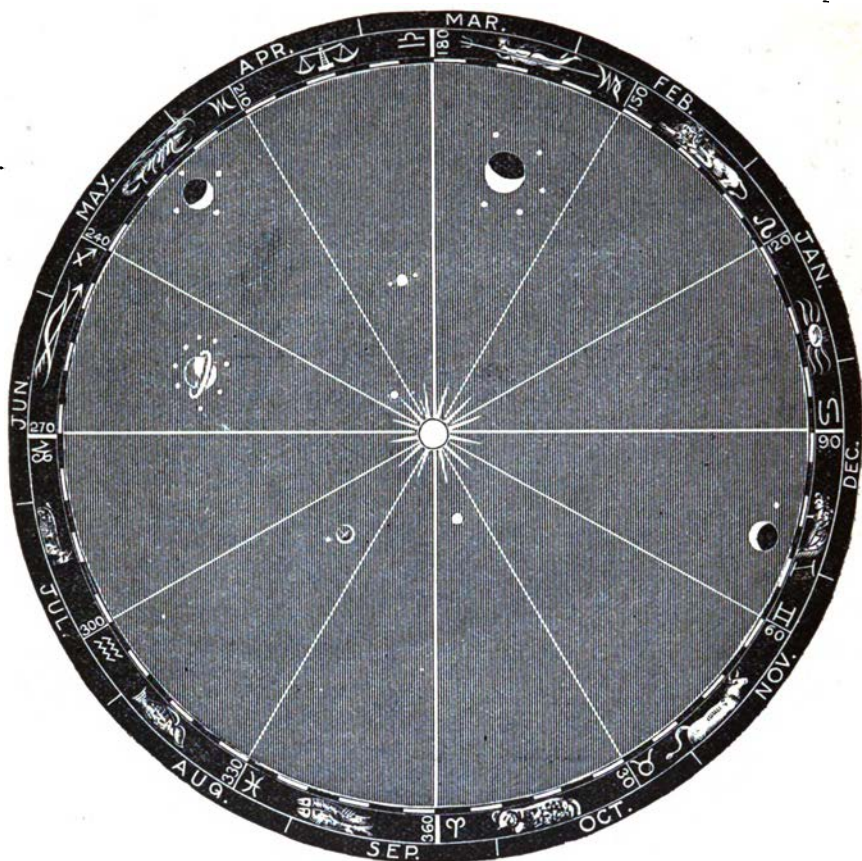
Detail delvers and workers of the most intense make-up will characterize the offsprings for the week. Good people, but very intense in every thing and in every way. They should marry young and secure positions with large companies or seek the rural districts and use their overabundant vitality mingling with the products of nature, the field, the woods, and the garden.

Marriage.

We have nothing favorable to say regarding marriage this week. A few days and all will be well again, perhaps. We will see when we come to the figure for next week.

August 16th—Business.

Now we have a more even-tenored, peaceful and harmonious period to report. Business will show slight changes, but generally for the better. There is plenty of desire, energy and push back of the commercial



HELIO-CENTRIC HOROSCOPE FOR AUGUST 9th, 1897.

situation, and the larger forces which influence the business world are becoming more potent daily, so some important changes are in store for us that will give much needed relief.

Children.

Artists, musicians, and physicians, who will grow up, marry, have a circus of a time, and gradually develop into highly intellectual and spiritual people.

Marriage.

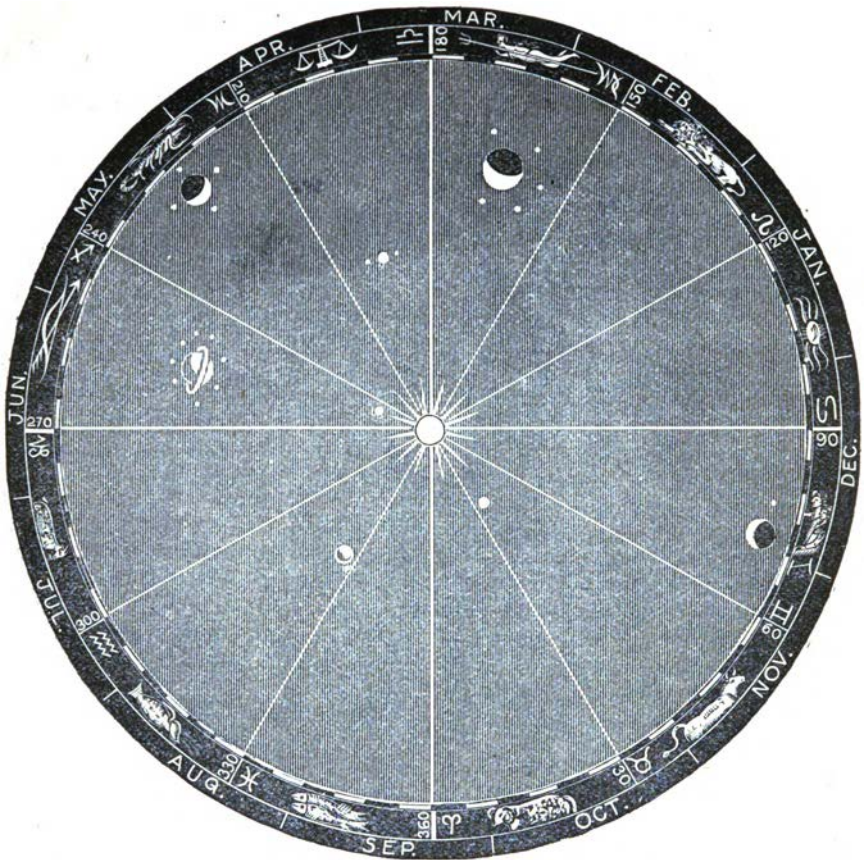
No one can object to the general figure for unions, but it is better for business than for marriage; however, it is not as bad as many we have passed, so it is well to meet it half way and tie the knot.

August 23d—Business.

This day lands us in the sign of Pisces, under the mighty Jupiter, and we may say it is the most favorable to the sphere of commerce we have met with thus far this year. Large undertakings are now in order and a push forward may be looked for with certainty. The world of speculation will be stirred by this combination, and men of power will take part in the play.

Children.

They will be musical, artistic, and commercially influential citizens. They will make good parents, good business characters, home builders and good citizens generally. The medical profession is about the best adaptation, although they will be



HELIO-CENTRIC HOROSCOPE FOR AUGUST 16th, 1897.

religiously inclined and will desire to appear in public, with very little capacity as speakers.

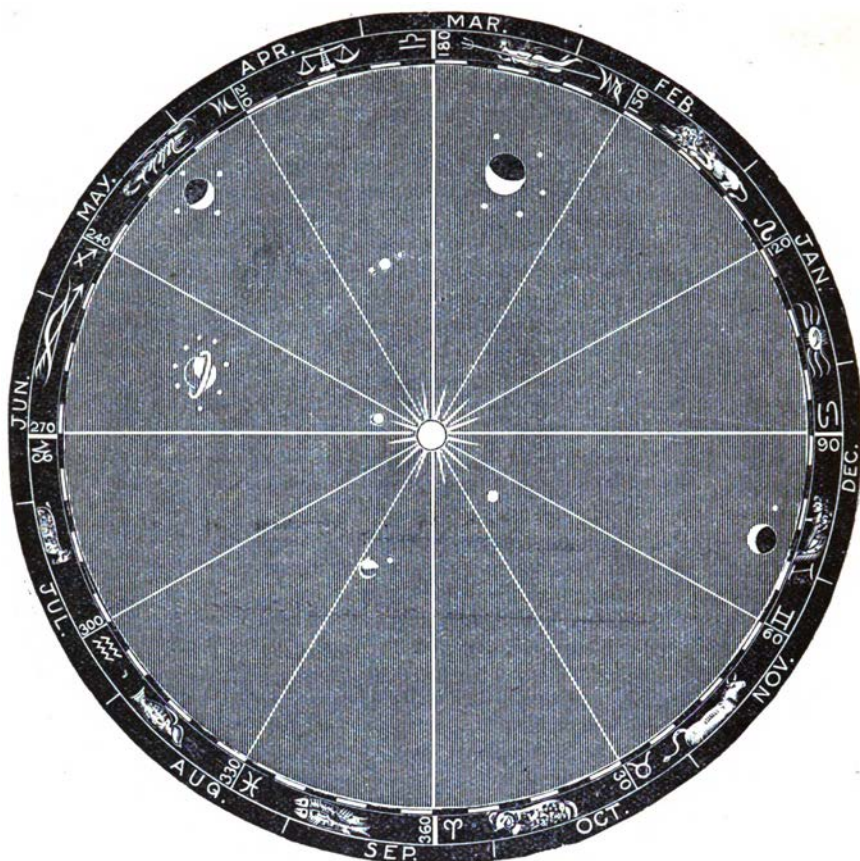
Marriage.

Marriage is a success for many people under this figure. It is a regular home comfort diagram, and bodes good to the family relation.

Taking a glance forward we cannot refrain from stating, that the next four years will bring to the people of this old earth more sensational developments than has been experienced in any preceding four years for centuries. The most terrific earthquakes and volcanic outbursts, the most severe floods, cyclones and tornadoes,

as well as electrical devastation possible to conceive of, is booked to appear before the astonished gaze of the multitudes. That war, rebellion and communism will also result from the severity of the magnetic condition, can not be doubted, when the workings of the great and mighty forces that environ us are closely studied into.

Details, times and periods for the various phenomena will be given in this magazine, providing the first crack does not swallow it and us up. The excitement of such a siege, one may look forward to with a great deal of feeling; with a sort of a doubt in his mind as to whether, in the great struggle, he will be a victim or a victor.



HELIO-CENTRIC HOROSCOPE FOR AUGUST 23d, 1897.

My Own Shall Come.

JOHN BORROUGHS.

Serene I fold my hands and wait,
Nor care for wind or tide or sea,
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace;
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep—awake, by night or day—
The friends I seek are seeking me.
No wind can drive my bark astray
Or change the tide of destiny.

What matters if I stand alone?

I wait with joy the coming years,
My heart shall reap where it has sown,
And garner up the fruit of tears.

The waters know their own and draw,
The brook that springs from lofty height,
So flows the good with equal law,
Unto the soul of pure delight.

The stars come nightly to the sky,
The tide waves surely to the sea.
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Fortune may knock at every man's door,
but it is generally gone by the time he can
get his coat on.

Health Dept.

What Vegetarians Want.

In some curious way the impression has been made upon the majority of people that vegetarians are a sort of ascetics, in the matter of eating; there are some such people in our movement, but I do hope they are few and far between, because they do us more harm than good. It is a lamentable fact that the struggles of our competitive chaos have deceived many conscientious persons into believing that it is right that life should be hard—should be austere; but it is not right. If I could once catch the evil genius who first taught this wicked doctrine, I would tell him that he lied; but as we cannot do that, we must order our lives, our habits, so as to let the world know that our idea is always to make living a more beautiful thing than it has ever been before. Here is where the part of the cook or the server becomes so important, so dignified.

These thoughts are suggested just now by a consideration of the accommodations for vegetarians at the Chicago restaurants. I take it that they are, on the average, at least as good as in any other large city, except perhaps London, so that what I say will apply anywhere.

It seems almost impossible for a manager of an ordinary restaurant to understand that a vegetarian wants all he eats served as daintily, as generously seasoned, and as well cooked as do those who eat meat. The waiters share this ignorance, except at a few of the very expensive places. At those few one finds the most delightful cream vegetable soups, appetizing entrees and crisp salads, so made that a glance assures one there is no flesh in them; but at the second-rate restaurants, very good ones indeed, the waiter will usually gaze blankly if you ask him to assure you that what you are ordering is free from meat, or else he will glibly declare that the order will be

served just as one asks, and leave the patron to the disgust of a mouthful of meat which he is obliged to dispose of the best way he can, at the third-rate places, such requests are rewarded by a stare of contempt and a rude statement that what you want is not to be had in the place. There have been some few attempts to cater to vegetarians in Chicago. The menus offered have perhaps consisted of a long list of vegetables; and nothing else, or, with the addition of the inevitable spaghetti, or some kind of apple sauce, or a dish of cynical looking cucumber pickles. Now, we don't want things thrown at us any more than other people; we don't want seven or eight dishes, none appetizing, but we do want three or four, every one good.

Some of us think a delicious white roll tastes better than a loaf of very poor graham bread. If we eat butter, we want the best, and to feel especially sure that it not oleo-margarine. We would like the freedom of a bottle of choice olive oil. We wish to have mushrooms with cream dressing, without discovering that we are eating meat gravy with them. We want to know, when we order cream tomato soup, that it is made with milk and not meat broth. We want potato salad without bacon or bacon fat. We want fancy omelettes that we are sure will not turn out meat omelettes. We want pretty deserts without gelatine. We want fruit puddings without suet, and we don't always want stewed prunes for fruit. We like fresh fruit quite as well as anybody. We want a bowl of hulled corn and cream, where the cream is cream and the corn is cooked. We want beans that have been baked until they are done, and, of course, without pork. We would be pleasantly diverted by fresh buttermilk that is fresh, new potatoes that are new, green peas that are green, asparagus that does not convey the impression that the cook forgot to take off the string.

It is a mistake for a restaurant manager to suppose that a meatless menu thus served will be a very cheap one in a city. It cannot be much less expensive, I think, than meats; but one thing we ought to demand, that we should not practically be fined for

going without meat. I refer to the custom in many places of serving potatoes, or bread and butter, or both, free with meat orders, but with no others. These pointers are free to anyone shrewd enough to use them.—A. R. WEEKS, in the *Vegetarian*.

Hygienic Hints.

The brain of man is the controlling organ of his body, and if he understands and influences the functions of his brain in an intellectual and moral manner, he will know how to take care of his own body, and will be able to advise others how to promote health and intelligence.

Strength and force depend upon our physique, and it is necessary, therefore, that a good deal of attention should be given to bodily training. Prize fighters regard their "striking" physical advantages as their entire stock in trade, and train and develop their muscles at the expense of their brain and mind.

Hard students with good intellects are proud of their learning, which they often secure at the risk of their health.

How to acquire and maintain good health, a clear skin, a bright eye and a beautiful life—how to make the most of the days and years and talents entrusted to us—these Hygienic hints should be our first and latest thought.

Avoid late hearty suppers and rich pastry and imperfectly cooked food.

Wheat and oats with peas, beans, lean meats; such as beef, mutton, and fish and wild game, when perfectly cooked, are the best articles of food.

The organs of the brain when much exercised, require health of stomach, for if the apparatus of digestion is deranged the mind does not continue clear.

Well fed persons are least liable to catch infectious diseases, such as smallpox, scarlet fever and measles, typhus fever, diphtheria, etc.; and those having in charge or coming in contact with patients sick with such diseases, should be especially careful to keep their appetite and digestion excellent, and their system well nourished.

The same air should never be inhaled a

second time; whatever diminishes the oxygen of the air makes it unhealthy.—*The Hygienic Magazine*.

Written for PLANETS AND PEOPLE.

The Poet.

CORAL ALMEDIA THOMAS.

The Poet lives to feel, and to express
His inspirations through his gifted pen,
In lines that lift the weary souls of men
From darker depths of burdened consciousness
To nobler thoughts, that live the world to bless,
As the clear sunshine rippling o'er the fen,
Gilding the river and the flowery glen
In gleams of glory, makes the shadow less.

There are some poets wed to sombre things,
Who picture gloomy scenes in troubled guise;
Whose souls unfold their heavy-laden wings
Among tempestuous clouds, in rainy skies;
But these likewise do good, since trouble's stings
Are softened by the drops in weeping eyes.

Not Generally Known.

Not every one who looks at the dial of a clock knows that the four I's which are in place of the usual IV to designate the number 4 are there because of the obstinacy of Charles V. of France. When Henry Vick carried to the king the first accurate clock, the king said to him that the IV was wrong and should be changed to IIII. Vick said, "You are wrong, your majesty." Whereat the king thundered out: "I am never wrong. Take it away and correct the mistake." From that day to this the four I's have stood as the mark for the fourth hour.

Why the name sarcophagus is applied to stone coffins is not generally known, but originally the stone coffins were made from a species of limestone which, it is said, had the power of destroying the entire body, excepting the teeth, in a very short time, and as the word "sarcophagus" means feeding on flesh, the name was given to these coffins, which seemed to literally eat up the bodies which were put into them.

"There was a strange man here to see you to-day, papa," said little Ethel, who met her father in the hall as he came home on Wednesday night.

"Did he have a bill?" asked Binks.

"No, papa. He had just a plain nose."

Palmistry.

The Science of Palmistry, Its Origin and Its Growth.

All nature is but art, unknown to thee;
All chance, direction, which thou cannot see;
All discord, harmony not understood;
All partial evil, universal good:
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

* * * *

Heaven from all creatures hides the book of fate.
* * * *

If plagues or earthquakes break not Heaven's design,

Why then a Borgia, or a Cataline?

—Pope's Essay on Man.

The science of Palmistry is a subject which has occupied my close attention for the past few years. It is also a science receiving marked attention in the world of thinkers at the present time; for the truth of Palmistry, awakened to renewed life some four years ago by Cheiro's sudden appearance and wonderful gift, followed by his no less wonderful books is, in reality, just beginning to dawn upon the world in the light of a scientific fact. It would be doubtful to say at what time, or period of time, Palmistry was discovered. That it is old enough to have been practiced and believed in by the first generation of thinking people, may be safely stated; but as we cannot, satisfactorily to all, travel further than our knowledge of history takes us, we have ascertained that it dates back to as distant a cycle of time as the Aryan civilization, and was first studied scientifically by the Hindus, a people whose wisdom we look back upon to-day as far superior to that of our present advanced state of civilization, and into whose mysterious teachings we are constantly delving, with a view to finding greater truths hidden within the confines of a past age, and to a belief in whose marvelous teachings we are, in the present epoch of modern research, slowly awakening.

The fact of the Hindus, as a people, having attained to such heights along cer-

tain lines, can be readily accounted for in the knowledge that, where we as an advanced race, have hundreds, thousands, aye, and millions of different evolutions from the brain of man to diversify and attract our attention, they had, literally speaking, a few solid and solemn facts upon which they spent the thought, patience and energy of a life-time, followed by generation after generation who took up the thread where it had been dropped and continued it to a yet more perfect state.

It was then into such hands as these that the infant Palmistry was first guided by an unseen power, and through which it first saw the real light of day. Nurtured and reared by care and untiring perseverance, it grew to be thrown at last upon the world, and as generations changed, to be buffeted about upon the waves of life, sometimes as a truth to be taught and practiced, and at other times to be regarded by ignorance and superstition, as a relic of the Black Art, and a child of the devil. Thus, as in the rising and falling of empires and dynasties, did Palmistry fall and flourish, until it has reached its present perfected state of existence.

Notwithstanding the fact that there are many strange things in the Bible which countenances the truth, and a belief in Palmistry, yet the church has ever been the greatest enemy to its continued prosperity, denouncing it as sorcery and witchcraft, and the product of the King of Evil. That the science of Palmistry does sanction a belief in Fate, or a preordained existence, cannot be doubted; and here we come to a question of great import, "What is Fate?" We do not object to believing in a God, and yet, what produced the God in which we believe, or by what law that God produces the creations of His thought, the finite brain of man is unable to grasp; but still, in our objection to fixed law we fail to give the God we worship infinite power, and constitute man the greater and God the lesser.

In no book or teachings do we find Fate so absolute as in the Bible; and was not the birth of the Saviour as prophesied by Micah but the fulfillment of fixed law?

And does not the Magi's journey to Bethlehem to offer obeisance to the world's deliverer more strongly prove this law, in that they were guided by a star set in the heavens? There are many instances we might continue to give from this wonderful book which, according to Cheiro, is in itself a book of Fate.

Is it so terrible to believe, "There's a divinity that shapes our ends, rough hew them as we may?" A power we are incapable of naming excepting as omnipotent omnipresence; a divine Love from which has emanated one common Brotherhood; no great and no small, and all of whom, through the evolution of time, shall receive equal chances for progression. As we are not all born upon this terrestrial plane at the same period of time, is it not plausible to believe we cannot advance together, but must wait our turn through the evolution of time in the unfoldment of souls? And is it not beautiful to think there can be no retrogression? None; there may seem to be, but our acknowledgement of such a law is in our ignorance of truth; for the law that rules makes a continuous advancement toward an atonement with the Fatherhood.

That the workings of this divine law may be in a great measure demonstrated by a close study of Palmistry, I do not doubt, as I have proven the fact to my own satisfaction, and to the satisfaction of many of a sceptical turn of mind. I affirm that we hold the prognostications of the rise and fall of nations in the hollow of our hand; and that these prognostications are but the divinations of a power superior to mortal ken, informing us from the hour of material birth what path has been marked out for us, and why. As infants, do we rebel at the guiding hand of a watchful parent? No; we cling to it in love and truthfulness, following where it leads and doubting not; and as the parent is to the child, so is omniscience to humanity.

I do not agree with the cheiromats and astrologers who affirm this law to be a law of bondage. In ignorance, it may appear to be, but in knowledge, never! And in my own opinion, all who make this affirmation

believe in more than one fixed law; but according to my comprehension of the eternal fitness of things there can be but one law unchangeable, and that is the law of Infinite Goodness, under the dominion of which all things are, animate and inanimate, and to the ultimatum of which all things tend.

That we are brought in contact daily and hourly with the misunderstandings of this law is a painful reality, and what is the result? Mental and physical suffering, inharmony and unhappiness. But whether we understand it or not it remains the same—a perfect law unchangeable. As a gentleman once said to me, "You could never convince me of the truth of Palmistry if you told me facts all day!" "It matters little," I returned; "your belief does not count for anything to anyone but yourself, and the truth remains whether you believe it or not. You have not the power to change God, only as you deceive yourself!"

Consequently, I cannot think that evil signs in the birth hand of a child at the time of birth are sure to be realized. For may not the hand of material experiences (the right hand) predict in later years, that that individualized entity would rise superior to his contact with a state of undeveloped goodness, (undeveloped only in the light of our understanding), and through his power of God-given will, become in harmony with goodness? And when we speak of Fate, it is the law of goodness to which we refer; a law as unchangeable as that light is light, for though darkness may come the sun is still shining.

"In the hand of all men God placed some signs, that they could thus know their works."—Book of Job, xxxvii, 7.

Thus it is that while the left hand of a child is often the result of the parent's ignorance and misunderstanding, the right hand will show the "works" by which it shall be known.

[This lecture was delivered recently by Coral Almedia Thomas, at Lake Minnetonka, Minn.]—ED.

Those who remember the fun they had mining gold in California won't hanker after the mining camps of Alaska.

A Drummer's Experience.

"While up in Iowa on my last trip," tells a Detroit drummer in the *Free Press*, "I had an odd experience. I was a little short on cash and long on transportation, so I sold one of my mileage books to a big, strapping westerner who was coming east. I instructed him how to use and sign my name, and how he must stick to his story if any conductor became too inquisitive.

"The next night I got into a sleeper that lay at the depot and was sound asleep long before the train was made up. It was the conductor who awakened me as we were bowling along over the prairie, asking me for my name and ticket. I rolled over with a growl, dug into my vest pocket, told him that my name was on the ticket, and then signed it.

"After one glance he said; 'Here, young fellow, that don't go. I just got this name on one mileage book. There are not two of you aboard this train and I'm not going to risk my neck by pretending to haul two of you, each claiming a name like that. If it was John Smith, or even John Jones, I might wink the other eye, but this is too clear.'

"I insisted that I was the genuine article and that any other man claiming my name was a base imitation. The conductor left me and soon returned with the long, raw-boned chap that had bought transportation of me. He lived right up to the instructions I had given him. He didn't know me from a buzzard. I was a counterfeit and a fraud. He volunteered to throw me through a window while we were going thirty-five miles an hour. I had our signatures compared with the original and his looked more like it than mine did. He even accused me of stealing the book from him. The conductor couldn't be induced to drop the thing, and I was forced to put up my gold watch to stay aboard. When we were alone the westerner laughed till I thought he'd throw the train off the track, and then let me have cash to redeem the watch. He got all the satisfaction he wanted in assuring me that he 'allus was the cussedest bluffer that ever shuffled a deck.'

What Becomes of Them ?

Of the 119,900,000 old copper cents which were sent out from the mint only 900,000 have been accounted for, and only now and then is a stray one of the remaining 119,000,000 seen in circulation.

Of the 4,500,000 bronze 2-cent pieces sent out, only 1,500,000 ever found their way back, leaving 3,000,000 to be accounted for, and there are an equal number of nickel 3-cent pieces somewhere in the country, though it is very rarely one is seen.

Of the 800,000 ½-cents, not one has ever been returned to the mint. A few of this denomination may be found in the hands of coin collectors, but the whereabouts of the rest is a mystery.

It is estimated that the daily supply of needles for the entire world amounts to 3,000,000 of varying shapes and sizes, while the United States alone calls for a yearly supply of 300,000,000.

Of pins, it is said that some of the large department stores often order 100 cases at a time. Each case contains 108 dozen papers, and each paper holds 360 pins, so a little use of the multiplication table will show what an immense thing even the one order means. The yearly output of pins from the largest factory in the United States, it is claimed, would if placed end to end reach three times around the world.

The Queen's Jubilee.

Among the other notables of the jubilee is an old lady of the name of Bunn, living in Leicester, who proves that she was born the same hour and almost the same minute as Queen Victoria, and placed the evidence in her majesty's hand. The queen's interest was excited. She ordered an investigation of the circumstances stated, and, finding that Mrs. Bunn's claims were well founded, invited her to Windsor castle, gave her a personal interview and has placed her on the pension roll for £50 a year during the remainder of her life.

This world keeps whirlin' round an' round,
An', what's a funny thing,
The damp side allus, I hev found,
Comes up in fall an' spring.

Flower Symbols.

ADA BERTONI.

Flowers are the symbols of the soul. They are full of suggestive thoughts relative to our lives; each one has its own separate meaning and history.

Roses, for love in its different degrees of intensity, speak plainly to us from the tiniest bud to the full blown queen of flowers.

What grander symbols of purity and holiness than the lilies of the world. Our tall stately beauties showing forth such immaculate virtue, and our dearest, sweetest flowers, the lilies of the valley, hiding their dainty heads with such exquisite modesty. Who can hold a bunch of these beautiful treasures in their hands and not feel at least one tiny responsive heart throb to all they represent. We see in these blossoms the good deeds performed, though unrecorded, and the kind words given to help some struggling soul to better endure the adversities of life. We see the blessed tears of joy and gratitude coupled with tears of sorrow and hopelessness, and we can understand the Christ character through these lovely symbols. They mean so much yet are so unobtrusive and humble. We have a flower for every phase of life—pride, ambition, success, wealth, honor, and the reverse of these.

Take the well-known "bleeding heart;" need we look further for a symbol which tells us of love betrayed, or a blighted life? The name is, indeed, well chosen.

All flowers are beautiful; yet some show forth the bitterness of life, the vices, the crime, the poverty. What are called common flowers can sometimes teach us more than rare hot-house exotics.

The dandelion, a strictly material symbol, shows us the steps in life from youth to old age, and also represents gold and abundance of this world's goods.

The violet betokens sadness; hollyhocks and sunflowers reveal the vanity of man. Woman's vanity come to us in peach and apple blossoms, tulips, tube-roses, and lilacs. Her love breathes forth from pinks, heliotropes, forgetmenots, hyacinths, and pansies.

Man's love shines out in geraniums, begonias, magnolias, and foliage plants.

Wit, humor, gaiety, is well exemplified by many of our wild flowers, our chrysanthemums and our peonies. We can find many illustrations if we take time to consider each flower.

Not only in the flowers are our lives, thoughts and feelings represented, but in trees, shrubs, plants, vines, and weeds. These, like the flowers, show us our own physical and mental natures.

If the perfume of certain flowers will produce certain results, and if there is an herb for every ailment, they certainly have a bearing on our lives but little understood by the uninterested and careless observer.

I do not believe there is any one person living who does not feel the beauty of a flower, if only in a faint measure.

A study of the flowers as symbols brings us in close relation to the spiritual world. How confidently they lift their faces to the sky, inviting kisses on their lips which sometimes give us thrills of gladness, and at other times cause us an unaccountable feeling of sorrow.

What happiness for us poor mortals, if we can, but for a brief span of time, put away the burdens of life and revel in the soul pleasure of the flowers.

To be in harmony with the sweetness, purity and simplicity of this natural religion is to feel we are at one with the divine law that has given us the most beautiful expressions of will power in existence.

How grateful we should feel to the higher forces that enable us to forget our cares, to put them all away and let the soul have its freedom to bring us nearer the realms of glory.

To see God in nature is to know the law, and it helps us to live in accordance with His instructions; and when we comprehend God's thoughts, fidelity is the one word that expresses our certainty of complete and lasting happiness resulting from our search into the mysteries of the unknown.

The conscience of every man recognizes courage as the foundation of manliness.

Written for PLANETS AND PEOPLE.

The Harvest Time.

NELLIE M. TRACY.

The seed was sown in April
 And blossomed fair in June,
 Now it has fully ripened,
 In the heat of the July noon.

Go down to the sunny meadows,
 Or, by the shady lane,
 And you'll find merry harvesters
 At work in the golden grain.

Working away so cheerful,
 Out in the August sun,
 But full barns will reward them
 For all the work they've done.

How, like the annual harvest,
 Is the great harvest of life,
 And sometime, we'll be rewarded
 For all our labor and strife.

If we will, along life's pathway,
 Scatter the best of seed,
 God will surely reward us,
 Regardless of church or creed.

Let us scatter seeds of kindness,
 Each blessed day we live,
 Giving with a cheerful heart
 Whatever we have to give.

Here, we should find the rich man
 Working along with the poor,
 For God makes no distinction
 As long as the heart is pure.

I believe it is our duty
 To work for the good of man,
 Though we may do but little,
 Let us do the best we can.

From many, but little seeds,
 The waving wheat-fields grew;
 So, let us work together,
 For the good that we can do.

Then, when Time's sickle smites us,
 And we fall like ripened grain,
 We'll be happy in the knowledge
 That we shall rise again.

The opportunity to do mischief is found
 a hundred times a day, and that of doing
 good once a year.—*Voltaire.*

An Ancient Custom of India.

A great deal has been said about the Hindu's lack of vitality and energy, and about his weakness of constitution. Sometimes these physical characteristics are said to be caused by his race, sometimes by his vegetarian diet, and once upon a time they were laid to the door of his religion. The probabilities are, however, that climate is at the bottom of race characteristics the world over. The men of the hills near the Himalaya mountains are Hindus, and also vegetarians; and their strength is phenomenal. It is not an unusual thing for a coolie to carry a chest of tea weighing from 110 to 130 pounds for five or six miles, making an ascent of from three to four thousand feet over the mountains of Darjiling. A Hindu who had been lecturing in this city was asked if it was not necessary, in cold climates, for men to become meat-eaters for the sake of health and strength. He said, when the pork-eating Englishman wishes to cross the Himalayas, where the climate is as cold as in our Northern States, he is obliged to hire the vegetarian native to carry him on his back.

As for the comparative endurance of the English and Hindu races in the plains, it is probable the Englishman is superior to the Hindu, who has lived in that enervating climate for countless generations. But is it possible that the vegetarian diet of the Hindu was adopted through a knowledge that meat-eating is not only unnecessary, but positively hurtful in a tropical climate. The Hindu people have strict religious laws against eating of meat, and it is only fair to suppose that they have some practical reason on their side. This being so, the attempts of missionaries to upset this custom and to introduce a religious rite which inculcates wine-drinking (another of the particular antipathies of the natives), are, to say the least, unwise and unprofitable. If the Hindus believe, and can prove, that they, as a nation, are the better for strict laws against meat and wine, why, in the name of common sense, should they not hold to that part of their religion as long as they choose?—*Washington Times.*

The Way Tong-Pak-Suk Got the Better of Satan.

The Koreans have an interesting legend concerning the manner in which Tong-Pak-Suk, the Methuselah of their mythology, got the better of Satan. Tong lived 1,000 years and acquired great wisdom. The latter years of his life were spent in fishing, but not wishing to diminish the stock of fish in the river, he used a straight piece of wire instead of a hook. Thus he was able to enjoy the excitement and pleasure of fishing for several centuries without catching a single fish.

Realizing that sooner or later the devil who did death's errands would be looking him up, he changed his name and abode with each generation and thus eluded him. In the meantime the evil one disguised himself in a flowing Korean robe which covered up his tail, concealed his horns under a mourner's hat three feet in diameter and wrapped his legs in curious padded stocking, so that he easily passed for a native. He heard that Tong was fishing in the Hau river. So he collected a quantity of charcoal and washed it in that stream. This of course blackened the water, and Tong, being surprised and annoyed, went up to discover the cause. Finding the devil washing the charcoal, he asked what he was doing. The devil replied that he was trying to make it white.

Old Tong in his astonishment was thrown off his guard and said: "I have lived in Korea hundreds of years, and of course have met many fools, but I never saw a big enough fool to try to wash charcoal white."

The devil at once knew his man, and unfolding his tail by way of exhibiting his warrant of arrest, seized Tong and hurried him along in the direction of that dark portal through which all mortals must pass.

On the way, the devil being in good humor over his success, chatted pleasantly with Tong, who ventured to ask him what he most abhorred and was most afraid of. The devil made a fatal blunder—one which might have been excusable for a mortal, but was most stupid for a devil—he told the truth. He said that he hated and feared

but four terrestrial things—a branch of a thorn tree, an empty salt bag, a worn-out straw sandal of an ox, and a particular kind of grass that grows in Korea—the fox-tail—and that when these were put together he could not go within thirty feet of them.

In return the devil asked Tong what he most feared. Tong, being wise and experienced, lied, and said he was in mortal terror of a roasted ox head and mackalee—a kind of beer.

Shortly after this exchange of confidence Tong noticed that they were passing a thorn tree, around the roots of which foxtail grass was growing, and, curiously enough, under it was an old salt bag and a cast-off ox sandal; so, making a sudden spring from the side of the devil, he gathered up the bag, the grass and sandal, and hanging them on a branch of the tree his charm was perfect. The devil could not come within thirty feet.

Of course the devil used every inducement to get Tong to come forth, but the old fellow stuck to his post. At last the devil went off and got a roasted ox head and a cask of mackalee, and rolled them in to Tong, confident from what he had told him, that Tong would be driven outside the magic circle. But when he saw Tong eating heartily of the beef and drinking the mackalee with gusto, he realized that the game was up, and despairingly departed.

Tong's long life was due to the accident by which his page in the Book of Fate stuck to the next one, so that his name was overlooked. When ultimately the complaint was made that Tong had been living too long, it took the registrar of the lower regions 346 years to hunt up his name in the archives.

There was a young man in Calcutta
Who strove to set folks in a flutta,

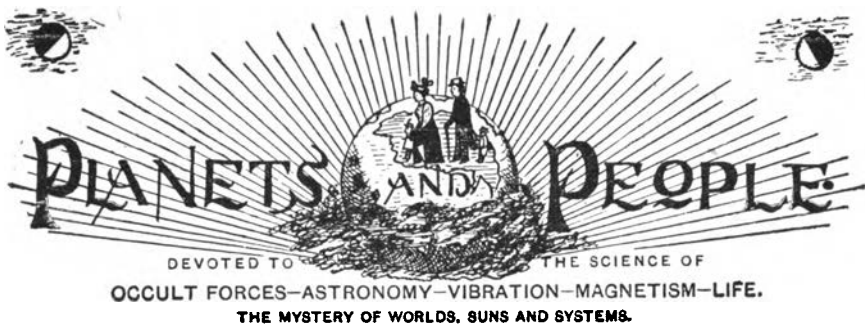
On sweet spirits de vino

He spent all his rhino

And rode to his room on a shutta.

—*Omaha World-Herald.*

"I thought you said, Grumpy, that you would never allow your wife to ride a wheel?" "So I did, but she happened to hear of it."



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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER V.

There was a peculiar something about the secret contents of the package that gave me queer feelings, and for some time I was puzzled for a solution of the problem. The gentleman that presented it to me was an entire stranger and there seemed to be no special significance in either the package or the manner in which it was wrapped, nor even in the contents as far as I could see. I was simply impressed with the proceeding from the time I first entered the gentleman's room until I opened the package. The more I thought about it the more I became interested in the details of the visit.

It was during one of these thoughtful moods that my mind recalled some of the experiences at the occult shrine, two years previous. I was now in the city of cities where the shrine was located, and that deeper desire of the soul possessed me,

seemingly for the purpose of again interesting me in the secret ceremonies known only to the initiate.

I have learned that when one begins to awake to the higher and deeper vibrations of being, that the higher self usually dominates the lower and at times it appears that the most severe trials are actually courted and taken upon oneself, when the mental reasoning mind would naturally rebel against such a proceeding. In my natural mind I felt that I had passed through enough in connection with my initiation to warrant me in keeping away from places where trials are known to be leading features to be met with. But, as said before, on this occasion I was in a silent mood, thinking of the reason why so much secrecy and caution was demanded of me regarding what appeared to be a simple thing; and while thus musing I felt a strong desire to visit again the secret star chamber, and stroll through the peculiarly fascinating apartments of the mystical trainers. I felt for the moment that I could endure any trials that might be necessary to my welfare, and then the idea came, that perhaps I might learn there many things relative to symbols, and especially cards, that I could not learn elsewhere. Thus I reasoned, prompted by a higher admonition which seemed to have the power of control, until I finally decided to return again to the shrine of my initiation.

I thought of Virginia, my old friend and tutor, whom I had met, of course, since my return, but had not conversed with her

upon the doings at the retreat. I had learned to keep my lips sealed on the subject ere I departed for the east, for whenever initiates begin to query about matters and things, which it is supposed they are, or should be, quite familiar with, if they have been living the life, they very soon wish they had taken the other and more strictly mystical means of finding out.

I carefully put on my mystical manœuvre, in the way of preparation for a visit direct to the occult society. Just before I started, however, I stepped to the dresser and lifted a portion of the pack of cards that I always keep in easy reach. The sun being the source of light, I referred to his significator, and the ten of clubs greeted my vision. Could I have turned them all face upward and made a more promising selection? No. It was the symbol of all others that I really desired.

With this propitious forerunner I hastened on my journey. On my way it occurred to me that perhaps I would have gained much had I visited the place the first thing on my return, but it was too late now to think about that, and besides, my mind was too full of other and more important things.

On my way I called, or halted rather, at the entrance to the office of my friend, but did not enter. There was a sign that turned me away and I proceeded to No. — street, where the same familiar door that I once spoke through with fear and trembling met my searching gaze.

Strange, isn't it, how easily one forgets. I had not thought of the rules of approach for over a year, and here I was face to face with the very entrance door and I could not think of a single word or movement that would give me entrance. I returned to the street and thought I would take a walk around the block and collect my thoughts. On reaching the corner I saw standing there, apparently waiting for a car, a very striking, and I might say beautiful, Gypsy girl about 18 or 20 years of age. She had on a white lawn dress with a few fancy colored ribbons usually worn by her people, and her neck and bosom were well laden with beads, trinkets, etc., some of which were

quite elaborate and expensive. I became interested in her at once, and in the brief space of a moment, the fact that she was of a race of people, who for centuries and as far back as could be traced, deal largely in symbolism, charms, talismans, etc., and especially interpreters by means of cards in most of their fortune-telling work, for which they are noted.

I approached her and asked if she made it a business to read the fortunes of people as indicated by her dress, etc., and she replied that she did, and was on her way to the west side to fill some engagements and also to secure some new customers if time permitted.

I made it my business to board the same car, with a view of drawing from her such information as she might be able to give concerning her methods; how she determined things by the cards. She was not so easy as I at first imagined, and it was with difficulty that I gained a single point. She stated, however, that she had learned to do these things when quite young and did not know why the things she told were true, that she just looked at a card and she saw the things she described.

But, said I, when you look at a certain card does it not convey to your mind a certain condition at all times?

"No," she replied, "and if it did, I would never see that card unless it told the truth at the time, for there's others to catch the eye that are sure to give the answer. O, I don't know how or why, it just comes natural; my people have always done this and we make our living in this way."

I referred to her beautiful amulets, or charms, which I took them be, and expressed some surprise at her having so many at her early age, when she began to speak more freely, telling me that they were gifts from gentlemen mostly, who had her call regularly and tell them things they wished to know about. She had quite a number of wealthy persons who questioned her on business matters and she pleased them so well that besides paying her the regular fee they gave her beautiful pieces of jewelry, beads, etc. At Laflin street she left the car and started toward Monroe.

I was anxious to know just where she was bound for, and whether or not she told me the truth, so I remained on the car until we came to Paulina. Then I went over to Monroe street and turning east walked leisurely along for some distance, when I spied a group of children looking up to the front door of one of the best residences on the street. I crossed to the opposite side and soon came near enough to see the gypsy princess standing at the door waiting for an answer to her ring. I took the number of the residence and turned west again. If I only knew some one along here, I thought to myself, I would call and wait for this fortune-teller, for I was satisfied she was out on a regular solicitation trip, and would probably call at every house.

They say where there's a will there's a way, and I picked out as good a looking residence as I could see near by and stepped up and rung the bell.

The servant came and I asked if the lady of the house was in. She showed me into the parlor and the lady soon appeared. I told her I was a stranger, but was a writer and was on a little experience trip; that a gypsy fortune-teller was making this way only a few doors below, and that I wanted to arrange with her, if she did not object, and would like to enter into the matter for pleasure, etc., to invite the princess in and have her fortune told by cards, giving me a seat in the adjoining room where I could hear and see without being seen.

She smiled and consented at once, quickly arranging the draperies and placing a stand within four feet of my position, on which she was to invite the princess to operate.

The time was quickly passed in conversation and presently the bell rang. The lady answered the bell herself this time, and after the usual presentation of the subject, invited the caller in. The princess knew her business. She began to praise up everything in the room. O, everything was so beautiful, she would say, and she spent some time looking about her.

Finally she was induced to sit down at the stand prepared for her, and as she took the seat she threw her left hand back as if to draw aside the portiers which shielded

me, and as she did so, said: "Who's in this room?" The lady was about to say no one, when she changed her mind and said: "O, the girl or some of the family, they will not disturb us."

"You don't care, then, if they hear what I tell you?" she again questioned.

"No," said the lady, "tell me everything you see."

"Let me see your hand," said the princess.

"O, I want you to tell me by cards," the lady answered.

"All right," was the reply, and then she took out her own deck and gave them a double shuffle. Following this came the real gypsy method of card delineation, which I was very particular to note in detail.

After the cards were well shuffled the princess requested the lady to draw out three, at the same time making a wish. The lady drew the 7 of hearts, 2 of clubs, and ace of diamonds. I was watching the gypsy closely and I noticed a sudden flash of countenance as the cards were turned up.

She took these three cards and laid them out prominently before her, gazing intently the while, when she began to deal off from the balance of the pack she held in her hand. When she came to two cards of the same kind, for example, two kings, she would stop and lay the balance of the pack aside until she read the deal, when she would place the deal just finished to one side and deal another lot until two of a kind came again. Sometimes there would be quite a number and at other times only two or three, and from the manner in which the reading was given I could readily understand that the first deal related to the present conditions and indications, while the second related to other things directly related, but dependent upon other people and other causes. I arranged a summary of the proceeding so far as it was carried out, with the following result as to the general application of the deals.

The three cards drawn by the sitter are the indicators of primal and inherent causes.

The first deal showed the present state of affairs as a result of the primal causes.

The second deal indicated finances and property generally.

The third, the home and family.

The fourth, the final result in relation to others.

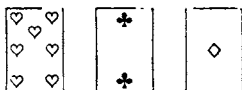
The fifth deal pertains to the immediate future, and new experiences.

The sixth deal did not appear so clearly, but it seemed to be somewhat sorrowful in tone, yet much consolation was given in the reading.

The seventh deal was used in answering the lady's questions.

The cards had all been taken when this last deal was completed, and the fortune for the time was at an end.

So much for the method and the way I interpret it, and now we come to the interesting part of the experience. I copied the different deals, and with their illustrations I give the substance of what was told to my stranger friend.



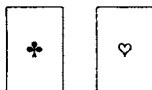
CARDS THAT WERE DRAWN.



THE FIRST DEAL.



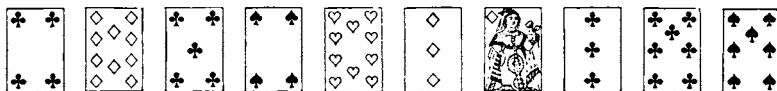
SECOND DEAL.



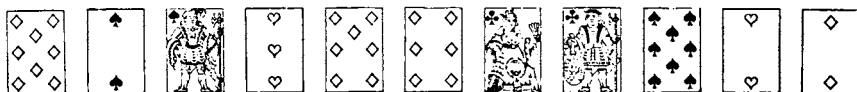
THIRD DEAL.



FOURTH DEAL.



FIFTH DEAL.



SIXTH DEAL.



SEVENTH DEAL.

Gazing steadily at the three cards, the princess began to read: "You have trouble at home. It is with your husband, who has caused you much sorrow and disappointment. Now what I am going to say is secret. Do you understand me?"

The lady bowed her head and became much interested in the proceeding.

'Your husband thinks too much of some other woman—more than he does of you—and this is the cause of all your sorrow. It is a dark eyed lady, very shrewd and bright, whom he gives money to freely, causing you to suffer for the want of it.

"This jack of hearts I hold in my hand tells me your husband is a good-hearted, free and jolly fellow, well liked by the ladies, and that his ways and works are kept secret from you. He does not care for money, but he likes to have it to spend for pleasure. He is very smart has a good figure, but these gifts make him too attractive, and ladies of strong emotional tendencies are leading him to financial and family ruin."

She had gleaned the above from the three cards and the first deal, and proceeded again as she dealt off the second lot.

"You will learn to your sorrow, through a gentleman with whom he has dealings, the truth of what I am saying, and this same man will aid you in—"

Here the reader hesitated, and asked if the lady wished her to proceed.

"Go on, go on," pleaded my friend, "tell me all, tell me all."

"This man is going to give you some good advice, and after that I see you standing before a man, a very learned man, from whom you will seek relief. You will be changed after that time is passed, and a better time will come to you in every way, as you will then be independent and financially better off.

"The two cards show that you have a deep wish to hear something that will satisfy your heart and give you more peace and rest. You are nervous and irritable and hardly know what to do. This knowledge has been slow in coming, but you will soon see the changes that are near at hand. Your outlook is much brighter in the near

future. You will receive quite a little money, which will change the state of your mind and give you added comfort and many warm friends. Your lack of experience in business methods will cause you losses unless you are careful. At any rate you will meet with disappointments. You will not want for the necessities and even many of the luxuries of life after you have stood before the learned man, and your desires to meet people, especially the opposite sex, will give you new experiences of the heart which will bring you some loss of money, but you will quickly recover and finally become associated with those of high position.

"Do you wish to ask a question?"

"What should I do?"

"Proceed at once to save yourself from ruin and poverty."

"Who shall I consult?"

"Some good, trusty gentleman friend."

"Will it be safe to tell him what you have revealed to me."

"Yes, and he will give you the strength to bear the terrible shock which you will no doubt experience."

The lady questioned not after this, but paid the fortune-teller her price and politely showed her to the front door.

Returning in a half-dazed condition, her eyes staring wildly and her entire organism terribly agitated, she feebly asked me what I thought of it.

I told her of my utter surprise and astonishment, but that I was a stranger and could not say much about it. I offered her any assistance in my power to render, and with the promise that I would call again and learn the result of the next few weeks' experiences, I took my leave and boarded a car for down town, feeling that I was well paid for the trip.

On my way down town I recalled my early adventures at the Occult Shrine and by a careful analysis managed to trace the secret numerical phonetic passport which alone gave entrance. I lost no time in making my way back to the door of the secret place, and with a peace that passeth understanding, I was greeted once more by the knowing one and the symbol of the 10th.

(CONTINUED.)

A Birthday Tribute.

LUCY SHERMAN MITCHELL.

Long years ago, when but a child,
 I rode along the old highway
 And marked a square and slender stone,
 Covered with mosses old and gray.
 Unlike the rough uneven ones,
 It showed the work of human hand.
 "O, father, tell me what it means!
 Why does it by the roadside stand?"

So eager I the question asked,
 The good man scarce a smile repressed;
 Yet, when the answer kindly came,
 He had not half its wisdom guessed.
 "That marks the miles that lie ahead
 Ere we can reach our journey's end;
 To tired, way-worn travelers
 It seems almost like human friend."

Years now have passed, and yet methinks
 That journey taken long ago
 Was but a symbol of our lives,
 Of milestones passed, now fast, now slow.
 As each succeeding year rolls by
 We note them all along the way,
 With figures changing every time,
 And each one shows one more birthday.

As children, they have seemed to us
 So very, very far apart,
 Our feeble steps could ill keep pace
 With the swift wishes of our heart.
 Then youth advanced with breathless haste,
 So eager, we could scarcely wait
 To reach the years so much desired,
 When we should come to man's estate.

But on we sped, and lingered not,
 Through all the care, and toil, and strife,
 That marks the pathway we must tread
 Along the years of middle life.
 So fast the milestones came and went,
 So fast we passed them one by one,
 We could not wipe from off the brow
 The sweat brought there by noontide sun.

You've borne the burden and the heat
 For many a long and busy day,
 Till now the sun high noon has passed,
 And you may linger by the way;
 So while you're resting in the shade,
 You pause a moment, you descry
 Amid the grass beside the road,
 Another milestone—just passed by.

You look upon its face, and see
 The figure has decreased by one,—
 And this has happened many times
 Since first the journey you begun.
 The steps once swift have now grown slow;
 You take a trusty staff in hand;
 I hear you say as on you go,
 "'Tis one mile less to Summerland!"

Far in the distance, now methinks
 Its glittering towers I descry,
 And as the low-descending sun
 With glory gilds the western sky,
 I wonder if his lingering rays,
 Which guided you along so far,
 Will serve the little time to come
 Before you reach the "gates ajar;"

I wonder, too, if word has gone
 To tell how soon you will be due,
 That you may be expected there,
 So there's a place prepared for you?
 O, yes! for while I stop to muse,
 A spirit to your side has come
 And whispers to you soft and low,
 "Father, I'm keeping house at home."

The Pitch of Bells.

The secret of success in casting bells of large size for chimes or given tones is in getting the thickness of the ring just inside the mouth of the bell exactly right. In preparing the mold for a bell a cross-section of this ring, or extra thickness, is made, and the pitch of the bell depends altogether on the diameter and relative thickness of the ring thus laid out.

Cheapness of Aluminum.

It was only a few years ago that aluminum was not obtainable for less than \$1.00 a pound, but the methods have been so simplified and the plants for its production so increased that inside of a year its price is likely to come down to 27 cents or less, so that only three or four commercial metals will be cheaper.

Young Lawyer—"I'd give anything to win this case, but I don't see how it is possible to clear you."

Prisoner—"I don't sp'ose ye'd like ter swear yer committed the crime yourself, would yer?"

DIRECT LEGISLATION.

The First Step Towards All Other Reforms—How a Government of the People May Also Be a Government by the People.

The following paper, read by Mr. Ervin A. Rice, of Chicago, before the Englewood Social Science Club, shows very plainly many defects in our present system of legislation. Many valuable suggestions are presented by Mr. Rice, relative to man's position under social and governmental laws, which are valuable, and which will, no doubt, be much appreciated by the readers of PLANETS AND PEOPLE.—ED.

In the presentation of any economic question to this club, it is not necessary to devote much time to the consideration of those fundamental principles of human rights which underlie all society and which are universally accepted as the alphabet of social and political economy.

It does seem to be advisable, however, in order that this paper shall have a logical completeness of structure, to state briefly a few of the most essential basic proposition which are to be kept in view during the consideration of the feasibility, practicability and desirability of direct legislation by the people as the initial step toward the accomplishment of any radical reform.

Ideas of happiness differ widely, but whatever his ideal, the one circumstance essential to the full measure of a man's happiness is the freedom to exercise his faculties to attain that happiness.

But unrestricted freedom may be enjoyed by a human being only when leading a solitary life. With the appearance of another human being upon the scene the possible freedom of each within the range of his faculties is in some respects curtailed.

In the language of Emanuel Kant: "Every one may seek his own happiness in the way that seems good to himself, provided that he infringe not such freedom of others to strive after a similar end as is consistent with the freedom of all."

The adjustment of the limits of individual freedom therefore becomes a necessity

to the welfare of all, and this adjustment is the legitimate function of organized society. The right to exercise this function necessarily involves the rendering of equal and exact justice to every individual; and any departure by government from the strictest lines of political justice is a proper subject for individual criticism, protest and attack.

The principle of equal freedom admits that man attempting to invade the rights of another may be prevented from using his faculties. The principle thus contemplates a restraining power. If one man may justly be restrained from aggression, then two or ten or more may be restrained.

In each case the will and judgment of those exercising restraint are to be pitted against the will and judgment of those restrained. At what point is the power to enforce the will and judgment to pass from one contending side to the other? Obviously this power rests with the majority.

Approximation to justice being the utmost that humanity in its present development can reasonably hope for, the decree of the majority is the verdict of the highest jury and the fullest freedom possible in any country that is guaranteed by the majority, as the superior force, that superior force being a social necessity.

The purely democratic government being therefore the nearest approach to human justice and equal freedom, any deviation from that form of government leads to the invasion of individual liberty and the establishment of privilege.

A representative government such as our own is a radical departure from the ideal government by the majority. Our legislative bodies may or may not fulfill the wishes of the majority who elected them. Executive officers during their term of office are beyond the reach of the will of the citizens. Judicial officers interpret laws by the light of inflexible constitutions framed in the infancy of the republic and changeable only by the persistent efforts of an overwhelming majority. The consequence is that the majority of voters are often far removed from power, and political measures obnoxious to the majority may be and in fact are forced upon the people by a minority of

the voters through their representatives. Under our system a party once in power may so intrench itself in its position as to maintain control of legislation, or at least prevent a change of public policy for an indefinite period, or until nothing short of a revolution can dislodge them. This condition of affairs is not only possible in our government, but it is even now dangerously imminent if not actually already existing.

It is not the purpose of this paper to advocate any one of the numerous proposed reforms which are pressing themselves upon the public attention, but rather to suggest a possible measure of reform upon which all who are earnestly working for the betterment of social conditions may unite as a fundamental basis of action.

Under our present system of legislation any band of reformers advocating some special measure, no matter how worthy of adoption, are absolutely impotent until they have acquired large numbers of voters in excess of the balance of power between the two great parties.

Under the system of direct legislation by the people with the right to initiate legislation given to every citizen, any reasonable reform measure may easily and readily be submitted to the popular vote and the probabilities of adoption greatly enhanced.

"Political investigators are awakening to the fact that in politics and economics the Swiss are doing what has never before been done in the world. In neighborhood, region and nation, the entire citizenship is operating the government. Doing this, the Swiss are moving rapidly in practically grappling with social problems that elsewhere are hardly more than speculative topics with scholars and theorists."

Mr. J. W. Sullivan's recent book upon direct legislation in Switzerland is replete with authentic evidence of the great practical benefits accruing to the people through popular sovereignty and presents positive proof that direct legislation is not only possible, but practical with large communities.

Switzerland is divided into twenty-two cantons, corresponding to our states. These are subdivided into communes, corresponding to our townships.

The communes govern themselves in local affairs and are exceedingly jealous of interference by the canton. The citizens of the communes, usually but a few hundred in number, meet at least once annually and debate proposed laws, elect officers and discuss public affairs. The right to initiate measures belongs to every voter.

Four cantons are also governed by similar democratic legislation and the number actually assembled for legislative purposes is often as high as 10,000 voters. This democratic government of these four cantons is called *Landsgemeinde* (or land communities).

The programs for these *landsgemeinde* meetings are arranged by the officials and published several weeks in advance in order to give opportunity for individuals to propose bills, which must be presented in writing within a prescribed period to give time for full and open consideration of the contemplated legislation. Any proposition receiving more than ten votes in the council of officials is classed as "expedient" and must be voted upon by the *landsgemeinde*.

There are two basic principles upon which Swiss legislation is founded—the initiative and the referendum.

The right of every citizen to propose a measure of law to his fellow citizens is called the initiative. The submission of proposed measures to the vote of the people is termed the referendum.

In most cantons which are too large for the *landsgemeinde*, these two principles are in operation in some form, and are steadily being extended to wider application.

In some cantons every law must be submitted to the referendum before it becomes operative. This is called the "obligatory" referendum. In other cantons a law is submitted to the referendum only upon petition of a certain number of voters—usually from 5 to 8 per cent. This is called the "optional" referendum, and is the method adopted by the Federal government in 1874. The Federal initiative was just adopted in 1891.

The referendum as applied to cantons was only begun in 1830, and in 1850 only five cantons had the referendum, and that

only in the optional form. In 1860 but 344 of the Swiss population possessed it, while 66 per cent delegated their sovereign rights to representatives. In 1870, 71 per cent possessed the rights of referendum and only 29 per cent submitted to legislation by representative. To-day the proportions are more than 90 per cent to less than 10 per cent.

This continual progress toward a purer democracy demonstrates that the Swiss people found in the working principles of their communal meetings—the initiative and referendum—the means for a peaceful revolution, and these principles they have applied throughout the republic as fast as circumstances would admit.

"The masses of citizens found it necessary to revolt against their plutocracy and corrupt politicians, and in the initiative and referendum they discovered their most powerful weapons, and to-day the movement is not only toward the referendum, but toward its obligatory form."

The two larger cantons having the obligatory referendum are Zurich with 340,000 inhabitants and Berne with 540,000.

Zurich has pronounced on 91 laws in 28 elections, the votes indicating unusual independence of judgment and proving beyond a doubt that the fate of one proposition has no effect whatever upon that of another decided at the same time. Partisanship has been reduced to its lowest point as an honest vote of the whole body of citizens must be the final issue of every question. By refusing special legislation they evade a flood of bills. By deeming appropriations once revised as in most part necessary, they pay attention chiefly to new items. By establishing principles in law they forbid violations. There is no question as to what is the law. Word fresh from the people is law.

Revision of cantonal constitutions is common. The Federal constitution may be revised at any time upon petition of 50,000 voters, or upon demand of the Federal Assembly, which corresponds to our Congress.

If upon submission to the popular vote a majority are in favor of revision, the two

bodies of the Federal Assembly (Congress) are dissolved—a new assembly, fresh from the people, makes the required revision and submits the revised constitution to the country. To stand it must be supported by a majority of the voters and a majority of the 22 cantons.

"In every canton having the initiative and the obligatory referendum, all power has been stripped from the officials except that of a stewardship which is continually and minutely supervised and controlled by the voters."

Direct legislation by the citizenship is thus proven to be practicable in large communities.

What as to its effect upon the Swiss people? I can merely touch upon some of the most salient points and refer you to Mr. Sullivan's book for details.

"Surrounded upon all sides by governments which are continually in a state of turbulence, Switzerland enjoys the most harmonious peace. On all sides, over the border, there is endless political turmoil with all its bitter personalities, hatreds and corruptions. In Switzerland debate is uniformly upon measures rather than men. There is but little incentive for rogues in the legislature when the people possess the power of the veto in the referendum."

Switzerland stands with the United States at the head of the statistical list in the number of newspapers in proportion to population, while in their general character their political tone is higher, for every prospective measure must be discussed upon its merits without reference to its effect upon the fortunes of a political party. As an educational force, the referendum is tremendous and illiteracy is at a lower percentage in Switzerland than in any other country in the world. Primary instruction is free and compulsory everywhere.

Prof. W. D. McCracken in a recent number of the *Arena* said of the effects of the referendum in Switzerland: "Jobbery and extravagance are unknown, and politics, as there is no money in it, has ceased to be a trade."

"The people take an intelligent interest in every kind of local and federal legislation

and have a full sense of their responsibility. The mass of useless or evil laws which legislatures in other countries are constantly passing with little consideration, and which have constantly to be repealed, are in Switzerland not passed at all."

"The issue which is presented to the sovereign people is invariably and necessarily reduced to the simplest expression, and so placed before them as to be capable of an affirmative or negative answer. In practice, therefore, the discussion of the details is left to the representative assemblies, while the people express approval or disapproval of the general principle or policy embraced in the proposed measure. Public attention being confined to the issue, leaders are nothing. The collective wisdom judges of merits."

In these general notes and quotations is sketched in broad lines the political environment of the Swiss citizen of to-day. The social mind with which he stands in contact is politically developed, is bent on justice, is accustomed to look for safe results from the people's laws, is at present more than ever inclined to trust direct legislation and, on the whole, is in a state of calmness, soberness, tolerance and political self-discipline.

A few salient features of the Swiss judiciary, the Federal Assembly and the Swiss democratic army may not be uninteresting. The justice of the peace sits in a case first, as an arbitrator, and not until he fails in that capacity does he assume the chair as magistrate. The cantonal court is the court of last resort, except for cases between canton and canton or individual and canton, which are tried by the Federal Tribunal, which consists of nine judges elected by the Federal Assembly (Congress) for a term of six years, but the probabilities are that it will not be long before the Federal Tribunal will also be elected by a vote of the people, as there is already much agitation in that direction.

The Federal Assembly is formed of two houses. The lower house is elected by districts as in the United States. The Council of States (Senate) is the only body of its kind in Switzerland and consists of two

members from each canton, elected under cantonal law and varying in method in the different cantons.

The Swiss executive councils of the cities, the cantons and the confederations are all of one form. They are committees composed of members of equal rank. The number of members and their method of election varies in the different cantons.

The Federal Executive Council consists of seven members elected in joint session of the Federal Assembly for a term of three years. The presiding officer of this committee is elected as such by the assembly, for one year, and is ineligible for re-election. While he is nominally President of the Swiss Confederation, he is acting no more than chairman of the Executive Council and has no greater powers than the rest of the board. He has no rank in the army, no veto power, no influence with the judiciary. He cannot appoint military commanders or independently name any official whatever. He cannot enforce a policy, declare war, make peace, or conclude a treaty. His salary is \$2,605. The other members of the Executive Council are the heads of the several departments corresponding to our cabinet department. The salary is \$2,316.

"In practice, the Executive Council is simply a committee expressing the will of the assembly. The acts of the assembly being liable to the referendum, the will of the people finally controls and popular sovereignty is established."

The Swiss army is thoroughly democratic. Every citizen not disabled is liable to military duty. On attaining his twentieth year he passes a physical and mental examination, is enrolled and returns home taking his arms and accoutrements with him, being held responsible for them thereafter, holding himself ever ready for service on short notice, and attending drill and inspection annually.

The railroads are constructed and operated by private enterprise subject to federal control.

The various questions of governmental policy with reference to banking, taxation, the postal system, and the communal lands

are fully discussed and elaborated in Sullivan's book, but there is not room even to touch upon them in this paper.

"If it be conceded that the fundamental principles of a free society are that all men are created free and equal, with equal rights in natural resources, and that each producer is entitled to retain the full product of his toil, then it must be admitted that Switzerland has made further advances toward this ideal than has any other country, although there are notable exceptions even there. Still the way is open forward and social ideas may yet be realized, for the people as a whole will never willingly surrender their sovereignty and a reaction is scarcely possible."

And now the question arises, "How may these foreign methods be applied in our own country?"

Direct legislation is not a foreign method. The communal meetings of Switzerland has its counterpart in the New England town meetings, the working principle being the same—the initiative and the referendum.

The practice of direct legislation at the old-fashioned town meeting is so generally known that it is scarcely worth while to undertake to describe it in the compass of this paper, although a very complete description is given by Mr. Sullivan.

The unmistakable tendency toward the spread of township government in the west is a very gratifying fact, which is testified to by John Fiske in his work on "Civil Government" published in 1890.

In our state governments the referendum has already gained a considerable foothold. Constitutional amendments—laws changing the location of the capital—laws for establishing banking corporations—laws increasing the rate of taxation—laws for the incurrence of debts beyond a certain sum—all these are examples of the obligatory referendum as already in operation in many of our states.

Many matters of local legislation are also subject to the referendum. Thus the location of county seats—the changing of county lines—the issuance of bonds—the prohibition or license of the liquor business and

other local matters are decided by the popular vote, but the effect of the practice has been largely overlooked or lost in the great size of the country and the loose and unsystematized character of the referendum as practiced in the United States. The Knights of Labor and other large labor organizations practice the initiative and the referendum in regard to all important legislation within their several organizations.

Thus we see that the American public are to a certain extent familiar with the basic principles of direct legislation, and it only remains to demonstrate its utility and practicability to secure its adoption as the first step toward the great reforms which then and then only become possible.

Here is offered the evidence that the practice is thoroughly feasible and thoroughly sound.

Direct legislation requires not to be established in the United States, but to be tended. It is already here in practical and satisfactory operation to a limited extent.

Reflect upon the flagrant abuses of our system: Congress with its permanent lobby, buying privileges for corporations and otherwise influencing and corrupting members. Every state legislature manipulated in a similar manner. The city councils voting away franchises of inestimable value with a stolid contempt for the public welfare. The scandalous jobs put through in every legislative body to reward party workers. The party caucus where the individual member is swamped and his manhood smothered. Consider how most of the important bills are generally postponed in congress until during the closing hours and then rushed through in a general scramble. Observe the radical difference between a pure democracy and a representative government. The citizens who assign the law making power to officials, surrender their collective sovereignty. That sovereignty is then employed by the lawmakers to their own advantage and to that of the rich and influential, to the detriment of the people in general and especially the poor.

"What so-called public business can be right in principle on which the American voter may not pass in person? Under our

present system the tricks of partisan legislators almost invariably win as against the wishes of the masses, and where the people temporarily overthrow the politician and the plutocrat, they are usually themselves defeated in the end by the cunning of the professional politician. Under a system of direct legislation every point gained by the masses would be held permanently. The way would then be open for the introduction and adoption of any special feature of legislation in the line of advanced and progressive ideas."

With an ideal body of wise, high-minded legislators, the extension of the initiative and the referendum might scarcely be desirable, but in view of the actual facts, the universal corruption permeating and controlling the entire political fabric from the ward primary to the presidential chair, it behooves us as thoughtful and sincere citizens of this republic to consider carefully whether the gradual extension of these principles does not offer the key to the solution of the problem. Does not direct legislation present itself as a platform of a single plank upon which may unite all manner of earnest men and women whose ideas may differ as to methods, but who are in perfect harmony as to their ultimate purpose—the uplifting of humanity, the progress of the race, and the establishment of political and social justice?

Worth Remembering.

It is claimed that a few drops of oil of lavender dropped occasionally upon the shelves of a bookcase will prevent books from getting musty or moldy.

Books that are bound in white may be cleaned by rubbing the covers with a piece of chamois skin dipped in finely powdered pumice stone. Do the work carefully.

In caring for a brass beadstead or trimmings on furniture be very careful to use no scouring stuff that will scratch or break the lacquer-finish which covers the brass. This lacquer is what keeps the brass from tarnishing, and when once broken it is almost impossible to keep articles looking well.

How About Your Chin?

The chin, taken in connection with the rest of the face, is almost as good an index of character as is the thumb.

Slovens invariably have wrinkles around their chins.

Drunkards usually have a circular line about their chins.

Square chins, with little flesh, denote firmness and good executive ability. The owners make good haters.

Broad chins signify nobleness and large dignity, unless vertically thin, when if thin, bloodless lips go with them, you will find cruelty.

Owners of long, thin chins are poetical, unstable and delicate in constitution. If thin about the angles of the mouth the owner is liable to tuberculosis and is generally short-lived.

Medium chins, with a suggestive bifurcation in the center, on the order of a dimple, with small mounds of flesh on either side, characterize generosity, impulsiveness and cheery nature. The same size chins, with a dab of flesh under the center of the lower lip, indicate meanness, selfishness and brutality.

A small, well-rounded chin indicates a pleasure-loving nature, and if dimpled, all the more so, for dimpled chins belong to coquettes. People with dimples love to be petted and liked, and are fond of admiration and praise. They are generally fickle. Usually the owner of this chin is healthy, recuperative and long-lived.

A retreating chin shows lack of force—mentally, morally and physically—the owner is of the yielding kind, soon discouraged, needs protection and has small executive force. The development of other faculties usually make up for this lack.

Protruding chins characterize men and women of the get-there type. Successful people usually carry their chins thrust forward, with compressed lips. If this style of chin is heavy and swelling, it denotes fighting blood; therefore, it would be wise for persons with protruding chins to pay no attention to the vulgar remark, "take in that chin," but pass on the other side.

An Astral Romance.

They were, I think, the happiest couple it was ever my good fortune to meet—Margaret and Paul Fischer.

They were so completely absorbed in each other that they seldom took the trouble to become acquainted with strangers, not feeling the need of companionship. But, as good luck would have it, they did allow me to come to see them, and when I had known them long enough to dare to speak on personal matters I remarked upon the perfect harmony that existed between them. Then Margaret told me their story; and this is the romance as she gave it to me:

"I will tell you my side of the story and then Paul can tell you his.

"As you may have discovered, I have dabbled somewhat in occult matters. I have always been a natural musician and I play without difficulty any piece of music which I may pick up, although I have never taken a lesson or practiced one hour during my lifetime. When I was a child I had only one playmate—he was a little older than myself—and I was satisfied if I could hide away some where and wait for him to come. The peculiar part of the matter was that no one else was able to see him, and as for myself, I never knew where he came from, nor did I ever see him until I looked up suddenly and found him beside me. Another peculiar fact was that he always carried an odd instrument, similar to a harp, and we would sit side by side for hours, he playing, I listening entranced, until suddenly the music would cease and I would look up to find the player gone. Then I would go into the house and play the music over again on the piano. This went on for years and people considered me queer, if not quite crazy.

"I never could talk with my playmate because he used a language which I could not understand. As I grew older I drifted away from him. Other affairs filled my mind and it was but seldom I would have a vision in which the same form always appeared, but seeming to grow older even as I was.

"I began to study occult sciences when I

was about 18 years old. I attended spiritualists' seances and finally took up the study of theosophy. Never, however, had I received a so-called test, and any deductions I made were of necessity founded upon the experiences of other people.

"One night, after I had attended a meeting, I sat down by the table at home and, idly picking up a pencil, started to draw a portrait—I who had never in my life been able to draw a straight line. The picture resulting represented a young man with dark eyes and hair combed straight back from a wide, high forehead. The features were delicately molded and the mouth was partially covered by a mustache." (Here she looked admiringly at her husband and then resumed the thread of her narrative).

"He seemed 23 or 24 years old, and was decidedly handsome. Underneath the portrait I was impressed to write: 'This is Paul ——. You will soon see his face.' I was told soon afterward that Paul Fischer was a spirit and was the same little boy with whom I had been acquainted in my childhood. I was told also that he was born in Alsace-Lorraine and had never been outside, of his own country. I treasured the portrait I had obtained, it had a great fascination for me, but so much occupied my thoughts that I had no time, as a rule, to think much of the original. Six years passed by and I found it necessary to go to a strange city. I reached the town early in the morning and, hunting up a boarding house at once, I settled down for a rest before commencing the business which had brought me to the place.

"As I was going to dinner that night I came face to face, in the hall, with Paul. I started and so did he. Then with, 'I beg you pardon, madam,' he stood aside to allow me to pass. I was too much disturbed to be able to eat much, and I felt his eyes were watching me all the time, so I soon left the table.

"In the evening Mrs. Porter, the woman at whose house I was staying, knocked at my door and asked me to come into the parlor. I hesitated, but went and was introduced to Paul Fischer—the man of my dreams—the man of the portrait. I recog-

nized the face, the voice, the way in which the hair was arranged, in fact, every detail corresponded with my preconceived ideas of how he would look. But my head was in a whirl. My Paul Fischer was supposed to be a spirit, but this Paul Fischer was decidedly material.

"It was just one week before the problem was solved. I do not intend to solve it for you—Paul will do that. To make matters short, however, I will say that I found that he was my Paul Fischer. It was just one month from the time I met him until we were married. On our wedding day Paul brought out a portfolio and asked me to look through it and tell him what I thought of his drawings. The first sheet I picked up showed a portrait of myself. I was represented sitting at a table sketching a man's head, and the date was the same on which I had done my first and only drawing six years before. But Paul must tell you the rest."

"When I was a little boy, in the old country, (I was born in Alsace-Lorraine), people regarded me as being very peculiar. I would wander off by myself for hours where no one could find me, carrying my harp along, and when I returned I would have a picture in my mind of a little, brown-eyed, brown-haired girl, who listened to my music and reproduced everything which I played upon an instrument different from any I had ever seen. I know now it was a piano, but then I had no knowledge concerning it. Sometimes I would have long fainting spells, and while I was unconscious would babble away about the little maid who could not understand what I said, because she talked a different language from my own. Finally it began to be whispered about that I was possessed of a devil and my father was forced to send me away in order to protect me.

"I came to America when I was 18 years old, and going to the far west, I amassed quite a fortune. I did not see the friend of my childhood so frequently as I grew older, because increasing wealth brought increasing cares and I had no time to make the customary visits. Still, once in awhile, the old fainting spells would come over me and

when I returned to consciousness I would bring with me the memory of a smiling face and gentle, brown eyes—a face that seemed to grow older with my increasing years.

"One night I sat in my room late. As I supposed I fell asleep, but when I awakened I found before me the portrait of a young woman who was sitting beside a table sketching, and the portrait she had finished was of myself. I put the picture carefully away, taking it out at long intervals in order to familiarize myself with the features, for I felt that some time, somewhere, I should meet her.

"One night about six months ago I was late in leaving the office and upon reaching my home I hurried down to the dining room. In the hall I came face to face with Margaret, the friend of my childhood, the sweetheart of my dreams. I could not eat—I was too excited—and I begged Mrs. Porter to call the newcomer into the parlor to introduce us. The longer I talked with her the more convinced I became that she was the one woman in all the world whom I could love. I was curious to find out whether she had any conception of the peculiar circumstances which drew me to her and I questioned her adroitly in regard to the matter.

"Then she, who had puzzled her dear little head in vain over the matter, told me all her experience, and when we compared notes we decided that, as heaven had meant us for each other from the beginning, there was no reason why we should wait for our happiness. So we were married and lived happily ever after, as they say in the fairy stories.

"Now, I myself do not pretend to give an explanation of this, but Margaret, who has studied these matters closely, says that my astral body must have detached itself from the material form and sped across the sea to join her, drawn by some inexplicable, invisible attraction. That may be the case. If Margaret says so I am willing to accept it as truth. But this I do know. She is a dear, sweet little woman, the sweetheart of my waking and sleeping hours, my altar ego, the center of my universe,"

The Past, Present and Future.

Since the beginning of this century all nations have marched forward with rapid strides. Barbarous cannibals have organized civilized governments and are exchanging their products with civilized nations. Hermit nations have opened wide their doors and invited in the commerce of the world. Civilized and half civilized nations have made equal progress. Perhaps none have made greater advance than the United States, with its increased population, inventive genius and wealth.

At that time steamboats were unknown. Erie canal had not existence except in the dreams of DeWitt Clinton. It was thirty years before the first railroad cars moved. Now it will be difficult to tell how many miles of railroad there are in the state of New York, (to say nothing of the whole nation,) how much capital is invested or how many men are employed in the business. Then commenced rapid increase in travel and facilities for transportation. Ninety years ago it took five weeks to come from my native home, Hartford county, Conn., to this place, a distance of 250 miles. Now I can take my supper at the usual hour, go to bed, go to sleep, and wake up in my native home, prepared for an early breakfast. Then it took six months to go to California; now the journey can be made in six days. At some seasons of the year it cost \$4 a hundred to carry freight from New York to Buffalo; now they carry a ton from Minneapolis to New York at the same price.

The next great invention was to tame the forked lightning, send it all over the country, across the continent and under the ocean, recording with precision our very thoughts. Now, if a man chooses, he can read from the morning papers, before breakfast, the principal events that have transpired within twenty-four hours all over the world. We have harnessed the hidden power of electricity and the unknown power of Niagara Falls and set them to work as readily as we could a skilled mechanic. It is impossible to name the different inventions for our increase of

wealth, comfort and convenience. They are found in every factory and shop, on every farm and in every household. Printing was practiced and paper was made hundreds of years ago, but the improvement in those arts seems like a new creation.

Among our sources of wealth may be mentioned our rivers of oil, our mountains of coal and iron and precious metals; no doubt others will be discovered as increased population shall demand. There are sources of wealth sufficient, without coining the sins of our fellow men into money. If that practice should cease, it would be the greatest advance step in civilization we ever made. It is the greatest cause of a nation's overthrow.

One of the great steps we have taken in advance is the higher education of women. Mrs. Emma Willard, a native of the town where I was born, who is a little older than myself, opened the first school for the higher education of women in Troy, N. Y. A little while after Mary Lyon located a school in Mt. Holyoke, Mass., for the same purpose. We all know the result.

A man born in the same town where I was born, about the same time, and brought up at the same business, Elihu Burritt, better known as the learned blacksmith, devised a plan, which, if carried into effect, would make it impossible for nations to go to war. After completing the plan in his own mind, he visited all civilized nations to accomplish the object. On his return his native country prepared a great meeting to do him honor. The speakers on that occasion said, "If swords are to be beaten into plow-shares and spears into pruning hooks, it might as well be done by a blacksmith as anybody." Elihu Burritt died without the sight; but he set in motion influences that are about to establish those principles between England and America, two leading nations, which will no doubt be done before nineteen hundred. Other nations will soon fall into line.

We have made six million freemen out of four million slaves. After having cherished and cultivated the sons of slavery four hundred years, we cannot expect to wipe out all its evils in one or two generations. We

have learned that it cost less to civilize and educate an Indian than it formerly did to kill him.

There are some things to be invented, perhaps not more wonderful than those in daily use. A few of these are to navigate the air, to construct sub-marine ships and avoid the storms which affect the surface; to find a cheap process by which all kinds of stone can be reduced to a plastic state and re-formed to any shape it might be desired. Another need of great importance is an advanced degree of statesmanship and international law, so that if half civilized nations are oppressing a portion of their people beyond endurance, civilized nations can be allowed to say "stop" without violating any law of neutrality or giving a cause for war. It may be by that time the earth will bring forth an increase four times its present capacity and the sea yield its treasures of food, which are said to be more than the earth can produce.

Then, if with our increase of wealth and knowledge, we make a corresponding increase in morals and religion, we will be prepared for the beginning of the reign of the Lord Jesus Christ for a thousand years.—EZRA BOTSFORD, in Lowville, N. Y., *Journal*.

Why Roentgen Rays Injure.

Electrician Nicola Tesla Tells of His Experiments.

It has been known for some time that Nicola Tesla has been making exhaustive investigations concerning Roentgen rays, not alone for their use in scientific demonstration, but also for their effects upon the human system. Tesla has given voice to his deductions, so far as he has determined them, in a long statement of his experience with rays, and in the course of it he makes some announcements certain to create wide discussions and comment in the scientific world. Summing up his experimental experiences, Mr. Tesla says:

It would seem advisable, first, to abandon the use of bulbs containing platinum; second, to substitute for them properly constructed Lanard tubes containing pure

aluminum only, a tube of this kind having, besides, the advantage that it is constructed with great mechanical precision, and therefore is capable of producing much sharper impressions; third, to use a protective screen of aluminum sheet or instead of this a wet cloth or layer of fluid; fourth, to make exposures at a distance of at least 14 inches, and preferably to expose longer at a greater distance.

Tesla cites several instances of the injurious effects of rays which have come under his personal observation in his laboratory, which go far to bear out announcements of the manner in which rays affect the system, but beyond this he has discovered why rays have this injurious influence, and the theory is as novel as it is valuable. He says:

"According to the evidence I am obtaining, bulbs, when in action, are emitting a stream of small material particles. There are some experiments which seem to indicate that these particles start from the outer wall of the bulb; there are others which seem to prove that there is actual penetration of the wall, and in the case of the thin aluminum windows I have now not the least doubt that some of the finely disintegrated cathodic matter is actually forced through. These streams may be simply projected to a great distance, the velocity gradually diminishing without the formation of any waves, or they may give rise to the concussions and longitudinal waves. This for the present consideration is entirely immaterial."

After his own painful experience with the rays, as well as their effect upon other persons whom he had observed, Mr. Tesla comes to this conclusion as to their effect beyond the surface: "I come," he says, "to the very comforting conclusion that no matter what the rays are ultimately recognized to be, practically all their destructive energy must spend itself on the surface of the body, internal tissues being in all probability safe, unless the bulb should be placed in very close proximity to the skin, or else that rays of far greater intensity than now producible are generated."—*Electrical Review*.

SUCH IS LIFE.

SAMUEL THOMPSON.

A cradle swinging to and fro,
An infant's plaintive moan,
A gentle song, so sweet, so low,
That voice, my mother's own.

A laughing child, a lot of toys,
A rocking-horse, a shoe;
Ah, who could measure half the joys
I in my childhood knew!

A careless, listless, barefoot lad,
With merry shout and song,
In coat and trousers neatly clad,
Trips jauntily along.

A spreading elm, words spoken low,
A manly form, a maid;
Two dimpled cheeks like fire aglow,
Two strong arms surely strayed.

A happy sire his paper scans,
Three little ones at play;
A tired mother's folded hands,
Work finished for the day.

A few gray hairs, a furrowed brow,
An aged one behold;
A step once firm is feeble now,
Life's tale is almost told.

A few more tears, a few more sighs,
And then the shroud, the pall;
A liberated soul shall rise
To meet its God, its all.



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F. E. ORMSBY, - EDITOR AND PROPRIETOR.

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Editorial.

Owing to other engagements in the lecture field, Miss Thomas, of Minneapolis, who was to furnish us a lesson in Palmistry, is unable to do so, and other matter has taken its place.

We have been somewhat behind the past two months in mailing the magazine, owing to a strike and to other delays by electrotypes. We will endeavor to make up for this by sending this number two weeks in advance.

It must be borne in mind by those who become interested in the marriage department of this magazine, that we are not procuring companions or life partners, regardless of results. To make this apparent we have decided to receive no more money for labor on such co-ordinations until the work is done and proper mates are found. This plan opens up the department to all whom it may concern; and just as fast as suitable magnetic harmonies are determined, parties will be notified. We have received a number of letters from those who have sent in their names, stating that they have not yet heard from this department. Of course, we cannot keep up a large and unnecessary correspondence. We have made the way easy and free until results are obtained, which is all we can afford to do. The list is growing rapidly, but we cannot report faster than the dates of the proper subjects are brought together. We are dealing with fixed laws in these matters, and no amount of persuasion nor money will change our basis of operations. There are plenty of catch-money schemes dealing with the marriage question, and we would advise all who think the law too slow in making selections for them, to resort to them or some other method of bringing about a culmination. Our motive is one of education. We wish to have people learn the reasons why the law should be obeyed. Knowledge of the true universal marriage bond is the need of the hour, or we would not have opened this department. Some have objected to this matter in connection with PLANETS AND PEOPLE, but, as this magazine deals with a larger truth than the world is familiar with, it cannot afford to ignore the chief question that must in time be settled in accordance with planetary law.

Preparations are being made for opening up the introductory, or preparatory work of the Pyramid and Cube University, and we hope to be able to announce in the October number, the plans in full. The arrangements will be of a very attractive and instructive nature, with illustrations that will appeal at once to every mind to which they are presented.

Written for PLANETS AND PEOPLE.

La Donna di Settembre.

MISS CORAL A. THOMAS.

La Donna di Settembre! she is coming!
she is coming!

I can hear the gentle patter of her foot-
steps on the lawn;

While the breezes of the morning through
the trees are sweetly humming,

For she lends a softer beauty to the
waking of the dawn.

La Donna di Settembre! with her paints
and with her brushes,

How she beautifies all nature with a
magic touch of art!

E'en the monarch of the forest at her com-
ing warmly blushes,

While the groves that sigh beneath him
feel a sudden glow at heart.

La Donna di Settembre! with her wreaths
of leaves and grasses,

She is welcome as the dew is, or the cool,
sweet breath of fall;

And the blooms in adoration bow before
her as she passes,

When La Donna di Settembre spreads a
glory over all.

But alas! when she has left us, how all
nature, shrinking, saddens,

While the wind goes sobbing, wailing
through the branches of the trees!

Not a bud is left in beauty, not a color left
that gladdens,

And we feel our own tears flowing at the
moaning of the breeze!

Can it be, ah, fair Settembre! you are false
and you are fickle?

Can it be your gorgeous beauty is a dream
that soon departs,

Leaving field, and leaving forest, to the
mercy of Death's sickle?

For the reaping of your harvest garners
only broken hearts!

Books and Periodicals.

Received at the office of PLANETS AND PEOPLE.

Condensed Thoughts About Christian
Science. The Influence of Fear in Dis-
ease. The Power of thought in the Pro-
duction and Cure of Disease. By Wm. H.

Holcombe. Purdy Publishing Company,
Chicago.

Psychrometric Dictionary. Light of
Truth Pub. Co., Columbus, O.

Sparks from the Infinite. By Uriel Bu-
chanan.

The Microscope, for July. Washington,
D. C.

The Temple, for July. Temple Pub-
lishing Co., Denver, Colo.

The Dawning Light. C. W. Newman,
San Antonio, Texas.

The Chicago Vegetarian. Chicago.

Intelligence, for July. Metaphysical
Publishing Co., New York.

Boston Ideas, for July. Boston, Mass.

Rays of Truth. R. L. Bernier, Oak-
land, Cal.

Table Talk, for August. New York.

The Hygienic Magazine. Dr. Charles
W. Brandenburg, editor, New York.

The Medium, for July. E. D. Lunt,
Los Angeles, Cal.

The Spiritual Advocate. Cincinnati, O.

The Christian. Dr. T. J. Shelton, Lit-
tle Rock, Ark.

The Progressive Thinker. J. R. Francis,
Chicago.

The Light of Truth. Columbus, O.

Notes and Queries, for August. S. C.
and L. M. Gould, Manchester, N. H.

The Lyceum Banner. London, Eng.

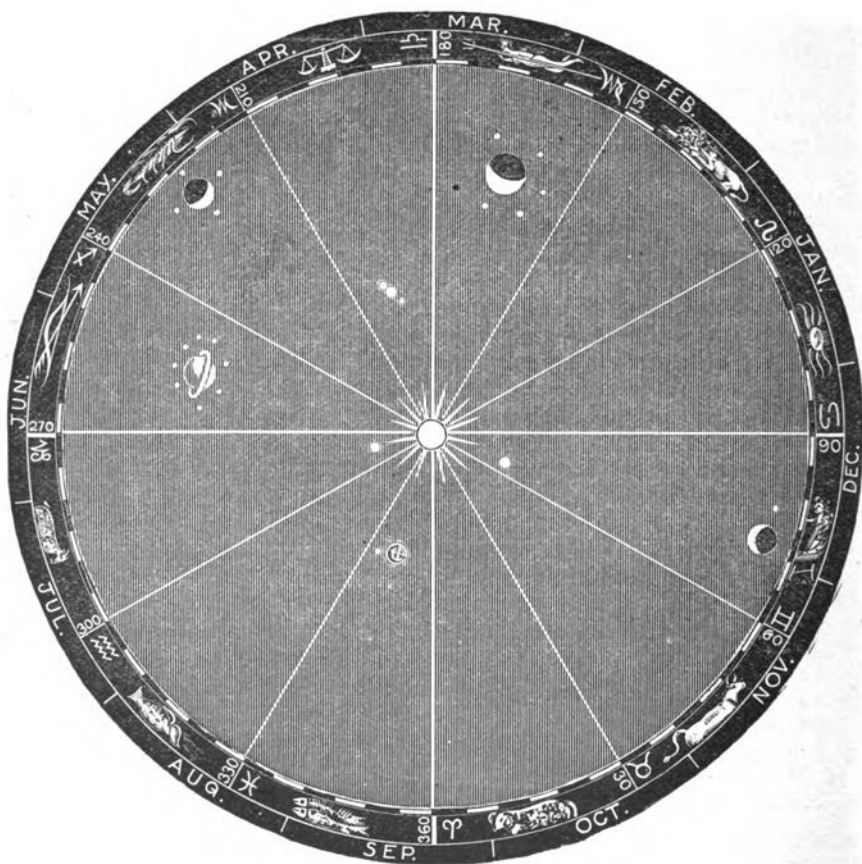
The Literary Digest. Funk & Wagnalls,
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The Temple of the Rosy Cross—

The Soul; Its Powers, Migrations and
Transmigrations. By F. B. Dowd, a
Rosicrucian. Rosy Cross Publishing
House, Chicago.

A noble work, written for the express
purpose of provoking and stimulating
thought into the deeper meanings of life.
The fundamental principles of all religions.
The philosophy of manhood and the steps
leading to a true understanding of life while
in the physical form, are mirrored before
the reader in plain language, freed from
technical and abstruse terms that are so
often met with in works on the soul. Some
of the thoughts expressed may be a little
at variance with our early teachings or
present views; but a careful perusal of the
work will materially aid in getting a better
understanding of psychological laws. The
authors aim, like the Yoga Philosophy, is
to free the soul from the grossness of
materialistic life and bring us to a realiza-
tion of the soul powers that lie dormant
with most people.

★ ★ ★ ★ ★
★ ADVANCE ★
★ WEEKLY ★
★ STAR REPORT ★
—AND—
★ PROGNOSTICATION FOR THE FUTURE. ★



HELIO-CENTRIC HOROSCOPE FOR SEPTEMBER 6th, 1897.

Astronomical Changes—Weather Forecast for September.

Sept. 9.....	Mercury is in	Aquarius
Sept. 17.....	Mercury is in	Pices
Sept. 22.....	Mercury is in	Aries
Sept. 28.....	Mercury is in	Taurus
Sept. 4.....	Venus is in	Genimi
Sept. 21.....	Venus is in	Cancer
Sept. 26.....	Mars is in	Scorpio

MOON.

First Quarter.....	Sept. 3
Full Moon.....	Sept. 10
Last Quarter.....	Sept. 18
New Moon.....	Sept. 26

There are three important planetary changes this month, Mercury taking the lead by his rapid flight and potent influence in four signs, Venus in two signs, and a change of the position of Mars, all of which are significant of numerous general and specific changes in the affairs of the world during this period. The month stands under very powerful forces and much strength will be shown in all proceedings of a commercial nature. The larger interests of the people will vibrate to these powers and a general expansion in many lines should result. On the whole, this should be a very fair month for business, and speculative commodities, such as stocks, produce, wheat, etc., will be rampant with activity. It is a period for individuals seeking for private benefits, the most intense period of the kind we have had in a long time. It is a prophetic month, fraught with much promise.

Atmospheric.

The month starts in under a well balanced wave, which will hold the weather in a calm mood for several days. We will probably have light rains the first few days, but a rather dry spell afterwards; showery again about the 8th; then dry to the 12th, when we should have several wet days, with quite a rainfall. This is a period for turbulence in the atmosphere, and waterspouts and cyclones will no doubt put in an appearance ere the time is passed. About the 21st a very warm spell comes in, when extreme heat will rule the elements above. This will continue until the 26th or 27th

in its severity, when a slight change is due and a cooler wave appears. The last day or two of the month looks rainy.

Physiological.

Health and harmony will prevail with the grand man during the first half of the month, everything indicating recuperation and improvement as reflected to individuals generally. The 13th shows some tendency to nervous irritations, but nothing serious. The 22nd is the first of a feverish spell lasting several days, but this, too, is not generally an effective one, as there is such an even and calm relation existing between all the causes of passing phenomena. The 25th is the time for stirring up the system, and highly wrought natures should guard themselves well, as the centers of nerve and impulse will be on fire. It is a good time to keep the mouth closed and become a spectator.

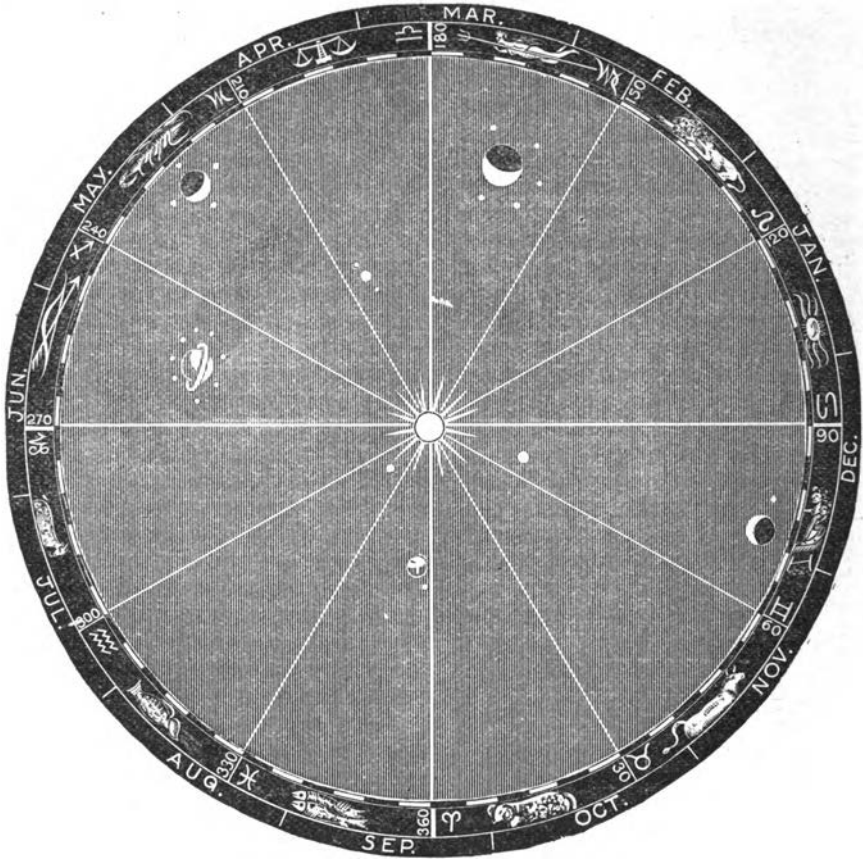
Business.

The business outlook for the month is very fair. Large deals will be entered into and very large orders in the majority of mercantile and manufacturing lines will be placed. It is just the proper time for pushing business and receiving orders. Let the commercial traveler make a note of this. This period is one of those long and lasting ones, extending to the 25th of the month, when a sudden lull comes in and checks the flow, the balance of the month being quite tame except from the effects of the real influence of the first three weeks. In speculation the month is prophetic, and a high old time will be seen in both the cereal and stock market.

The first week, 1st to 5th, steady, strong and powerful, with large demand and a large production of the real in site.

The second week, 6th to 12th, dealings will be in large volume, as usual, with more activity and expression in the scenes of action.

Third week, 13th to 19th. This is a more favorable week and foreign trade will be on the increase, resulting toward the latter part in a very active period for home traders and those who dabble occasionally in speculation.



HELIO-CENTRIC HOROSCOPE FOR SEPTEMBER 13th, 1897.

Fourth week, 20th to 28th. Conditions extreme, conflicting and changeable, and subject to much powerful manipulation. Sharp turns are due this week and a lively time may be looked forward to.

Children.

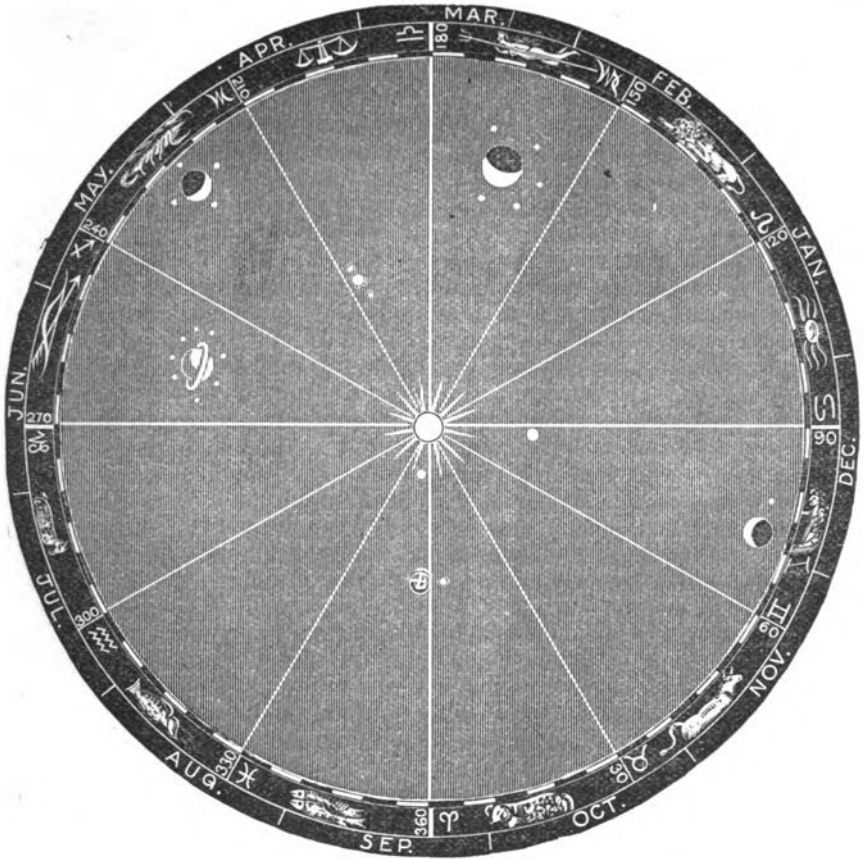
The first diagram shows that children born while it is in force will be quite heavy weights in the business world, but somewhat slow in getting to the front. It will take years for them to accomplish whatever they undertake. They will be religiously inclined and will not be out of their sphere should they enter the field of religious labor. They will make very fair vocalists.

The second diagram is very significant of commercial travelers, as well as religious

enthusiasts. Not that all commercial travelers are religious enthusiasts, nor that all religious enthusiasts are, or would make good commercial travelers, but in this particular case they would be suited to either or both of those honorable professions. The medical profession is open to such as these also.

The third figure shows agriculturists principally, but in the business or commercial lines, the grocery trade, confectionery, etc., are suitable ones; and manufacturing specialties, such as canning and bottling fruits, pickles, etc., is probably the most desirable of all for financial results.

The last diagram reveals the best of characters; kind, charitable, loving and



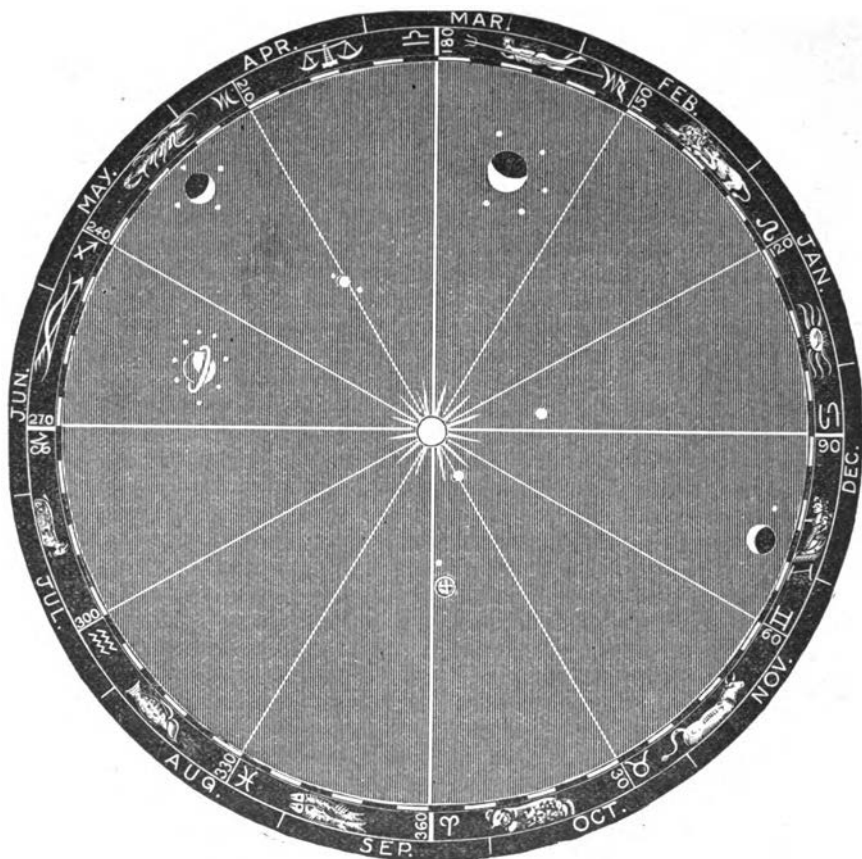
HELIO-CENTRIC HOROSCOPE FOR SEPTEMBER 20th, 1897.

sympathetic, with quite strong minds, for venus natures, and such people as will win the hearts of everybody they come in contact with. The indications are very good for them to take the lead in social matters and have quite an influence upon others. Most of them will be very good looking. The variations in appearances being the result of varying times of the day and the days of the week or period which the figure covers.

Marriage.

Conditions are favorable for marriage all this month excepting a short period from the 24th to the 29th, when, especially in case of conception, it is quite an unfavorable period, so much so that we give the

information in this way. Gestation under severe cross-currents often brings illshapen and paralytic offspring to good, healthy and harmonious parents, and it is such results as this that have led people to say that the sins of parents are visited upon their children even to the third and fourth generations. And many people who hold that heredity is the secret of character and physiological variations in life, must say that when two children are born to healthy and hardy parents, and one is a cripple and the other a giant in physique, that heredity is the cause. While we know very well that heredity plays a part in the formation, it is but a very small part compared to the universal powers ever potent in vibrant



HELIO-CENTRIC HOROSCOPE FOR SEPTEMBER 27th, 1897.

life and influence, above, within and all about us.

The month winds up under very easy and harmonizing vibrations, so an equable adjustment of the differences of the people should be possible without difficulty. Later on than this month we may not find this so promising, so we make the most of it now.

A Mystery.

MRS. A. M. MARRIOTT.

A carriage passed this way to-day—
A stately carriage, fair to see—
With polished glass and nodding plumes,
And in it lay a mystery.

A coffined form, with palid face,
And hands crossed meekly on its breast;
With pale lips wearing still a smile
That tells a tale of peaceful rest.
Slow is the pace, but all too soon
The end is reached—the quiet grave—
Where we must leave our loved and lost;
Our God has taken what He gave.
O! mystery of life how great!
How great the mystery of death!
We live, we move, we see, we feel;
We're gone! 'Tis like a passing breath!
O life! O death! Our faith how great!
That bids us look beyond, to see
When this short life shall all be o'er,
There'll be for us no mystery.

Marriage.

Marriage and Divorce in the United States.

I. W. ARNOLD, L. L. B.

After carefully considering the subject from a legal point of view, I have decided that the United States Courts are the only proper courts to try marriage and divorce cases. A short time ago a man left New York state for Dakota, and living there the necessary time, I think ninety days, he then made application through his attorneys for a divorce, by publication. Afterwards the case came on for trial. There being no defence, the case was proved up and the decree granted. He then obtained a certified copy of the decree of divorce and returned to New York state and married again, when his former wife had him arrested for bigamy. Upon the trial the New York jury found him guilty as charged and the judge sent him to states prison. His defence was of course a divorce, but the judge held that the Dakota divorce was a nullity. This seems to be an injustice to the man, for a divorce granted in one state ought not to be a nullity in another state. If the divorce laws were uniform throughout the whole of the United States none of these questions could arise. In the state of Minnesota a license is necessary to marry, while in Wisconsin no license is necessary. It seems to me that if we had uniform marriage and divorce laws throughout the United States it would be much better in every particular, the environments of the young in regard to marriage and divorce should be of the highest quality; the thoroughness of a marriage or a divorce should be complete and of record, and should show the whole transaction in the United States court. The law in regard to the age of the candidates ought to be very strict. A man has no business to marry a woman without any ready means to commence housekeeping; it is his duty to work long

enough to accumulate enough to properly commence life in a moderate way. It has been observed by thinking men and women that if the laws were more strict in regard to both marriage and divorce, there would be less reason for divorces, and if all persons would study the laws of nature more carefully they would understand each other better and would not expect too much of each other. The lesson for each one to learn is to govern himself, or herself; for the bible says, he that governs himself is mightier than him that taketh a city. It has been said by great generals that before one can command others he must first learn to command himself. General Grant said that the first duty of a soldier is to obey his officers. Marriage should be encouraged. Divorces should be discouraged. Although I am a protestant, I do admire the Catholic religion; especially in this—no divorces. Once married, married for life. Look at a scene in court where one of the contracting parties seeks a divorce from the other. They are there both airing their differences. Does not the judge and the attorneys on each side know that both are to blame? It is impossible for one to quarrel alone. It has been said of Dakota when the train stops, the brakeman sings out, "thirty minutes for divorces," instead of for dinner. It seems to me that this is a subject for serious thought, and that hasty marriages and divorces should not be allowed. Let us say six weeks publication should precede every marriage. Let no divorce be granted, nothing but a separation, and then only for adultery alone. Have it understood by each contracting party that when they enter into the marriage relation that the contract is for life, that only death can cancel it. Then the candidates will say, "we will look out sharply, for this is for life, and we must be careful." There should be an amendment made to the constitution in regard to marriage and divorce so that the law would be uniform throughout the United States. Complications have arisen in the past, they are sure to arise in the future. Let us have this law enacted by Congress when it meets in December next, let us have the

foundation of the family, of society throughout the United States, built solid, so that as land becomes more and more valuable there will not be left any possible chance to defraud any child or any person, whether old or young, out of his just dues through any defective laws in regard to marriage or divorce. In every divorce case, where there are children, they are the greatest sufferers; the home is broken up and the children set adrift. Show me a kind father and mother living together peaceably and pleasantly, and I will show you good children and a happy home. Like produces like, good parents good children, quarrelsome parents quarrelsome children. Nature is always true to herself from the lowest creation to the highest, and Confucius said that the word that expressed the whole duty of mankind to mankind is "reciprocity."

We copy the above from "Kennedy's Own," Monthly, Minneapolis, and it seems to us almost idiotic for a person of ordinary intelligence to thus view the marriage question. Is there any law in the known universe that does or can say that two people shall grind out a miserable existence by clinging together when the nature of their magnetisms are such that one actually poisons the other daily and hourly when they are together? Far better would it be to have no law whatsoever, than to make it compulsory for one or the other to commit adultery in order to get free from a life of torment and disgust. What is needed is the financial emancipation of woman by laws governing the distribution of property earned and accumulated, that children may be protected from the effects of burned out or insufficient love and attraction. Then a private contract for marriage, conditioned on love, harmony and mutual benefits, with the privilege of discontinuing at any time by simply cancelling the same. Records of such events, on the principle of recording a deed for property or any other public record, should be required, but property rights should be vested in each and remain so.

Of course such a system would require the changing of many laws regarding prop-

erty and children's rights to the same, but so far as the harmony and happiness of the man and wife are concerned they would be placed upon their merits, each one prompted at all times to do the very best to make life pleasant.

As it is now, a girl marries a man for support, principally, and it is often the case that the expense of keeping such a one usually in idleness becomes such a burden, a burden because of a lack of mutual and reciprocal interests, that the fires of hell would seem to be none too warm to soothe the pain of an aching heart thus acted upon.

The financial emancipation of women is the only relief. Make her independent of men in this respect and she will then take time to consider the question of marriage, especially after having one experience. Probably many would separate and remarry who now linger and waste their lives away, producing the dwarfed, starved, and illshapen creatures that are to become the life of the future.

Let us work to some end that will enable people to avoid discord and suffering and find those tender sympathetic heart-strings that vibrate the harmonies of the highest impulses and holiest aspirations of the human soul, then will we have peace on earth, and marriage will be a success.

There are laws that make it possible for two persons to unite and forever remain in perfect sympathy and accord to the end. The same law, the law of personal magnetism, shows and explains that two others may come together on fairly agreeable terms, but that the cycle is a short one, hence, means that it cannot last, and if they persist in continuing beyond the magnetic period, trouble will ensue and the fires of the damned will be kindled in their midst. These are the laws of God that produce such conditions, and marriage can no more be regulated by a Federal code than can the waves of the ocean be controlled by a thermometer. The law of the eternal life of things must and will control these relationships, and what the people need is to know and acknowledge the fact.

A certain lady who has very much confidence in the principles dealt with in PLAN-

ETS AND PEOPLE, called recently to learn, if possible, whether or no any one of three gentlemen was suitably adapted to her according to the magnetic scale. The matter was looked up and it was found that not one of them was sufficiently related or harmonized to her to even make it possible for her to marry even, say nothing about living together any length of time afterwards.

Concerning Mr. Arnold's statement relative to the scenes in court in divorce proceedings: We believe it is far better to thus finally end the matter, than to be forever quarreling and fighting in the home, where children and neighbors, and the children of neighbors must of necessity mix in the terrible vibrations. With the marriage contract we suggest, there would be no disgraceful scenes of the kind.

He acknowledges that like produces like, and that quarrelsome parents produce quarrelsome children, yet he would have the fetters drawn more tightly, intensifying the inharmony and deleterious effects upon offspring. Confucius was right when he said "reciprocity," but the word reciprocity does not mean slavery, antagonism, misery or suffering. It means justice, freedom, fraternity, harmony; especially harmonious relations one with another, and if such relations do not exist between man and wife, or if they cease to exist, there should be every aid extended that is possible to place each in the most harmonious relations, and if separation is the desirable means to that end, there should be nothing in the way to prevent it.

Reference was made to the age of candidates for marriage. We have treated of this question of the age of consent in previous numbers of this magazine, but it may be repeated: That the desirable age for one person is no criterion to go by in any other case. Some girls are physically qualified for marriage at 12 years of age, while others are not sufficiently developed at 20, and to regulate marriage by any set rule or law is to place a barrier between the people and God, or nature's wonderful and divine laws.

Regulate the laws concerning property and make each person, man or woman, a

separate and distinct freeholder at all times, and in a case where a man having property marries a lady having property, investments for future benefits may be made in the manner of business partnership, or each may invest separately in business ventures, but to give the mother of children due consideration and protection, to make it obligatory upon the man to furnish the living expenses would be just and right.

The catholic "eucase" on marriage probably produces more suffering, more crime, more dishonesty, more poverty, more hypocrisy, more falsehood, more meanness, more debauchery, more prostitution and more hell upon earth, than any other rule ever foisted upon an ignorant class of subjugated serfs. Our sympathies are with those who *believe* that "thus saith the lord" in these matters, for they know not the way, the truth, and the life.—ED.

Female Longevity.

Of the fourteen reputed centenarians who died during the past year no fewer than eleven were women, says the *Illustrated London News*. Out of the 188 persons who were declared as over 90 years of age at death, 108 were women. The superior longevity of the female sex is a well established fact. To some extent it depends, of course, on their more sheltered way of living, but by no means exclusively, as the women of the laboring classes show a great vital tenacity as well as those who have an easy time of it in the world. The vital power of girls is shown in babyhood, for though about 104 boys are born to every 100 girls, the females have more than overtaken the deficiency before the end of the first year. In other words the belief of old nurses that boys are harder to rear than girls is a true one.

To-day is not yesterday. We ourselves change. How, then, can our works and thoughts, if they are always to be the fittest, continue alway the same? Change, indeed, is painful, yet ever needful; and if memory have its force and worth, so also has hope.—*Carlyle*.

Waiting.

A. M. BRUNER.

In his good arm chair 'neath the apple tree,
 'Mid the blossoms falling white,
 With a little grandson on his knee,
 My father sits to-night.

There's a look of peace in his clear blue eye,
 That tempers the old-time fire,
 As he watches the rose-hued western sky
 With a look of calm desire.

His hair is white as the ripened grain;
 He dreams of the flight of years,
 And he lives once more in his prime again,
 Far back of life's cares and tears.

He sees in the gathering purple sheen
 Dear faces of long ago;
 The boys at play on the village green,
 Their sleds on the winter snow.

He hears the call of the whippoorwill
 And the brown thrush in the hedge,
 Of the plover's cry when the air is still,
 And the pea fowl by the ledge.

He gets a glimpse of his mother's face,
 And presses her loving hand;
 He gathers back, with a fond embrace,
 Forms over the borderland.

He sees four feet on the fender snug,
 By the light of the hickory pile;
 The house cat purring upon the rug,
 While the showers of sparks arise.

As birds of the night on silent wing
 His thoughts have flown away;
 He's listening now to the voices sing
 Sweet songs of life's yesterday.

High, on the bough in the evening breeze,
 Sings the golden robin's call,
 That's answered back from the maple trees
 That grow by the garden wall.

With a smile he kisses the little face
 That sleeps on his kindly breast,
 And says, "I'm nearing a day of grace
 That's sweeter than all the rest."

And his soul takes wing in a flood of prayer
 That raises an earth-tied clod
 From the level plane of a world's despair
 To the sun-crowned hills of God.

Evolution of Life and Love.

Like everything else love has been an evolution, and in a most inclusive sense the one great evolution of which all others were part—preparations for the higher to come. Inclusively stated, evolution is the life, the infinite objectized, expressed, pushed out into other lives; it is life, love, begetting life and love.

We all know that matter did not always exist in its present forms; that our earth came to be what it is through ages of countless changes, and we know that life in our world has been a slow process of rising from lower to higher, and we know that mind and heart, reason and love, have traveled over the same slow, long way. And in all evolution and progression have they journeyed side by side.

In the last years of his ministry, Mr. Beecher came into the full light of inspiration of the vision of evolution, and in one of his great sermons he outlined in his own striking way the growth of life and love, from lower to higher. Beginning with the fish, trusting its spawn to waters, there could be little sense of relationship; hence little affection; some fishes, as our black bass, lay their eggs in prepared places and watch over the young, and with them is some sense of parental care. Birds build nests in which to lay their eggs; brood over them till hatched, then bring food to their young, and here the sense of love and mothering-caring is much deeper and more lasting. Rising higher, over the mammalia, the forms of life are begotten and carried in the body of the mother, and after birth, fed from the mother's life. Hence the sense of relationship is deeper and the sentiment of love comes into larger expansion, and all this finds its culmination, its divinest meaning and beauty in the motherhood of women and the loves of the homes of earth.—*Dr. Thomas.*

The woman who wears such full sleeves to her clothes that they dip in the butter, jam, coffee and tea, should elope to some desert island with the man who gets soup in his whiskers.

Health Dept.

What to Eat.

Aralstonite, writing in that excellent gastronomic journal, *What to Eat*, makes a few sensible suggestions in regard to the diet that ought to be posted in every household. He says that the healthiest and purest lives come from those who do not eat meat before the age of 15.

Potatoes, sliced thin and fried, are indigestible. While tasting delicious, they afford no real nourishment and cause a derangement of the liver.

Cake clogs the stomach. All rich pastry is poison to the liver. Soft caramels and creams are also bad for any one with a liver at all rebellious.

When you get old, look out for your food. Do you ever notice that grandfather's face is not as jolly as it used to be? His strength of mind also seems slowly disappearing, though he is getting fleshier every day. He needs a change of food. Probably he has been eating buckwheat cakes and sirup, white bread and butter, sugar, fat meats, etc. Give him lean meat and fish, cracked wheat and potatoes, barley cakes, rye bread and southern corn cakes. Try it, and instead of moping and sitting round the house all day you will find him running around lively as a cricket.

Maybe, on the contrary, he is growing thin and pale. Then he needs buckwheat and molasses, fat meats, mashed potatoes in milk, northern corn, cracked wheat and fish, oatmeal porridge and fruits every morning.

All rules have their exceptions, and the diet described for the mass may not answer for exceptional cases, but the following directions are good for the majority:

Milk is the simplest and most natural food. If you cannot drink it your stomach is in a diseased condition. Cheese is a good substitute, if mild, fresh and made from pure milk and cream. Persons who live mostly on vegetables have the best nerves

and the best complexions. Red pepper is an excellent condiment. Its effect upon the liver is remarkable. Malaria, intermittent fever or congestive chills cannot endure the presence of red pepper. Pure red pepper (known as cayenne) should be on every table.

Ill health is caused largely by improper food or by food which is in a bad condition when it is eaten.

Chicken Cholera.

This is an exceedingly fatal contagious disease which is widely distributed over this country, and causes enormous annual losses, especially in the central and southern sections. The first symptoms of the disease is, in the majority of cases, a yellow coloration of that part of the excrement which is usually white; quickly followed by violent diarrhoea and rise of temperature. Other common accompanying symptoms are drooping of the wings, stupor, lessened appetite, and excessive thirst. Since the disease is due to a specific germ, it can only be introduced into a flock by direct importation of this germ, generally by fowls from infected premises. As soon as the symptoms of the disease are observed the fowls should be separated as much as possible and given restricted quarters, where they may be observed and where disinfectants can be freely used. As soon as the peculiar diarrhoea is noticed with any of the fowls, the birds of that lot should be changed to fresh ground and the sick ones killed. The infected excrement should be scraped up and burned, and the inclosure in which it has been thoroughly disinfected with a one-half per cent solution of sulphuric acid or a one per cent solution of carbolic acid, which may be applied with an ordinary watering pot. Dead birds should be burned or deeply buried at a distance from the grounds frequented by the fowls. The germs are taken into the system only by the mouth, therefore watering troughs and feeding places must be frequently disinfected. Treatment of sick birds is not to be recommended under any circumstances whatever —*Exchange.*

Hygienic Hints for Brain Workers.

"Eat in haste and repent at leisure" is the up-to-date version of an old saying. Many of you eat hurriedly at noon, in order to have leisure to see the sights, or, to engage in friendly conversation. That is wrong. Some of you hurry at breakfast because you sleep too late. That also is wrong. You eat a scant breakfast, do not enjoy the meal, and in this way make a bad start for the day. You have a grudge against your work, anxiously watch for lunch time, likewise, for quitting time, and during the day you are more or less cranky.

At last comes the closing hour. You hurry off to the car, read the paper all the way home (filling your brain with its account of murders, suicides, and the like); you have been peevish and fretful all day, and, with this additional dose, is it any wonder you do not enjoy your dinner? Even yet your hurrying is not over. You fuss around until dinner is ready, bolt your food, and hasten off to keep an appointment. Just as likely as not, while on the way, you berate the folks at home for having delayed you, and keep worrying as to whether or not you will get there on time. You retire late, and the following morning cannot understand why you did not have sound sleep and why you do not feel rested.

You have spent twenty-four hours in hurry and worry. Henry Ward Beecher said that worry is like rust upon the brain. Remember that.

Be careful about what you eat. Some months ago in a down-town restaurant, I saw a boy making a meal of fish cakes and orange phosphate. I knew of a young lady (a grocer's daughter) who, with a lady friend partook of a lunch consisting of cheese, dates and crackers. Think of the composition of cheese and dates.

In your leisure time do not imagine that you must always be "doing something." Get rest whenever and wherever you can. While on the cars, close your eyes and rest; this is especially beneficial for the eyes. Do the same thing when you are in the

hands of the hair-dresser or barber. It is the occasional naps that count in a long day. When you are in an elevator, sit down every time the opportunity presents itself. By taking advantage of these short rests you will always be bright looking, and will have a reserve fund upon which to draw when business worries and cares harass you. Bear in mind what the Irishman said: "If ye can't be aisy, be as aisy as ye can."

The total amount of food needed for repair, for growth and for heating, physiology teaches us, is much less than is generally imagined, and it impresses us with the truth of the great surgeon, Abernethy's, saying, that "one-fourth of what we eat keeps us, and the other three-fourths we keep at the peril of our lives." In winter we burn up the surplus food with a limited amount of extra exertion. In summer we get rid of it literally at some extra risk of health, and, of course, to life.—PATRICK J. SWEENEY in *The Hygienic Magazine*.

Stomach Full of Lizards.

Morris Collins, who lives in Angora near Sixty-second street and Baltimore avenue, has had a most peculiar experience during the past week. Collins has been suffering for about five years with stomach trouble and has tried a great many remedies without success. A week or two ago he consulted Dr. G. N. Richmond, who gave Collins medicine that caused him to vomit, and much to the patient's surprise, on Friday of last week, thirty-three lizards came up from his stomach, followed on Tuesday by three more. Some of them were between two and three inches in length, and one which was alive lived for twenty minutes afterward.—*Lansdowne Times*.

A New York clergyman thinks he has found a Biblical rebuke to flirting in Proverbs x:10: "He that winketh with the eye causes sorrow." But how about "she" that winketh? And what proof is there that this text wasn't aimed at the soda fountain?—*Exchange*.

Duration of Past Panics.

There is a regular order about all business disorder. Panics come on an average once in seventeen years and last from one to six years. They are usually followed by slow recovery, then by a period of good times, then by a boom, and the boom usually brings another collapse from over-speculation.

There have been eight great panics, not to mention a number of flurries.

THE PANIC OF 1819.

Wild speculation and heavy importations of merchandise, particularly from England, was the cause of this, the first and one of the worst panics the country has ever known. The reorganization of the United States Bank, greatly improving the facilities for business credits, started the speculation. The payment of some of the foreign debts and the large expenditures for Chinese and Indian goods produced a demand for specie. The bank took to importing specie from the West Indies, could not import it fast enough, collapsed and its governor fled. This cut the wild speculation short off, and on the heels of it all came the end of the war of 1812-15 with England, with the consequent removal of the practically prohibitory duties on English goods, which had caused manufacturing to take a tremendous leap ahead. When the foreign products came pouring in the American factories were swamped. Prices rose 50 per cent, exchange on England went to 105 and 106, taking all the gold out of the country, and land fell in value from 40 to 45 per cent. Thousands of people were in want, families living on a dollar a week and women earning 6¼ cents a day. It took four years to recover from this panic.

THE PANIC OF 1837.

There were only about 9,000,000 people in the country when the panic of 1819 set in. At the time of the panic of 1837 the population was 16,000,000. It began with the failure of Herman Briggs & Co., a great business house of New Orleans. This was followed by failures of banks and business firms right and left all over the country. In New York city alone, in March and

April, 1837, the failures reached the sum of \$100,000,000. The cause of this panic was the same as that of 1819—wild speculation and reckless extension of credits. Reports show 33,000 failures and a loss of \$440,000,000.

THE PANIC OF 1848.

This was a corollary of the panic of 1837. As soon as the bottom of that panic was reached there was a general liquidation of debts, followed by an increase in the number of banks and extension of credits. A panic in Europe at the same time precipitated matters, but the depression was not severe, while recovery was quick.

THE PANIC OF 1857.

The discovery of gold in California was at the root of the financial storm of 1857. Everybody was filled with the mania of speculation—crazy to find some short road to riches. There was reckless speculation, enormous expansion of railroad building, overproduction of all manufactured goods and inflated prices. The Ohio Life and Trust Company of Cincinnati began the dance by collapsing, with liabilities of over \$7,000,000. It was an institution enjoying great public confidence, and its fall dragged banks, business houses and manufactories down with it in a general ruin. The rally was quick, although it was not until 1860 that confidence was restored.

THE PANIC OF 1869.

This in reality was not a panic—only a flurry. While it lasted it was intense and was caused by an effort of Gould and Fisk to corner the gold market and force the price up to 180, the plot culminating in the memorable "Black Friday."

THE PANIC OF 1873.

Early in 1873 wise financial pilots began to trim their sails and prepare for a tornado which was brewing. It burst upon the country on the 8th of September, when the New York Security and Warehouse Company sank under the load of Missouri, Kansas and Texas. Daniel Drew followed five days later with the Canada Southern, and on the 17th of September the grand collapse came, when the great firm of Jay Cooke & Co. sank under its burden of Northern Pacific. Banks, business houses

and factories followed in swift and bewildering succession. Inflated currency, large gold exports, excessive railway building and the reckless land speculation and booming in the Northwest were the causes of this panic. It lasted until the middle of 1877.

THE PANIC OF 1884.

This panic, although it lasted but a month and a half, caused a loss of \$240,000,000, and was made historical by its association with the failure of the firm of Grant & Ward, with which Gen. Grant was so unfortunately associated.

THE PANIC OF 1893.

On the 28th of April the banks of New York began calling in their loans from Stock Exchange operators and refusing further extension of credits, with the result of a great flurry, followed on the 9th of May by the great Cordage Trust failure. This was followed by the collapse of banks, the closing of factories and mills in New England and Pennsylvania. From the 9th to the 30th of May, twenty-one days, sixty banks in fourteen different states failed, and in June 112 banks closed their doors. Between April 27 and December 31, 1893, 15,000 bankruptcies and suspensions of commercial and industrial concerns took place, and more than 600 banking institutions and banking firms were seriously injured or wholly ruined. The total amount involved in these bankruptcies and suspensions during eight months was \$570,000,000. It is reported that \$1,200,000,000 of railroad properties were forced into the hands of receivers, and that 3,000,000 persons were forced out of employment into idleness.—*Exchange*.

Cosmetics—Scientific Standpoint.

"When we hear of fine ladies painting and powdering their complexions, and are told of the secret arts of the enameller, we are perhaps too apt to say that these attempts to imitate a beauty which does not exist are but proofs of the artificiality of modern life," says *The Hospital*. "No greater mistake could be made. The truly beautiful do not puff. It is a conscious-

ness of a deficiency which leads to all these devices, and nothing can be more common among even the lowest intelligences, nothing can be more natural, if one may use the term, than the tendency to hide peculiarities and deficiencies. Even among lunatics this sort of instinct shows itself. According to Dr. Clays Shaw, the striving to put oneself in accord with nature—in other words, to rectify deformities—is common in the insane, especially among the women. The hair ought to be glossy,—therefore, in the absence of other means to produce this characteristic, they purloin the mutton fat, by which to produce the desired effect; or when their complexions are not all that they would desire, they boil down their stockings so as to get the red dye out of the county mark, because that is their only substitute for rouge, and they elevate common whitening to the dignity of *poudre de riz*! And all because bruising and blotching must be hidden up! Perhaps even the savages who daub themselves with war-paint do so to hide the bruises which warfare produces. Nay, it is even suggested that scarlet is chosen as the color of our soldiers' uniform because the exciting effect of the flow of blood is not so clearly seen upon it as upon a background of other colors. The use of puffs and powders, and other facial decorations, is not then a matter of pure vanity, or esthetic culture, but is a mere manifestation of the savage instinct which leads all creatures to hide every mark by which they differ from the normal."—*The Literary Digest*.

Prof. H. B. Armsby, dean of the school of agriculture of the Pennsylvania state college, says the agricultural products of Pennsylvania exceed the total iron ore, coal and oil products of the state by \$3,000,000. He also makes a strong plea for agricultural education. "Whether we like it or not," he says, "we are face to face with new problems and new conditions. In this process of evolution, by which agriculture is adjusting itself to its new environment, as in every other process of evolution, the fittest will survive."—*Lansdowne Times*.

Extract from The Gospel of Buddha.

BY PAUL CARUS.

1. Buddhism is the religion of deliverance from evil by enlightenment.

2. Enlightenment means recognition of truth and truth must be found by investigation.

Enlightenment teaches that the law of cause and effect is irrefragable in the moral world not less than in the physical world, and that every evil deed has its evil effect, and every good deed its good consequences, which we cannot escape in this or any other existence.

By enlightenment we learn that the main evil, indeed the sole absolute evil is moral badness, and its cause is selfhood. Selfhood is an illusion, but the illusion is dispelled by enlightenment.

Enlightenment at the same time imparts an all-comprehensive kindness toward all living beings, and a deep compassion with every creature that suffers.

Thus, truth is like a lamp. It reveals to us the good law and points out the noble path of righteousness leading to Nirvana.

3. Nirvana, or the entire surrender of selfhood to truth, is deliverance from evil, and the highest bliss attainable.

4. He who has attained to perfect enlightenment, so as to be a teacher of mankind, is called by Buddhists a Buddha, which means the Enlightened One.

5. Buddhists revere Gautama Siddhartha as Buddha, for he has for the first time most clearly pointed out the truth which has proved an unspeakable blessing to many hundreds of millions of suffering beings.

In order to remove some of the most important miscomprehensions we add the following explanations:

1. Buddhism has no dogmas in the sense of Christian dogmas. Its doctrines are not based upon a revelation in the sense of a Christian revelation. Every Buddhist is free to investigate for himself the facts from which the Buddhist doctrines have been derived. Buddha had no other revelation than the experience which every hu-

man being is confronted with. He only had a deeper insight into the nature of things, and could, better than any other man, trace the cause of evil and propose a remedy.

2. A conflict between religion and science is impossible in Buddhism. It is in harmony with Buddha's injunctions to accept all those propositions which have been proved to be true by a careful scientific investigation. Buddha taught only those truths which are necessary for salvation. It is noteworthy that modern psychology, as worked out by the most advanced western scientists who have heard very little of Buddha, confirm Buddha's doctrines of the soul.

3. Buddhism is commonly said to deny the existence of the soul. This statement is correct or incorrect according to the sense in which the word soul is used. Buddhism denies the reality of the selfhood of the soul. It denies the existence of a soul substratum, of a metaphysical soul-entity behind the soul; but not of the feeling, thinking, aspiring soul, such as we know from experience ourselves to be. To deny the existence of the soul in the latter sense would be a denial of the surest facts of the existence of which we have the most direct and reliable knowledge.

4. Buddhism does not propose the doctrine of the annihilation of the soul at the moment of death, but teaches the continuance of the soul according to the deeds done during life, which is called the law of Karma. There are among Buddhists various views and theories as to the law of Karma and the reincarnation of the soul. They are mostly various ways of symbolically expressing the same truth; but should they be contradictory, this question as all other problems, will have to be decided by an impartial investigation of the facts with the best scientific methods at our command.

5. Buddhism is commonly said to deny the existence of God. This is true or not true according to the definition of God. While Buddhists do not believe that God is an individual being like ourselves, they recognize that the Christian God-idea contains an important truth, which, however,

is more perfectly expressed in Buddhism. Buddhism teaches the essence of Buddha, or Amitabha, the source of light, i. e. that which gives enlightenment, and the recognition of which is Nirvana, is omnipresent and eternal. It is that which gives reality to existence, it is the everlasting prototype of truth, and above all it is the good law of religion which is the ultimate authority of moral conduct.

6. Buddhism is no pessimism. Buddhism, it is true, boldly and squarely faces the problem of evil, and recognizes the existence of evil; but it does so in order to show to mankind the way of escape. Buddhism does not preach annihilation, but salvation; it does not teach death but life; it does not enjoin mortification but the right way of living; its aim is Nirvana, the abandonment of selfhood and leading a life which is attainable here on earth in this life of ours.

7. Christianity in many respects resembles Buddhism. The ethics of Christ are truly elevating and remind Buddhists of the noble injunctions of Buddha. Buddhists, however, do not accept the dogmas of Christianity because they stand in contradiction to science and are apt to foster a spirit of intolerance and narrowness.

THE TEN COMMANDMENTS.

Buddha said: All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue, and three sins of the mind.

The sins of the body are, murder, theft, and adultery; of the tongue, lying, slander, abuse, and gossip; of the mind, envy, hatred, and error.

Therefore, I give you these commandments:

1. Kill not, but have regard for life.
2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.
3. Abstain from impurity, and lead a life of chastity.
4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart.
5. Invent not evil reports, neither do ye

repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

6. Swear not, but speak decently and with dignity.

7. Waste not the time with gossip, but speak to the purpose or keep silence.

8. Covet not, nor envy, but rejoice at the fortunes of other people.

9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness.

10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal.

Topics in Brief.

You can not legislate value into anything—not even into poets.—*The Indianapolis News*.

This country has the most friendly feeling toward Japan, and two or three of our war-ships will go as far as Hawaii to tell her so.—*Philadelphia Ledger*.

In referring to council, "boodling" cases a certain old phrase is now paraphrased to point out that there is always a "prominent citizen" in the woodpile.—*Chicago Record*.

They say there is a four-year-old boy in Baltimore who understand geometry. Pooh! There is a four-year-old boy in Boston who understand the sugar schedule.—*New York Life*.

Hope writes the poetry of the boy, but memory that of the man.—*Emerson*.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—*Chapin*.

It is an inevitable law that a man cannot be happy unless he lives for something higher than his own happiness.—*Bulwer*.

The Baby's Shoe.

"What will the baby's shoe hold?

Not much—

Five wee toes, some dimples, a sole with the touch
And the hue of the rose-leaf
Turned in a soft fold,
The baby's shoe will hold.

"What will the baby's shoe hold?

All this—

The dreams of a mother, her tenderest kiss,
Prayers thicker than star dust,
Hopes, words never told—
The baby's shoe will hold."

New Theory of Heat-Lightning.

Physicists have been divided for some time on the question of so-called "heat" or "sheet" lightning, some regarding it as an actual discharge of electricity, and others as merely the reflection on the sky of lightning due to a distant storm, while others still have thought that it might sometimes be due to the one cause and sometimes to the other. An English physicist now comes forward with a new theory, according to which the phenomenon is sometimes, at any rate, due to a visible discharge of electricity. Says *Appleton's Popular Science Monthly*: "In his paper on thunderstorms in India, Prof. Machie Smith says that sheet lightning is seen at Madras every evening for six months, always near the horizon and directed toward the southwest. The time of occurrence varies from day to day, but is always toward evening, and generally not later than 9 o'clock. The phenomenon is not a reflection of distant lightning flashes, but consists of an actual discharge of electricity from cloud to cloud or between two portions of the same cloud, and it takes place in the upper portions of low-lying clouds. When morning lightning occurs, its direction is northeast, hence the lightning is always to be looked for in the regions of still air where the land and sea breezes meet. The time of occurrence depends on the hour when the sea breeze sets in, the display being about three hours later than this. Cumulus clouds rise together in pairs and the discharge takes place between them, sometimes possibly within them. The author thinks the elec-

trical conditions of the clouds may be accounted for by the fact that the sea breeze is moist and dusty, while the land breeze is dry and dusty. The presence of dust in the clouds is shown when they sink rapidly; the dust is then seen at their edges and gives the iridescent or nacreous appearance frequently observed."

Electricity vs. Steam.

The most conservative schools of engineering, notably the Ecole, of Paris, and the Royal Academy of Engineers, London, as well as all the American universities having courses in mechanics and engineering are unanimously of the opinion that the electric railway will not supercede the steam roads, at least not during the present generation. To the ordinary observer this may seem to be a strange conclusion, yet the facts from which the deductions are made clearly show the truth of the statement. Electricity is not as steam is, an independently accumulated force, but depends always on some previous mechanical operation. Then again, to operate a general trunk line there would be so much power required that no known agent could carry and distribute it, and experiments made have shown that in all extensive railroad operations the entire motive force must be directly connected with the object being moved. This steam does, and electricity does not do. Experts are of the opinion that as the motor is used in connection with the steam engine, so the same relation will exist between the electric railway motor and the locomotive. For short passenger branch roads, electric motors, light and simple, will take the place of locomotives, but on the railroads proper, the locomotive driven by steam will continue to be used until the greater possibilities of electricity are known, and its proper handling ceases to be an unsolved riddle.—*New Ideas*.

"I'd give a leg," observed the horse, "to be as popular with the girls as you are."

"Yes, but could you deliver the goods?" rejoined the bicycle, something tauntingly, it would seem.—*Detroit Journal*.

The Serenader.

I hear him 'neath my window sill,
His ardent song of love begin.
Ah, heart and brain of mine be still,
Nor let him guess the thoughts within.

And if the moon be not too bright
I'll ope my window wide and high,
And in the soft and silvery light
Perchance his form I may espy.

How often in the days of yore
He breathed those old, familiar themes!
And now to-night he comes once more
To wake me from my happy dreams.

I would he were so close to me
That I might make him deeply feel
The thought that I with joyous glee
Would but too happily reveal.

But, ah, I dare not be so bold,
For startled would he be thereat;
Yet if his form I could behold,
I paralyze that yowling cat.

—L. A. W. Bulletin.

Fish Duelists.

Prof. Clarence B. Moore in a description lately published in *Flor-Facts*, of some of the wonderful sights he witnessed while traveling in Europe, tells of a sport which is very popular among the Siamese, that of fish duelling. It is said that the King of Siam derives a considerable revenue from the license fees exacted for the privilege of keeping fighting fish. Prof. Moore says:

"And now came the event of the day—the combats between trained fishes, a feature of sporting life in Siam. During the almost continuous period of travel in nearly every part of the world, extending over ten years, it has been my privilege to witness many combats between men, between animals and between men and animals. But the oddest of all, in my opinion, was between these finny champions.

"These combats, though frequent enough in the land of the white elephant, are rarely witnessed by travelers. The fish are small in size, much resembling the species we call 'stickle backs.' They are placed in a tank of glass and the fight is hotly contested

from the start, there being no sparring for an opening, so to speak, though during the contest considerable skill is shown.

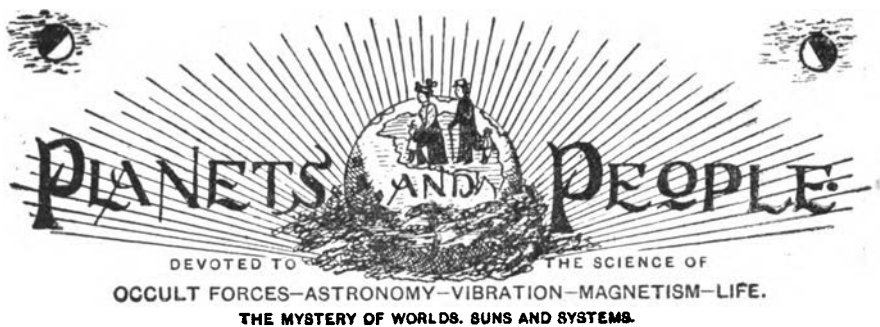
Again and again the fish rush at each other and the loosened scales fly in every direction. As may be supposed, there are no periods of rest, the combat being continued until one of the champions is slain or literally turns tail. It is seldom, however, that one of these plucky little fish gives way, and the fight, if prolonged, has usually a fatal issue.

"These contests are very popular in Siam, and each nobleman or wealthy person of sporting tastes keeps on hand a supply of fish which is considerably more expensive than one would at first imagine. Separate tanks must be provided for the little fighters and professional trainers are employed, whose duty it is to feed the fish with raw meat, which is supposed to contribute to their ferocity, and keep them in training. This is done by chasing the finny champions around their tank with a stick a given number of times each day. It is surprising how much attention the Siamese pay to these contests and what sums are staked upon the result."

One of the New York stamp firms has on exhibition the figure of a man whose costume, from head to foot, is completely covered with postage stamps. The coat is composed of the one-cent blue of the present issue; the trowsers of the two-cent red, and his necktie of the two-cent Columbians, while the other articles of apparel have been adorned with various colored stamps of foreign countries.

A man who was bitten by a rattlesnake drank a quart of whisky as a remedy. He died soon afterwards and the coroner's jury brought in this verdict: "The deceased came to his death either from the snake or the whisky, the jury being uncertain which, the local physician being absent at the funeral of one of his patients."

After man came woman—and she has been after him ever since.



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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER VI.

My reception at the mystical rendezvous after an absence of nearly two years, was a most cordial one, and while the appearance of the place was familiar to me, there seemed to be a strangeness in the atmosphere about, that somewhat puzzled me. Just enough of the uncertainty of things to make one feel queer. I saw at once that I was destined to experience something out of the ordinary, but what it was no one seemed to know.

While waiting for the time to pass from the reception room into the apartments, I thought I heard a whisper, and listening, again heard the same, this time catching the words, signs, and numbers of the deepest significance pertaining to the unspoken, unwritten and most secret knowledge known to these unknown people. I was all ears for a moment and looked in vain for the source of the peculiar whisper. Could it

be that some ghostly presence was giving me a test? The very walls of the room seemed to speak. It was like a reflected sound, an echo, the life of which could not be located. It was like the moon's reflected sunlight, lacking in warmth and life-giving potency. Again the silence and the repetition of the same whispering, so death-like that the cold chills crept upon and over me as if I was being electrocuted. My very blood was cold, I am sure, much as I know and have experienced along these mystical ways.

No matter how much one may know about the occult, there are all kinds of conditions, and new ones, too, that may be sprung upon the unsuspecting seeker at any time. I was better prepared to meet this than ever before, at the same time if it had not lasted quite so long, and been repeated so many times, I would have felt easier.

The idea seemed to be to indelibly impress upon, not only my mind, but my inner consciousness as well, the fact that these things must be borne in mind and rigidly adhered to if I wished to gain further light in these halls of learning. At least this was my conclusion, which, when fully settled in my mind, brought the whisperings to a sudden close.

Strange, indeed, this occult process of conveying truth to the conscious and sub-conscious self.

I was relieved very shortly after the above conclusion, by a gentle tap upon the door. I stepped forward and opened it, and before me stood a sweet, wee bit of a

child, hardly able to run alone, I thought, and in one hand it held a small card. I stooped and read from the card these words:

"If you are seeking for truth, follow me."

I must say, I never was so completely brought to a consciousness of my real sphere in life before. A child of two summers thus calling me and offering to lead me toward the truth was symbolical of something, veiled probably by custom, learning and selfishness only.

I adjusted myself as quickly as possible to the situation and told the little one to run along and I would follow.

I was led through a hallway to one of the inner rooms, the little child rushed in ahead and was taken up by a lady sitting in the foreground of a statuesque group, which was arranged as follows:

First the child, then the lady, and just back of the lady a man, then another lady, four persons grouped in front of a strange scene upon canvas, with figures of men, women and children in all stages of life. Some were engaged in battle, some in pleasure, others at some kind of labor, and still others in study, etc. They seemed to be arranged on a coiled line, some parts of which terrible scenes were depicted, while other portions were seemingly free from contentions.

I studied the picture in both its living and pictured phases until I could see it clearly and, as I thought, would be able to recall it at any time should I be asked to do so.

At this juncture the lady next to the canvas stepped one side and passed from view. A screen was drawn in front of the canvas and the scene became one familiar to all—the family circle, the home, the happy parents, the beautiful child, bound by ties of love and admiration.

O, the bitter, cruel days of my early endeavors to produce such a living result! Would that I could blot from the earth all that stands in the way of such heavenly happiness. But a mightier power than my feeble, childish mind and will, decrees differently, and I can but flutter midst the

shifting scenes that daily come into existence and are apparently dissipated forever, to be followed by new and unexpected sights and sensations, trials and conquests. I lived over again ten years of my life, and in as many minutes. In fact, I lost myself in the delirium of the retrospect and when I finally became calm again, a gentleman stepped into the room and thus addressed me:

"Madam, we have been informed that you are now engaged in writing on the subject of symbols for the press. Have we been informed correctly?"

You have. I answered.

"Then, being a member of the exoteric cult of this society, such information as is desirable and advantageous to those whose minds are only partially prepared, as are the minds of the uninitiated, we are ready to assist you in giving to the world. But you must remember that the perversions and abuses of the real meanings and object of symbols has engrossed the minds of men to the extent that they are led completely away from the true spirit and simple significance of the only real and permanent signs and living unending records of human events, as exemplified by the symbols of the ancients, and it is our purpose to aid you in directing attention to the truth of these things.

I appreciate your kindness very much, I replied, but I do not understand you when you say I belong to the exoteric cult of this society. I thought I had been initiated into the occult organization?

"You have passed the exoteric initiations and you stand high and well with the society in this relation, but watch me closely and I will explain.

"There are five senses acknowledged by the world at large as belonging to the human consciousness and reason. A few minds, however, realize the fact that we have a sixth sense, which they call intuition. The sense of knowing without reason or knowledge as to how or why. This sense is occult to most people and all who seek for the inner light that leads toward the deeper meanings of the phenomena of life and being, must necessarily pass through

the period of impressionable sensation. The majority of occult students and researchers never pass beyond this stage of development. To reach this height in spiritual attainment seems to be all sufficient. Among those who stop and rest here are the various occult societies known as Theosophical; Spiritualistic, Christian science, and the Hindoo philosophy recently exploited in this country is also based almost entirely upon the intuitive sensations. It is the state of feeling and believing the truth without knowing *why* it is the truth.

You are in this stage of development now. You came to us but a short time ago still asleep in the five senses, not being conscious of the sixth principle. You are endeavoring to enlighten humanity by searching into the mysteries of symbols and publishing the results to the world. You are doing this with intuition as a basis of knowledge and wisdom. Your basis is not sufficient to sustain you in such an undertaking, for intuition only gives belief, faith, hope, and a peaceful rest from the burdens of the five physical senses. The sixth sense does not bring one knowledge in the full meaning of the word.

"As I said before, you stand well with our people, having done nobly in the short space of time you have devoted to the secret doctrines, now it is your privilege to rest in the sixth sense or make an effort to reach the seventh, where knowledge and wisdom alone are attained.

"A symbol has been presented to you this day which, if interpreted correctly will show you the way to knowledge. If, upon reflection, you decide to make the seventh effort, in due time you will receive a call for your first examination; and remember, knowledge is for those who earn it.

"The awakening into the sixth sense is like being suddenly taken from a dungeon and, hungry and weary, placed in an orchard where many and various kinds of fruit are ripening. You are so pleased with the new scenes and sensations that you believe that all you see is good, and that you will be fed abundantly from the bountiful supply about you. It gives you

faith, hope, and peace of mind. But to *know* the good and evil natures of the life before you, it is necessary to labor long and hard, gathering the various species, testing them and suffering through the effects of their action upon the system before you can intelligently grasp the meaning of the enticing phenomena. Therefore, be not led athwart the path of truth, and knowledge of the truth, by the too fascinating sense of intuition."

"I will leave you now, that you may reflect awhile upon the question of advancement and entrance into the seventh, or real occult sphere of knowledge and wisdom. If you conclude you are equal to the task and feel that you can bear the burden and shoulder the responsibility that knowledge and truth ever places upon one who attains to the supernal height of the seventh, you will step before the statue you see in the further end of the room and repeat the numbers, give the signs and signals, and state aloud the general principles of the degrees you have already taken. During this proceeding, if all remains quiet and you hear no sound, it is evidence that you are eligible to the higher circle. If, however, on the contrary, you hear sounds that disturb you, it is a sign of tardiness on your part in keeping well in mind the important points in the secret law of occult power. You will find a couch near by upon which to rest in case you are weary."

He then gave me the parting salute of the exoteric 12th and gracefully withdrew.

Now that I am able to write of these trials and experiences, I can assure all who attempt to reach the closing or culminating sphere of the universal scale of attainment, that the biblical statement, "straight is the path and narrow is the way that leads to eternal life," which I now know means, to a consciousness of the phenomena of life, was written by one who had climbed the heights and knew whereof he wrote.

I am permitted to give my experience, as it pertains to the exoteric side of occult training, but I have learned, and in my present state, it is to know, to know that you know, and know that you can not tell it. It is like standing on the roof of a large

building, and in an ordinary tone of voice trying to picture the beauties of the starry heavens to one in the cellar or basement of the same building. He does not see what you see, he does not hear what you hear, he cannot catch a single word from you, he does not hear you, and yet he is in the same building. This is being in the world, among the people, but not of the same sphere.

Before entering into a detailed account of what I passed through alone by the cold marble statue, I will say: My early experiences in occult research were extremely trying, and I might say annoying to me, for I was new and fresh, so to speak, in such matters. Crude indeed was my mind and understanding. I knew it all when I started in, but now learning that the extreme opposite was true. I knew nothing. And yet I was endowed with the average intelligence of what the world recognizes as well to do people. The transformation is going on at present, however, in the seventh sphere.

MY EXPERIENCES BEFORE THE MARBLE FIGURE.

I stood some time where the gentleman left me, wondering whether it was worth while, after all, to struggle longer in connection with these people and their methods. I tried to place myself back as I was before I ever met them, to see if the pleasures of that time, the comforts and peace of mind were as desirable as my present state.

Of course I could not go back, if I would, and finally concluded that I would not if I could. Yet I felt that terrible trials were before me. Perhaps it meant that I must give up and put aside all those things that then interested me to become a statuesque sort of a creature, or seek some cave in the mountains and dwell among lizards, snakes and creeping things generally.

In fact I thought everything horrible; could not see anything good before me; all was darkness and gloom. What could it mean? I questioned and questioned, but my intuition seemed to be blocked. No answer came. Shall I quit the place forever, or press forward to the unknown?

This was the question of the hour with me.

Becoming weary in my efforts to reach a conclusion, I thought I would walk over to the statue and take a view of the same, and observe the surroundings. I was a little anxious to know—to know what?

O, this ever active curiosity in the human mind. Never contented with the present state. Always seeking new scenes and experiences; ever reaching out and penetrating the unknown; that mysterious sphere in the phenomena of creation.

I stepped before the cold and silent marble, the figure of a beautiful woman, entirely nude, the artistic beauty of which seemed to charm me and hold me spell-bound. I had seen such productions before, but never so attractive and perfect as this seemed to be. Every line, curve and expression seemed perfect. The more I looked at it, the more I wanted to. It seemed to hold me in a sort of subconscious ecstasy, which was extremely pleasing and restful.

I soon felt the desire to know more, and seating myself upon the couch referred to, began running over the various things relative to my initiation. Could I stand before this master-piece and hear myself repeat the ceremonial order?

I would try, I thought, and if I failed, why then it would be time to retreat and decide once and for all to go no farther.

Summoning what courage I had I stepped again before the marble, gave the first signal, looked the figure square in the eye. A light seemed to flash across the figure and for an instant it appeared to be alive. Could it be possible that I was deceived, and that I had been looking upon a living, animated form of a woman?

I was nearly overcome by the shock, and sought the couch for safety.

Going over the situation again, in my mind, it appeared to me that if it was a marble statue, it was too much like the worship of the saints, Holy Mary, and the crucifixion, as performed by the devotees of the church of Rome and England.

As I thought this the idea became abhorrent to me and I hesitated about making another attempt.

Again I went over the whole subject from my first visit to the shrine up to the present minute. I took plenty of time, thinking that the figure, if alive, would tire out and fall over, but there it stood as rigid as ever.

A new impulse prompted me to try again. This time I seemed to meet with better success. I gave the signs and spoke aloud the passes and stated my views of the principles of the first three degrees.

Not a murmur, not a sound, not a movement. All was still.

I started on the fourth, and before three words had passed my lips the wind began to whistle, somewhere outside, I thought. I hesitated, started to speak again, and a sharp rap, right close to me, startled me so I lost the idea of proceeding and could not remember what came next. I was bewildered, but somewhat determined, and so made another attempt. A very bad blunder, of course, resulting in most hideous cries and lamentations from above or below, I could not tell which.

Being entirely thrown off my guard I was obliged to return to the couch for rest and to collect my thoughts again and commit more thoroughly the words, numbers and statements I was to repeat.

It was with great difficulty that I concentrated my mind upon these things. I had depended on intuition to help me out as occasion demanded, but in this I was entirely forsaken, seemingly, for I seemed to have none when I needed it the most, which I have found to be the case in many previous experiences.

I now began to realize more fully the statements of the master mind concerning this sixth sense or faculty.

Becoming more anxious and persistent than ever, I decided to lay a systematic and orderly plan and proceed in accordance therewith, believing that to be the duty of the hour. Having completed the first three without interruption, success in some way seemed to be with me.

My plan was to take the degrees seriatim, that is, only one at a time, and complete the work in it before trying to commit, or consider even, the principles of the next.

With renewed courage I arranged the lesson of the fourth, advanced again to the chiseled venus and without interruption completed the task.

Great indeed seemed to be the power of concentration and execution when directed by a definite, comprehensible plan. It worked so well that I was a little careless in arranging the fifth, with the result that I failed utterly in carrying it out.

I learned from this that to make plans was one thing, and very appropriate as a fourth degree exercise, but to carry them out, work to them in detail and make each joint perfect, was quite another duty.

I referred to my fourth degree plans and specifications and watched closely the details that I might glide safely through the fifth and score another victory. But no, there was a hitch somewhere every time I made the attempt. To pass this point was like attempting to pass through a jungle. A change of vibration or some unearthly sound turned me from my course and I became bewildered, confused and all at sea.

What is the nature of the fifth, I thought to myself, that it should so entangle one. There surely must be a reason for this delay. I began to study on the points that I thought I was familiar with as belonging to the experiences and knowledge of the fifth. I recalled the fact that we have five physical senses, and that the fifth was the sense of feeling, of emotion, of love, the basis of thoughts, acts, and relations with others, and all that, but why could I not pass through these outer sense seemings and reach the sixth?

How do I feel? came forcibly to my mind. How do I feel? Do I really feel just right toward every one and all the world? This was the question.

If one feels right, labor is a pleasure and the plans of the architect may be followed without interference, for there is a harmony in design that corresponds to the harmony of one who is thus self poised.

These thoughts caused me to take an inventory of my feelings in these respects, and of course if there is any one you utterly abhor, he or she is the first to come into your mind, and I could think of quite a

good many, so, it took some time to complete the record.

The result showed that I was not feeling just right; that one of my senses, namely, the fifth, was heavily burdened and must be liberated ere I could pass the line of the fifth.

I looked at the statue before me, perfect in every way. Its feelings, if it had any, were the same toward all, a general universal static regard for the whole body of humanity. Could I thus adjust myself? I would try. I just thought I would acknowledge my state, as shown by my account just rendered, aloud, and declare my change of heart and its universal polarization. I did so, and to my utter surprise a loud and long drawn out groan came in response.

Could it be that this was a foolish move? I thought. It is said that confession is good for the soul, and I had confessed; but somehow I did not feel right and again sought the right solution to the problem before me.

Confession, confession, confession, kept running in my mind. To whom have I confessed, came also. This gave me a new idea and it soon became apparent that to him whom I feel angular toward must I confess, and immediately a peaceful wave swept over my brow.

Then the question: How can I do this? It was certainly much harder to do than to step before the marble figure and repeat the words that are used to express such feelings. I saw it was no use of me trying to pass the fifth until I felt right, and to feel right I must change the vibrant currents relating me to those whom I disliked. In my endeavor to formulate some plan on which to do this properly and completely, I fell asleep, and dreamed that I went to each one I had been thinking of as being distasteful to me, and met them in a kindly and friendly way, stating the facts of my relations and feelings to them and expressing a desire to be harmonious and agreeable in future. I awoke in due time much refreshed. It then occurred to me that I might more completely bind the magnetic currents thus created by a personal letter to each, which I fully agreed with myself

to write on my return home. I now felt that the time was right for me to pass the fifth, and no sound greeted my ear as I advanced again to the perfect symbol and gave the ritual.

The sixth was easier. I co-ordinated with the intuitive faculties, and in passing this point, whether one is dead or alive, makes but little difference, the result is the same. I only know this, that I went through the darkness of the shadow of death, and must have been very low, for I was finally restored to consciousness by a person in long and flowing vestments and the eye of a master, who addressed me thus.

"My dear lady, you are doing nobly, let nothing deter you from passing and overcoming the next six trials and temptation which await you ere you will be prepared to enter the seventh, or occult circle proper. You have been laboring for twenty-one hours, and no doubt you are quite hungry and need a refreshing drink, but I must inform you that you are now a prisoner in this room, the entrances, windows, etc., having been thoroughly bolted, and that you have one hundred and fifteen hours yet to pass ere you will be allowed either food or drink of any kind.

"The power of mind, the will, and the nerve will during this period be tested to the fullest extent. You have passed the physical trials and we are satisfied you are equal to that which awaits you.

"You have sought the sphere of knowledge and wisdom. You must be raised to the height where you can see, and know, and understand the phenomena of creation. You will be left alone, as other duties keep the few that remain here busy. It is your own individual wish, desire and effort. You alone must do the work, as true knowledge can be obtained in no other way. We can only point the way and watch lest ye fall and perish on the path. May you translate successfully."

He bowed and passed from view. I was dumb. I could not speak or move. The trials of the sixth had completely exhausted me and I fell upon the couch in a death-like swoon.

(CONTINUED.)

A Theory of the Origin of Man.

The origin of life on our planet has always been a puzzle to evolutionists. Most of them have not cared to make any attempt to solve it, but have contented themselves with working out a scheme of the development of organisms from lower to higher forms. A recent attempt to explain the change from mineral to organic matter by the action of purely physical forces is made by Charles Morris in a paper read before the Academy of Natural Sciences, Philadelphia, and published in full in their "Proceedings" for the current year.

"There was a time in the earth's history when chemical inaction prevailed, on account of high temperature and unfavorable physical conditions, but, on the formation of an ocean of highly heated waters, holding in solution a variety of elementary substances and simple compounds, chemism grew active, and became more energetic as the waters increased in depth and in variety and volume of their contents. Many complex minerals were very likely then formed and deposited as rock formations. As the ocean became freed from its abundance of foreign material inorganic chemistry decreased, until now it has practically ceased, oxidation having reduced nearly all substances to a state of chemical fixity.

"As the waters of the primeval ocean slowly cooled, and inorganic chemism declined in activity, organic chemism probably set in, aided by the solar rays. The material for this new phase of action had been prepared and existed abundantly in the water and air. It may have had its origin in an early reaction between carbon dioxide and the elements of water, yielding the hydro-carbons; and subsequently between these and nitrogen, yielding the far more complex albuminous compounds.

"Many of the preceding mineral molecules were quite complex in composition, and it is reasonable to suppose that still more complex molecules arose under conditions restraining the activity of oxygen. Seed forms of organic substance may have first appeared—simple carbon compounds, These would serve as the basis of more

complex molecules, and there may have been a long-continued process of deoxidation and formation of higher carbon and nitrogen compounds until true organic matter appeared and the chemistry of life came fairly into play.

"Further the author remarks that 'the conditions favoring the development of organic material were transitory, and no longer exist. Organic chemistry emerged from a vitally active stage of inorganic chemistry. It could not well arise from the existing passive stage of inorganic chemistry.' "—*The Literary Digest*.

Poisoning from Canned Goods.

"We do not believe," says *The Lancet* (London, July 31), "that the mischief that now and again arises from the consumption of tinned food is referable to the presence of metal. Tin is a comparatively harmless metal, while the iron over which it is veneered is quite free from risk. The lead in the solder employed may, however, give rise to poisoning, but we believe that so well is the sealing process done that cases of this kind are rare. The dangers of tinned food generally arise from an inherent change in the food itself, and there is no doubt that the longer the food is preserved the greater is the chance of its being unwholesome, while, as is well known, as soon as the food thus preserved is exposed to the air certain changes rapidly set in, and for this reason the food should be partaken of as soon as possible after the tin is opened. Dr. Sykes, the medical officer of health of St. Pancras, makes what would appear to be a useful and practical suggestion in his annual report, which is that the law should provide that all tins containing tinned food shall have stamped upon them the date of tinning. Assuming that the correct date of tinning were thus stamped upon the tin the public would be able to judge in some measure of the wholesomeness of the contents, since it is reasonable to suppose that the enclosed food would not improve on prolonged keeping."

The man who wants the earth invariably gets it—when he dies.

Ceylon and India.

The buried cities of Ceylon prove it to be a very ancient country. Leaving the old capital, Kandy, at 9 a. m. on an April day, we reached Matale by railway in two hours. The scenery along the way, of valley and verdure-clad mountains, of rice-fields, cocoa-nut groves and broad tea-plantations was as unique as captivating. This Singalese village, Matale, numbering some 3,000, the terminus of the English railway, is famous I should judge for its filth and squalor. Our conveyance to the rock temple was a bullock cart. Three miles riding, squatting in the bottom of this rickety springless cart, brought me to the stone gateway that pointed up to the temples, some of which are cyclopean in structure. Surely it was no ordinary people of the past that could carve a mountain into a graceful shrine, and chisel religious monuments of incarnate gods on flinty rocks that in skill would have done credit to the most distinguished Greek sculptors.

Here I am taking notes in a jungle of gigantic boulders under the slope of a great massive projecting rock in which the main temple has been hewn. Three Buddhist priests conducted us through the gloomy temple describing Buddha's 12 teachers, 24 elders, and his own struggles with tempting demons all painted or chiseled upon the grim walls. Buddha himself in this temple, 27 feet in length, lay on his right side in repose. Before him upon the altar were flamers, candles, holy water, and incense burning—all very Roman Catholic. On the top of the highest rock is carved Buddha's foot, fully six feet in length. Expressing skeptical surprise at the size, one of the priests quickly said, "the sculptor chiseled from his imagination rather than from the sacred Tripitaka." The miracles of Buddhism are infinitely more astounding than those of Christianity. Neither are logically believable. The supernatural is rapidly giving place to the superhuman, the spiritual.

The Prince of Siam, educated in the London University, and formerly ambassador to the Court of St. James and nearly

half a dozen European capitals, weary of the world's hollowness, deceptions, slanders and misrepresentations, has renounced it—renounced all royalty, and laying aside his decorations, sash, sword and crown apparent, has become a Buddhist priest, donning the plain yellow robe. He owns nothing now except his robe and his rice dish. Buddhist priests will take no money. They live by the voluntary offerings of the faithful. You may see them early in the morning, after their ablutions and prayers, out in the streets and winding lanes, barefooted, visiting the sick, or asking alms of the rich that they may feed the starving poor. Through the kindness of Col. Olcott, I was shown the exact likeness of Buddha's tooth, so carefully guarded in the old Kandy temple. It is nearly two inches long, and looks like a young shark's tooth. The real tooth, so-called, is only a bit of shaped and polished deer's horn—a huge sham, becoming the shallowest superstition.

As fate or good fortune would have it I was in this ever-green isle when the king of Siam came on his way to the queen's jubilee. Great preparations were made for the reception both by the government and the Buddhists. Through the kindness of my old-time friend, Col. H. S. Olcott (who by the way, stands very high in both Ceylon and India for his educational interests of the Hindus, and for the establishment of over 100 Buddhist schools in Ceylon), I was secured a seat in the beautifully decorated pavillion. The king marched up the covered pathway and onto the platform clad in a plain European suit. There was none of the swell, pomp and gew-gaw decorations of royalty about him. He was educated in England and Paris. He is genial, social, and speaks several languages. He is a devoted Buddhist. I met him in the queen's house just after the formal reception, and had a five minutes conversation with him. His visit intensified the activities of Buddhism through the entire island. The high priests, the prince of Siam, the king and Col. Olcott held a council relative to an ecclesiastical union of the three Buddhist centers, Siam, Burmah, and Ceylon, with the king of Siam as head; something

I suppose as the czar of Russia is the head of the Greek church.

There is no organization of Spiritualists under that name in India; and yet, if Spiritualism means conscious communion or belief in such communion, with the so-called dead, the Hindus have been Spiritualists for ages. Their old religious books abound in converse with Devas (Sanskrit), celestial beings—beings good, bad, indifferent; and with Pitris (Sanskrit), the spirits of their ancestors, these they propitiate. They believe in obsessions by evil spirits. Called upon by a noted Brahmin in Madura to dis-obsess his daughter, I repaired to his house and so did. She has been free from the bad influences since. Attending the anniversary in Adyar of Madame Blavatsky's death, I gave a short address, the principal one being delivered by Col. Olcott.

On the 4th of May I went to Black Town to see a Yogi. He lived in a little low, squatty palm-thatched hut, with neither chimney nor windows. He kept the sacred fire continually burning. As we crawled into his dirty den he sprinkled ashes upon our foreheads. The atmosphere was suffocating; everything was dirty. Our interpreter was a Brahmin of culture. But this Yogi's fountain seemed dry. He has sat there twenty years. He eats but one meal a day, and that milk and fruit. He is lean, mostly skin and bones. I felt like prescribing for a bath, pure air and manual exercise. I shall visit other Yogi's, and I trust with better success.—J. M. PEEBLES, M. D., in *Harbinger of Light*.

The directors of the Astronomical Society of the Pacific have formally accepted the foundation and endowment of the gold medal by Miss Catherine Wolfe Bruce, of New York city, to be awarded once a year by the society for distinguished services to astronomy. The medal is to be about 60 millimeters in diameter and is to bear the seal of the society on the obverse side; the reverse is to bear an appropriate inscription. It is to be awarded to one person annually out of a list of astronomers nominated by the directors of the Lick, Yerkes, and Harvard college observatories. It will not be given twice to the same person.

Going Slow.

I'd take her out to dances,
She'd ask me round to tea.
And often up the riverside
She'd go to drive with me.
Thus through flirtation's mazes
She led me quite a chase,
All the people in our set
Agreed "Now there's a case!"
And yet somehow the matter
Ne'er to a climax came,
(I was really loath to end it,
It was such a jolly game!)
When my friends remarked to me
"Old chap, you're rather slow!"
I merely pulled at my mustache,
And said: "Oh, I don't know."

And so I let things drift along
Till—to my lasting shame—
A rival, older far than I,
(And likewise richer,) came.
In vain I strove a brace to take,
That old bond-holding cove
In less than no time cut me out
And married her, by Jove!
The fellows guyed me fearfully,
And jeered "this is a go!"
"He left you at the post, old man!"
I drawled "Oh, I don't know!"

Her husband died. I lost no time
In offering consolation,
(She was the prettiest widow,
I'm sure in all creation!)
I called to see her daily;
(To extend my sympathy);
She accepted my condolence,
And in time accepted me.
And when folks say, "I hear he left
A million cool or so!"
I dropped one eyelid, rubbed my chin,
And said: "Oh, I don't know!"

—*Brooklyn Life*.

The Show.

She belonged to a bicycle corpse,
And had costumes no fewer than forps;
When a rival essayed
To outdo this fair-maid,
The latter exclaimed: "I'll just shorps!"
—*Detroit Journal*.

Elements of Confucianism.

The six essential elements of Confucianism are set forth in very clear and concise form by Rev. Arthur H. Smith, author of the book "Chinese Characteristics." Mr. Smith has shown himself a thorough and fair-minded student of the social, religious, and political institutions of Oriental countries. The six essentials of Confucianism are thus described (*The Outlook*):

"The first is its doctrine of the direct responsibility of the sovereign to Heaven, Shang Ti, or God. This is abundantly illustrated in the classical writings, and it is a factor of the government of the present day as really as in times past. From this source originates the whole complex theory of Chinese responsibility, which plays so large a part in the conduct of all Chinese affairs, private as well as public. Only the Emperor worships Shang Ti, although the people do reverence to 'heaven and earth,' with very little conception of what it is that they worship.

"The second element is the startling theory that the people are of more importance than the sovereign. The latter reigns by the decree of heaven. When he loses heaven's decree, he has no longer the right to rule. The Chinese theory of government has been compendiously described as despotism tempered by the right of rebellion—a right constantly exercised in every period of Chinese history. This feature of Chinese rule makes it the most unique combination of absolute monarchy and 'triumphant democracy' that the world has ever seen.

"The third element is the clear recognition of the various social relations, as already described. To a Chinese these five relations exhaust the universe, just as a Christian considers the Ten Commandments to be coextensive with human activity. As a matter of fact, it is easy to show that many 'relations,' such as those between capital and labor for example, find no recognition at all.

"The fourth element is the lofty moral system of Confucianism. The five constant virtues are benevolence, righteousness, pro-

priety, knowledge, and good faith. The virtues are far oftener talked of in China than the precepts of the New Testament in Christian lands. They form a standard which is brought to the attention of all Chinese continuously. The civil-service examinations, a slow growth of many ages, have unified the Chinese mind as the mind of no other people was ever unified, unless the Jews form an exception. The Chinese habit of using sententious classical mottoes written afresh at every New-Year season, keep the Confucian maxims always before the eye of the whole Chinese race. They are employed with varied iteration in all primary text-books, and the classics themselves form the sole and sufficient staple of all Chinese learning. It is an integral part of the theory that only the wise and able should rule. The object of the elaborate civil-service examinations is to determine who the wise and able are.

"The fifth element is the presentation of an ideal or princely man as the model on which every Confucianist should form his character. The influence of this ideal upon the unnumbered millions of Chinese Confucianists must have been measureless. Confucius enounced the Golden Rule in a negative form, but he affirms in the same connection that he himself had not attained to it. This places before all followers of the sage the ambition to live up to the high level which the master himself had not reached. Self-examination is inculcated by the precepts and by the example of the greatest rulers and wise men of antiquity. No nation, no race, was ever better outfitted with admirable moral precepts than the Chinese.

"The last element of the six, only less distinctly Chinese than the others, is filial piety. This includes not only that meaning naturally suggested to Orientals, but a great deal more, and in especial the worship of ancestors, which is the real religion of the Chinese people. It is perhaps the most potent among several causes which have perpetuated the Chinese race as a unit through all the millenniums of its vast history. It is itself an illustration of the saying of an emperor of a famous dynasty

more than a thousand years ago, that Confucianism is adapted to the Chinese people as water to the fish.

"To those who believe that all truth is in its origin one, there need be no hesitation in admitting that the sages who uttered the principles underlying the Confucian tenets were in a sense divinely illuminated. Theirs was not the inspiration which we find in the Christian Scriptures, but they saw clearly profound, far-reaching, and eternal truths."—*The Literary Digest*.

Reflections Upon the Magnitude of the Heavens.

Having set forth, says W. Durham, the prodigious magnitude of the Heavenly space, and of the bodies therein contained, before we proceed farther, let us pause a little, to consider what influence these things ought to have upon us.

And in short, who can behold the regions above and consider the things therein contained, and at the same time not own them to declare the Glory of God? Who can view that immeasurable firmament in which those bodies are, and not acknowledge His handiwork? We admire, as justly we may, the vast bulk of this, our own globe; but when we consider how much it is surpassed by most of the heavenly bodies, what a point it degenerates into, and how very little more even it, and what we call its great orb together also, are when seen from the Heavens, this gives us a just and noble idea of the Infinite Creator's works, such as is worthy of God, and such as may make us slight, not overvalue, this little heap on which we dwell, and cause our thoughts and desires to soar among the heavenly glories. But for an application of these considerations, let us hear Seneca's reflections upon the matter, who on this account recommends virtue, not purely because it is a noble thing in its own nature, and a great blessing to be free from evil, but also because it enlargeth the mind, and prepares it for the knowledge of heavenly things, and makes it fit to associate with God. Then, saith he, the mind hath the consummate and full good of our human state,

when having conquered all evil, it soars aloft, and wandering among the stars above, it is able to deride the stately structures of the wealthy and all their riches. Neither saith he, can it condemn the porches and roofs, shining with ivory, the clipped groves and the pleasant streams conveyed to their houses, until it hath wandered throughout the world, and from above looking down upon this little globe, covered in a great measure by the sea, and, were it not so, slovenly, and either burnt up in one part, or frozen in the other, it then saith to itself, is this that little point that is divided among so many nations by fire and sword? Oh how ridiculous are the bounds of mortal! when this river divides this nation, that mountain boundeth another, and that desert another! For as for this world saith he, it is a point in which ye fail, in which ye war, in which ye depose of kingdoms. But above, are vast spaces into the possession whereof the mind is admitted, on condition it hath brought but little of the body along with it, that it has cleansed itself from every filthy thing, and being disengaged from the world, hath made itself illustrious by being expeditious and light, and content with little things. When such a mind, saith he, hath touched those celestial regions, it is then nourished and grows; and as if delivered from its bonds, it returns to its original state. And this argument it hath of its divinity, that it delights in divine matters, and is conversant with them, not as strange things, but its own. There it securely beholds the rising and setting stars, their different courses etc. There this curious spectator discusses everything, and searches out everything. And indeed what should it do but pry into those matters, since he knows they belong to himself? Then he contemns the narrow bounds of his habitation in this world. And here at last he learns what he hath long enquired after: there he begins to know God.—*The Prognostic Star-Gazer*.

A little girl had seen a balloon ascension and was telling her playmates. "The man was an airy knot," said she, "and went up in a saloon."

Samaritans and Their Annual Sacrifice.

The Samaritans are dying out, and it is probable that before many years the annual Passover sacrifice will cease to be held. This rite is now of the greatest historical interest, being the last representative of the ancient Jewish sacrifices. Rev. W. E. Geil, in *The Christian Herald*, gives an account of this unique ceremony, which is held on Mount Gerizim, the sacred mountain of the Samaritans, and the same place on which they worshiped in the time of Christ. Says Mr. Geil:

"Seven days before the feast of the Passover the Samaritans leave their homes, climb the mountain, and encamp in a hollow near the top of Gerizim. Three times a year they make their pilgrimage to the holy mountain, but only at the Passover is there a sacrifice offered.

"About an hour before sunset on the last day of the encampment, 111, which is the full number of the male Samaritans, gather at the place of the slaying of seven white lambs. (Most of the women remain in the tents.) Then Jacob Aaron, the high priest, dressed in long, flowing white priestly robes, steps upon a large stone and stands there barefooted, leading the congregation in chanting prayers or praises. During prayer the men stretch out their hands, bow, kneel, and touch the ground with their forehead, much after the fashion of the Moslems. Seven white lambs having been driven into the circle by seven barefooted young men dressed in white, the history of the Exodus is recited in concert, faster and faster as the moment of sunset approaches. When the 'orb of day' has touched the western sky-line, the seven young men suddenly unsheath their bright knives, lift them on high, they flash in the light of the setting sun for a moment and then across the throats of the innocent lambs. The slayers then dip their fingers in the blood and touch each Samaritan on the forehead and on the nose. Sometimes only the youngest are thus blood-stained. I noticed two holes dug at the place of sacrifice, one some distance from the other

and twice as deep. I was told on the spot how a fire is kindled in the deep hole, a kettle swung in and water boiled. The hot water is carried and thrown on the slain animals and the fleece removed. Afterward a spit, fashioned out of what is supposed to be pomegranate, is thrust through lengthwise of each lamb; a shorter spit is either driven through the breast or else is fastened to the long piece where the throat is cut. The forefeet are stretched out and fastened to it, thus making a veritable cross and crucifixion. They are then taken to the more shallow hole, and fire having been made in it are put in and the hole covered over; here they remain until the flesh is well roasted. I must not omit mentioning that the right foreshoulders and entrails are flung aside and burned. The congregation employ themselves most of the time by chanting. By and by the lambs are taken out and held aloft, then one can behold the seven crosses. They are carried to the place of sacrifice, where the people, having been supplied with bitter herbs and unleavened bread, hastily tear the flesh off and eat it. It is intended that all should wear white robes, have ropes tied around their waists, shoes on their feet, and stones in their hands, thus fulfilling the Scripture requirements to the very letter. (Meat is carried to the women in the tents.) After having eaten, the men search diligently for any morsels that may have fallen aside, and burn all that remains and then, according to Deut. xvi. 7, which says: 'Thou shalt turn in the morning, and go unto thy tents,' they depart to their homes.

"A guard of fifty Turkish soldiers is frequently necessary to protect the Samaritans, at the time of the sacrifice, from the excitable and fanatical Mohammedan residents of Shechem."

Of another Samaritan curiosity, the celebrated manuscript of the Pentateuch, Mr. Geil writes as follows:

"In Nablus is the famous Samaritan Pentateuch, which they claim was written by Aaron's great-grandson. It is not that old, but there seems to be good reason to believe that it is a trifle over 2,000 years of age. It is kept in a costly case of silver

which is wrapped about with a cover of fine Venetian cloth. Some portions look older than others, due no doubt to the priests kissing Aaron's name."

Of the decreasing numbers of the once powerful sect, the priest said to Mr. Geil:

"There are 201 now. Of that number 111 are males and 90 are females. Our young men find it difficult to obtain wives. All except the priests may marry Jewish ladies, if they can get them." This last was said with a merry twinkle in the eye.

"Do you have any converts?"

"His answer was simply the following question: 'Who would join the poor and hated?'"—*The Literary Digest*.

This being the season for the Passover, astronomically and scientifically, we print the above to show that the custom of celebrating, even though the ceremony by these ignorant oriental fanatics is most revolting, is still in vogue in some parts of the world. Some copy after this ancient practice, but all fail in grasping the meaning of the ancient symbolical celebration.—[Ed.]

Not Enough Muses.

The unmusical manager who protested when he found a performer in his orchestra holding his bow during a rest, saying to him: "I don't pay you to rest!" was the same one who, on another occasion, was superintending the arrangement of some performers who were representing allegorical characters.

"Here in front," said the author of the piece which was to be given, "we will put the nine muses."

"Nine muses!" exclaimed the great manager, contemptuously. "Nine muses would look well in that great space, wouldn't they? We will have thirty-six muses!"

No Lack.

"Well," said the smiling and leisurely caller to the busy man, "I haven't bothered you for quite a while."

"That is true," replied the busy man, with ready assent, "but there have been plenty of other bores."—*Pittsburg Chronicle Telegraph*.

The Calf Path.

One day through the primeval wood,
A calf walked home, as good calves should,
But made a trail all bent askew,
A crooked trail as all calves do.
Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs a mortal tale.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-weather sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-weather always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migration of that calf,
And through this winding woodway stalked
Because he wobbled when he walked.
The forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse, with his load,
Toiled on beneath the boiling sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swift fleet,
The road became a village street,
And this, before the men were aware,
A city's crowded thoroughfare,
And soon the central street was this
Of a renowned Metropolis.
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zig-zag calf about;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.

—*Facts and Fiction*.

Many statesmen look upon a mornin' cocktail as a constitutional amendment.

UNIVERSAL LAW.

The Penalties for Infraction Thereof— A Lesson from Observation of Nature.

In what does growth consist? Simply in gathering the elements that constitute strength and assimilating them by the individual, that additional force may be developed with which to secure further growth.

This is a law, as old as time or matter, and this condition as universal as the envelop of air that surrounds our planet.

Nothing could exist for an instant without the elements of strength, of force contained in this life-giving envelope, and all material life is entirely dependent upon the ability on the part of the proper organs to adapt these several elements of strength, of life contained, to their own economy, that existence even, or development is possible.

The vast field of nature's operations is subject to this universal mandate—no exception liveth to tell its experience and we may safely conclude that no instance of exception will ever live until the entire economy of nature shall have been revolutionized and a new regime be inaugurated. There never has been a recorded exception to nature's law. No dictum of that fair goddess has ever been disregarded without bringing the penalty upon the transgressor, no regard being made for intelligence or want of the same on the part of the victim. One law—live in obedience, and grow, develop, be happy; disobey and reap the consequences.

Now this being so patent, we marvel much that there should be so wondrous an effort to provide a way of escape for the disobedient pupil. The ingenuity and futility of imagination that undertakes to provide a vicarious atonement for all violations of any law is such a stupendous "poser" that we almost lose our power of assimilating oxygen for a time.

We read with pleasure the attempts on the part of our national legislature to restrict the too copious emigration of old world undesirables to this home of the free, but what would we do with that august legislative body if they put in the balance of

their session in trying to provide a vicarious atonement for every Chinaman or Italian who openly defied this law?

What does not apply to a common law, or rather what would revolutionize an ordinary everyday law will certainly be exceedingly detrimental to the execution of divine prerogative.

Does it seem strange that a way to evade the law being provided or accepted nullifies the law?

Apply the statement wheresoever you will, and see. Leave a loophole in a liquor law by which the sale or use may be safely prosecuted and you had better have no law at all, or remove the penalty and you put a premium upon disobedience, and the result will invariably be the demoralization of the entire interest intended to be protected or regulated.

This is no fancy deduction. Any legal mind will at once recognize its intense force. In order to have any law at all, you must provide the law and then fix a penalty for him who dares disobey, so severe that through fear if not through reason every citizen will keep within the letter of such mandate. The law and the penalty for its violation, then, must be of one motive or the immediate result of such prime motive.

We repeat, no exception has ever been, nor ever will be, nor in all reason, ever can be, till present man shall cease to need governing or his acts made to conform to the general good of the community in which he may live. Man is a tenant of earth, and what has been believed to be for his interest is promoted by wise legislation; what has been found to be an abuse of right is controlled by statutes provided to remedy such abuses growing flagrant, thus making the imperfections of a law work out the amending and final perfecting of that law. If a law is not enforced, double the penalty; that is a necessity sometimes—but make it in some way necessary for man to conform to law, or make it just as disastrous as possible for him to violate a wisely constructed, just law.

Mistakes are made often; finite man is prone to err, but if one law will not control, or cannot be enforced, repeal it and

plan a more perfect one. If that is not what is needed, try again, but do not fail to provide suitable penalty for violation, or you render the wisest measure inoperative.

Such is the experience of every nation since such existed, and the life of any nation, the progress of any people, is largely dependent upon its laws and the wisdom and patriotism of its law-abiding citizens.

Real growth, then, depends upon the attitude of the individual—will he live subservient to natural, moral or social law; will he observe the laws governing his own being and conform to the very evident laws that control force and its servant, matter? The length of his earthly pilgrimage depends upon just this: the growth of his body, muscles, nerves, mind; upon his reasoning compliance with, and his subjection to, natural law. If he would be healthy he must eat, drink and sleep according to the laws of health, or he will suffer—let him try it and see. He will not long remain in ignorance of what violation will bring.

In all the vast domain of matter and life this law is the most patent thing to be seen; no exception, we repeat, liveth. Not one particle of matter disobey, or dissolution into component elements follows—death, material death.

Now we must reason from what we know, from the known to what we would learn. Every planet swings in its own place upon its own orbit, subject to its own force, and cannot exist otherwise; every dainty flower lifting its radiant face heavenward lives in obedience to, and under the laws that govern vegetable or plant life and produces its seed according to the unwritten law adhered unto by all the others of its species, and can only observe the law of its life and develop thereby. Each spear of grass, each lump of coal, has been controlled by the force locked up within its own bosom, and its life, its very existence, depends upon such obedience to its life law, and all development is dependent upon such harmony to existing law, otherwise the life, the force, disintegrates, and this particular life passes out to leave the elements to return to their original form either by decay or

other destroying agency, leaving these component elements to be re-used in nature's vast laboratory.

Now, man is the highest natural product yet known, and he is capable of the highest possible development; really the limit of his capabilities, the scope of his genius, the results of his life are almost infinite. If he continue to work out his own development in strict obedience to natural law, in perfect accordance with the mandates of health, his power unfolds till we cannot measure what he may accomplish even within the next six months in any line of life or work; but if he live not in harmony with the laws of being that seem to have been in force since man was man, all will be chaos within the body, within mind, and the soul will be almost non-existent—that most beautiful product of life material will be only a blackened ruin of nerve, muscle and brain, a monument of misapplied energy, of misdirected force, upon every lineament of which it is written—failure.

Now the whole trend of religious education for many centuries seems to be to solve the question: "How shall we redeem man from the consequences of his disobedience of the laws of his own self?" the plain underlying inference being that he has not been true to himself or to what we conceive they mean when they say "he has sinned against his God." The whole matter seems to have culminated in a series of attempts to fix up some plan by which he may escape condemnation for violation of just law. We might with profit give several schemes that are taught and practiced by millions of adherents, to provide escape and exemption for him who has sinned or violated law, but we will only notice the latest—an evolution or deduction from all the systems that have preceded it, viz. the Christian system.

This is a stupendously legal, profound method, and should be incorporated upon the statute books of Illinois and Iowa forthwith. This is the "light of the world" from which all other light is derived, and this wondrous scheme is just this, you have all heard it, each worthy divine will assure

you it is the old, old story—"believe on the Lord Jesus Christ and thou shalt be saved;" and Chicago is sending out evangelists by the score to scatter the glad news broadcast wherever a church will pay for their services. The burden of their message is this—and we think divine law ought to be a pattern for all law-makers of a wee little state legislature, or even the congress assembled of these United States—"The inspired volume provides a way, simple, easy, oh, so easy! Believe on Him and thou shalt go free" (ample promise)—and thou shalt go home to Paradise"—but we opine that they omitted part of the name of the locality and meant to have said, "return to Paradise alley," as that is about the direction the average convert takes. This is the plan an all-wise, infinitely loving and just father has provided! Come and let us see how it will apply.

In a pretty cottage lives a noble man with the woman of his life, of his heart; they have made a home for themselves and have brought a bit of heaven to abide within the walls of that cottage. The children born within this home grow up to manhood and womanhood, but one of the brightest falls into ways of sin, and this loving father and mother must save their wayward son; so one of the fair daughters goes out and dies, thus redeeming the son from all the consequences of his evil life—he is saved evermore.

Is not this a parallel case? Change the sexes and make the redeemer of masculine gender and it will fit admirably!

Oh! my intelligent reader! Is it not time that we rise to higher planes? Shall we not find that the hearts of that mother and father are almost broken? That the lives of the brothers and sisters are all blackened and that there is nothing but sorrow for any one that comes within the circle of that young man's influence—nothing but sorrow, disgrace, and finally premature death ever resulted from a wasted life. In the place of the beauty, the harvest that always comes to the individuals who scatter smiles and sunshine, only a wreck like the blackened hulk that lies rotting beside yonder wharf, from which there is no possible escape, no redemption.

Then don't teach the babies to pray, 'forgive us our sins.'

Don't teach the children to accept Christ and be saved, but tell them they must suffer if they violate a single law of nature or life. Don't let them think they can set apart a minute portion of each morning to pray for divine forgiveness for the sins of yesterday, or that they may call down blessing in advance upon to-day. Never teach them to take no thought for the morrow, but inscribe upon their infant minds the intense necessity of being true to themselves, true to their loved ones, and to enshrine within true, loyal hearts, the gospel of radiant nature.

Obedience to natural law brings a heaven of possibilities unto him who faithfully lives a law-abiding life, with the gospel of love unto all and justice toward all, the law of mind and the inspiration behind each day of solid work in your own appointed line of life.—*The Progressive Thinker.*

Color of the Sky.

Did it ever strike you to inquire why the cloudless depths of sky above us are so delicately blue? It isn't that the gas we call air is in itself blue.

As far as we know it is quite transparent and absolutely colorless. No, the blue comes from the reflected light. Air is never pure. You couldn't live in it if it were. Countless millions of tiny particles, chiefly water, are always suspended in it and these arrest the free passage of light. Each particle has a double reflection—one internal, the other external—and so the reflected rays suffer the usual result of what is called 'interference' and show color. You will notice that the sky appears much bluer if you look straight up than if you look across toward the horizon. The reason is that, in the first instance, you are naturally looking through a much thinner layer of air than in the second.

If there were no air and consequently no watery vapor and nothing to interfere with the free passage of light, even at midday, the sky above would look perfectly black and all the stars plainer than they do now at midnight.—*Exchange.*

RE-INCARNATION.

DAVID B. SICKELS.

It cannot be that He who made
This wondrous world for our delight,
Designed that all its charms should fade
And pass forever from our sight;
That all shall wither and decay,
And know on earth no life but this,
With only one finite survey
Of all its beauty and its bliss.

I cannot be that all the years
Of toil and care and grief we live,
Shall find no recompense but tears,
No sweet return that earth can give;
That all that leads us to aspire
And struggle onward to achieve,
And every unattained desire
Were given only to deceive.

It cannot be that after all
The mighty conquests of the mind,
Our thoughts shall pass beyond recall
And leave no record here behind;
That all our dreams of love and fame,
And hopes that time has swept away:
All that enthralled this mortal frame,
Shall not return another day.

It cannot be that all the ties
Of kindred souls and loving hearts,
Are broken when this body dies,
And the immortal mind departs;
That no serener light shall break
At last upon our mortal eyes,
To guide us as our footsteps make
The pilgrimage to Paradise.



169 JACKSON STREET, - - CHICAGO, ILL.

Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

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Editorial.

Wanted.

We have in preparation a work dealing with very important points in planetary science, and we desire photographs of persons from twenty-five to forty-five years of age, with the following data of time of birth, etc., marked upon the back of each:

Day of month; year; time of day as near as known, which must be within half an hour; color of hair and eyes.

Also, photographs of children, both sexes, with same data as above.

These photos will be used in the work as illustrations of special phrenological points,

as well as facial features. We trust those who are interested deeply in our work will aid in securing these photographs, giving the most reliable data possible. The name and address of each will enable us to send something interesting and valuable to those favoring us with a photo, in return for the favor.

Some departments are neglected this month on account of other important duties in connection with the educational work of the Pyramid and Cube University. An undertaking of such stupendous proportions requires much labor to get it in readiness to open up for public work. We can only state at this time, that all is moving favorably and smoothly along toward a successful culmination.

Books and Periodical Received.

The New Time, a new magazine of social progress, edited by B. O. Flower, late of the *Arena*, and Frederick Upham Adams, is a very neat and attractive volume, and will, no doubt, meet with much favor by all lovers of reform, progress and freedom. It is instructive throughout. \$1.00 a year. C. H. Kerr Company, Chicago.

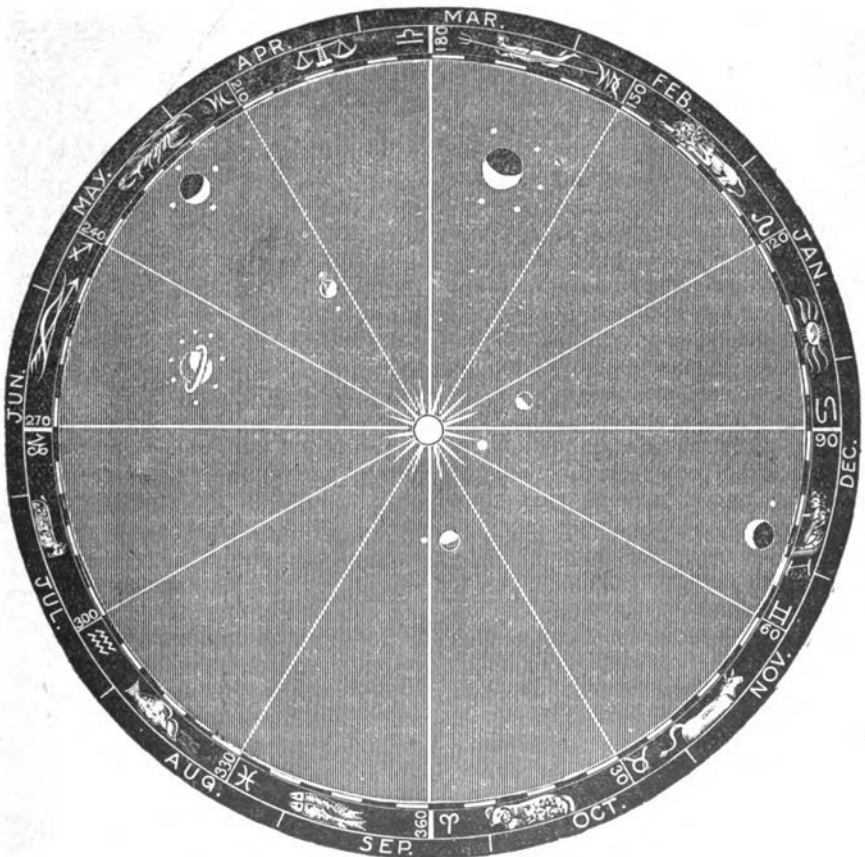
The Open Court, devoted to the science of religion, the religion of science, and the extension of the religious parliament idea, is full of the very best thoughts on government, science, philosophy and reform measures. A magazine for thinkers along these lines \$1.00 per year. Open Court Publishing Company, Chicago.

The Effect of Money, a very elaborately illustrated journal by John D. Gill, the great money reformer, is well worth careful examination and study. The first injunction that greets the eye is, "Stop the use of the kind of money that must make you paupers, knaves, criminals, fools, imbeciles, idiots. Price, 25 cents. Common Sense School of Finance, Chicago.

The Chicago Vegetarian is improving with each issue, the September number being far superior to any yet published. Vegetarians everywhere should send for it. 50 cents a year.

Universal Truth, by the F. M. Harley Company, Chicago, is devoted to the higher thought of love and the precepts of Jesus. The truth that was and is and ever shall be. September number received. Subscription price, \$1.00 a year.

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR OCTOBER 4th, 1897.

PLANETS AND PEOPLE ALMANAC

—AND—

Geo-Helio Ephemeris.

(10th Month.)

OCTOBER.

1897.

Day Week	Day Month	Day Year	Sign Moon	Phases Moon	PLANETS PLACES GEO-CENTRICALLY IN DEGREES										GEO-CENTRIC ASPECTS	
					☉	☿	♀	♂	♊	♋	♌	♍	♎	♏	PLANETS	
Fri	1	274			188	173r	155d	204d	174d	237r	236r	82r				
Sat	2	275			189	173n	157n	n	n	n	n	s				
SUN	3	276			190	173	158	205	175						♌ P ♊, ♏ P ♌.	
Mon	4	277			191	174	159	206								
Tue	5	278			192	174	160									
Wed	6	279			193	175	161	207							♌ ó ♊.	
Thu	7	280			194	176	163	208							♌ * ♌.	
Fri	8	281			195	177	164		176	238						
Sat	9	282			196	178	165	209							♌ * ♋, ☉ P ♏.	
SUN	10	283			197	179	166	210								
Mon	11	284			198	181	167								♊ * ♌.	
Tue	12	285			199	182	169	211								
Wed	13	286			200	183	170	212	177		237					
Thu	14	287			201	185	171									
Fri	15	288			202	186	172	213							☉ △ ♏, ♏ □ ♏.	
Sat	16	289			203	188	174	214								
SUN	17	290			204	190	175	215							♌ P ♊.	
Mon	18	291			205	191	176		178	239					♌ P ♏.	
Tue	19	292			206	193	177	216							♏ * ♌.	
Wed	20	293			207	195	179	217							♏ * ♋, ó ♊.	
Thu	21	294			208	196	180								♏ P ♊.	
Fri	22	295			209	198	181	218							♊ * ♋.	
Sat	23	296			210	200	182	219	179							
SUN	24	297			211	201	183								♌ △ ♏.	
Mon	25	298			212	203	185	220							♏ P ♊.	
Tue	26	299			213	205	186	221								
Wed	27	300			214	206	187									
Thu	28	301			215	208	188	222	180	240						
Fri	29	302			216	210	190	223								
Sat	30	303			217	211	191				238					
SUN	31	304			218	213	192	224								

Definitions of Signs and Abbreviations.

THE PLANETS.

- ☉ Sun.
 ☿ Mercury.
 ♀ Venus.
 ⊕ Earth.
 ☾ ☾ ☾ Moon.
 ♂ Mars.
 ♃ Jupiter.
 ♄ Saturn.
 ♅ Uranus.
 ♆ Neptune.

THE ZODIAC.

- ♈ Aries.
 ♉ Taurus.
 ♊ Gemini.
 ♋ Cancer.
 ♌ Leo.
 ♍ Virgo.
 ♎ Libra.
 ♏ Scorpio.
 ♐ Sagittarius.
 ♑ Capricornus.
 ♒ Aquarius.
 ♓ Pices.

THE ASPECTS.

- ó Conjunction.
 ☌ Opposition.
 □ Square.
 * Sextile.
 △ Trine.
 P Parallel.
 s South Latitude.
 n North Latitude.
 r Retrograde.

Notice I

We present these sample pages of a New Almanac in preparation for 1898, for the purpose of calling forth comment from students in planetary research. The object is to get up a practical Almanac, giving the geo-centric and helio-centric positions, the principal and potent aspects of same, together with

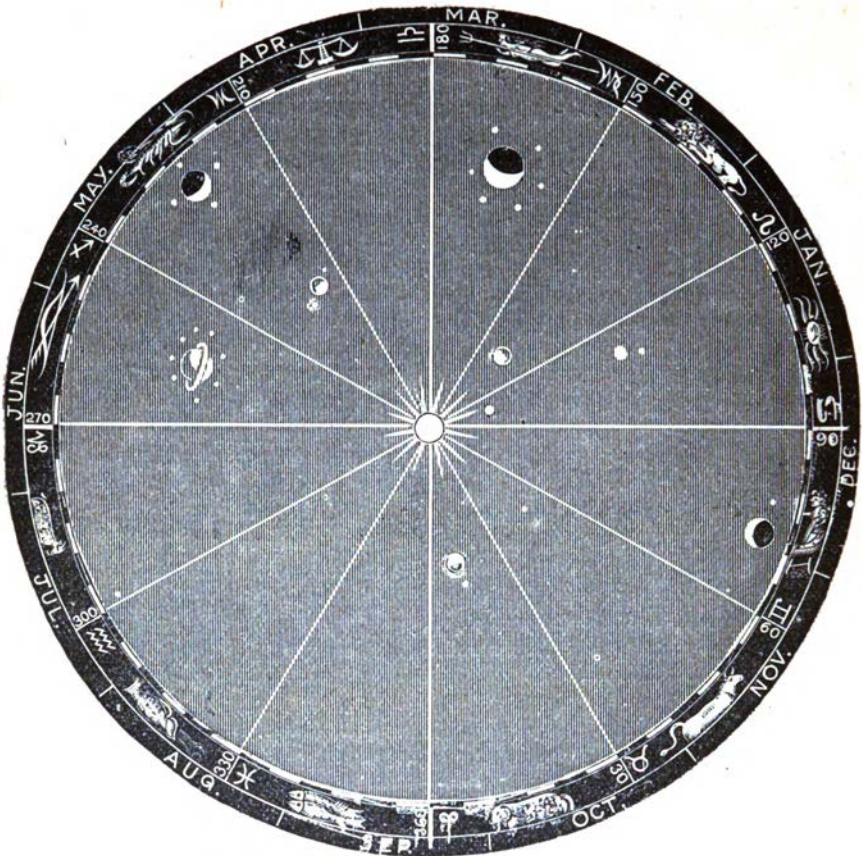
OCTOBER.

(31 Days.)

Day Month	ASPECTS OF MOON	PLANETS PLACES HELIO-CENTRICALLY IN DEGREES								HELIO-CENTRIC ASPECTS PLANETS
		♂	♀	♂	♂	♂	♂	♂	♂	
1	♂ ♀.	49	107	8	213	172	241	238	80	♀ ♀, ♀ ♀, ♀ ♀.
2	♂ ♀, ♀ ♀.	55	108	9	214					
3	♂ ♀, ♀ ♀.	61	110	10						♀ ♀ ♀.
4	♂ ♀, ♀ ♀, ♀ ♀, ♀ ♀.	67	111	11	215					
5	♂ ♀, ♀ ♀, ♀ ♀.	73	113	12						
6	♂ ♀, ♀ ♀, ♀ ♀, ♀ ♀.	80	115	13	216					
7	♂ ♀.	86	116	14						
8	♂ ♀, ♀ ♀.	92	118	15	217					♀ ♀ ♀.
9	♂ ♀, ♀ ♀.	98	119	16						
10	♂ ♀.	105	121	17	218					
11	♂ ♀, ♀ ♀.	111	123	18						
12		117	124	19	219					
13	♂ ♀, ♀ ♀.	123	126	20						♀ ♀ ♀.
14	♂ ♀, ♀ ♀.	128	127	21	220					
15	♂ ♀.	134	129	22						
16	♂ ♀, ♀ ♀.	139	131	23	221	173	242			
17	♂ ♀, ♀ ♀.	144	132	24						♀ ♀.
18	♂ ♀, ♀ ♀.	149	134	25	222					
19	♂ ♀, ♀ ♀, ♀ ♀.	154	135	26						
20	♂ ♀.	159	137	27	223					
21	♂ ♀, ♀ ♀.	163	139	28						
22	♂ ♀.	167	140	29	224					
23	♂ ♀, ♀ ♀, ♀ ♀.	171	142	30						♂ ♀, ♀ ♀, ♀ ♀.
24		176	144	31	225					
25	♂ ♀, ♀ ♀.	180	145	32						♀ ♀.
26	♂ ♀.	184	147	33	226					
27	♂ ♀, ♀ ♀.	188	148	34						
28	♂ ♀.	191	150	35	227	174				♀ ♀ ♀.
29	♂ ♀, ♀ ♀, ♀ ♀.	195	152	36						
30	♂ ♀, ♀ ♀.	198	153	37	228					
31	♂ ♀, ♀ ♀.	201	155	38						

the special aspects made by the moon. It will be seen that nothing weaker than trine is considered, as we believe that weaker relations of the planets lead to error and confusion in eight out of every ten cases. We hope to make this the most elaborate and complete expose of the heavens ever gotten up, and a world of practical information will be added, relative to all conditions and affairs of life. Every family should have a copy, as an educational factor with the children. Every farmer should have one as a weather guide and instructor in his many lines of labor. Every person, no matter whether young or old, male or female, should have one of these educators for their own personal enlightenment. Every department a practical and useful one. The price will be 50 cents. *Orders taken now. Send for it.*

Astronomical, meteorological and atmospheric information will be important features of this work. It will be an authority on weather and health, and worth ten times the price charged for it. It cannot be compared to anything heretofore published.



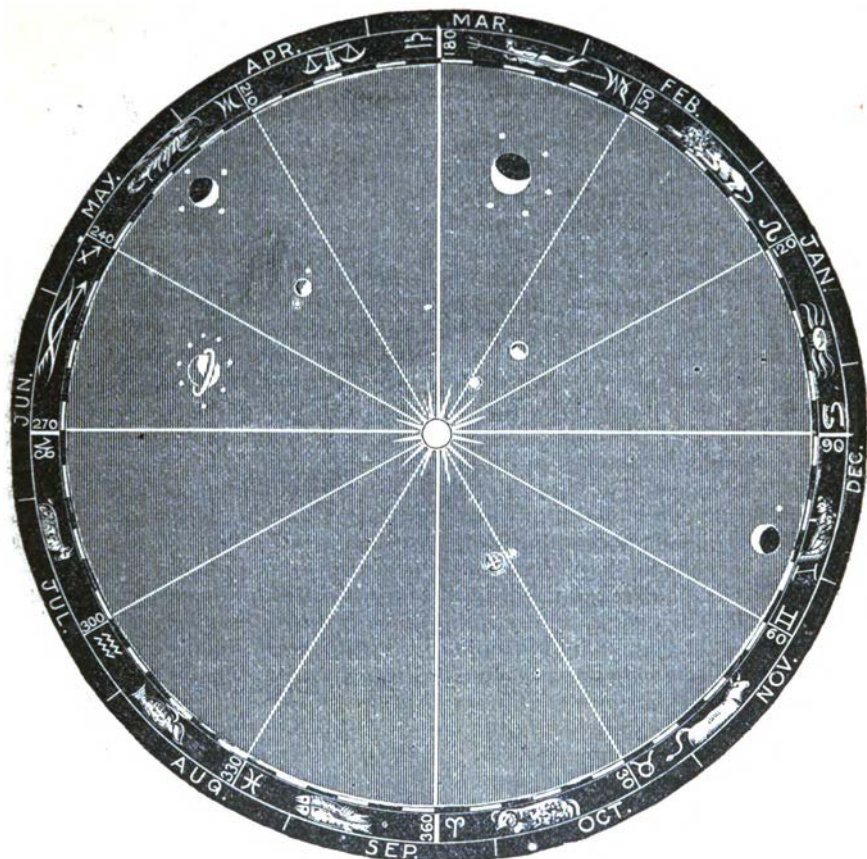
HELIO-CENTRIC HOROSCOPE FOR OCTOBER 11th, 1897.

Astronomical Changes—Weather Forecast for October.

This month opens up under the soothing and health-giving planet Venus, which means "peace on earth, good will toward men." The minds of the masses will be directed toward the quiet and peaceable adjustment of all differences that may exist at this time, but a glance deeper into the mysteries of the symbol, reveals the fact that much must be met and overcome, for extremes of good and evil vibrations have been rampant and combinations will be most powerful and influential in proceedings relative to their interests.

Atmospherically.

The weather for October should, under the harmonious influence of Venus as a starter, be calm, mild, beautiful and healthful. We should have many warm and sunny days. A few dates only show disturbances of more than ordinary moment. 1st to 4th, calm and mild; light rain about the 3d. 4th to 7th, high winds. 11th, hot and dry, followed by winds and rain. 18th, cooler, with frosts; warm mornings and cool afternoons and evenings. 23d, sudden changes. 26th, high winds and the beginning of a more severe spell. Probably quite heavy and continued rains to the end of the month.



HELIO-CENTRIC HOROSCOPE FOR OCTOBER 18th, 1897.

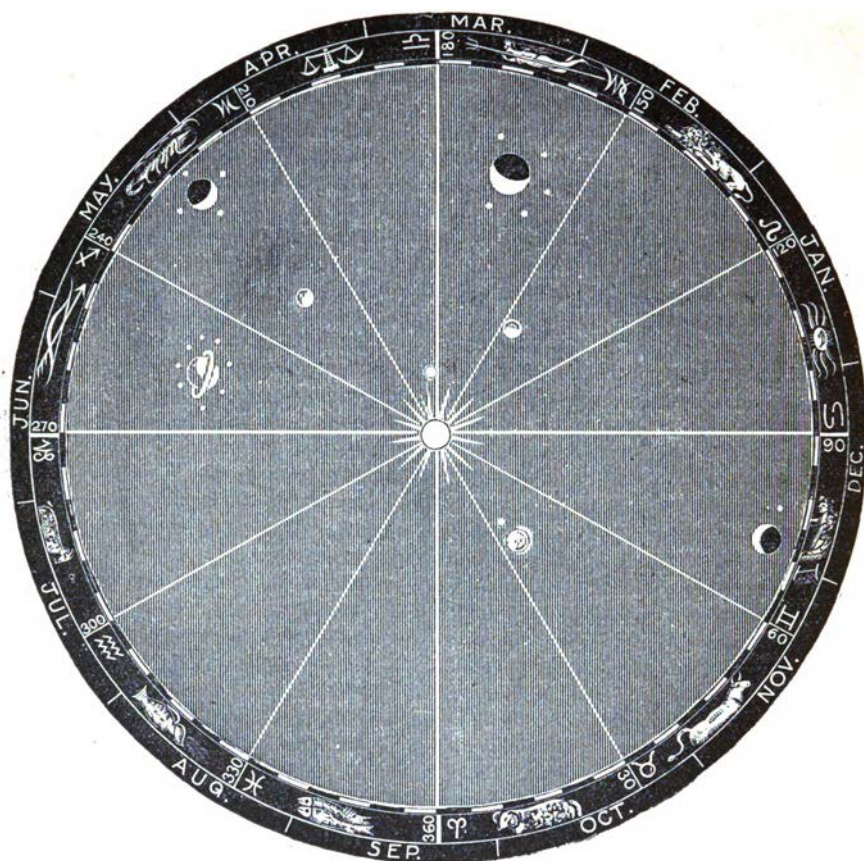
Physiologically.

The man universal is under an extreme planetary figure, but the evenness of the balance, resulting from the numerous signs that are occupied by the planets, is indicative of general good feeling, which means an absence of physiological disturbances. People with weak lungs will be affected most the first few days, and about the 5th throat irritations will be observed by many who are extremely sensitive to such vibrations. About the 12th, a feverish period, headaches and neuralgia comes on. This lasts but a few days, however. About the 18th the nervous system will receive a slight shock and the heart will be under high pressure, resulting with many in pal-

pitation and some heart failure. To avoid most of these things, keep the body clean and free from aggravating foods, drinks and condiments, directly in polar relation to the ailments mentioned. This alone will carry most people through safely.

Business.

The business outlook for the month is very promising. It is the most favorable time we have found under the law, for more than two years. Just the right vibrations to inspire people with confidence and lead them freely and deeply into the business world. The best time to introduce new goods and make large sales. Prices, however, may not improve, that is, goods will not be inclined upwards to any extent.



HELIO-CENTRIC HOROSCOPE FOR OCTOBER 25th, 1897.

but business may be pushed and crowded at this time with flattering results.

Speculation will not be slow, as an active period is on, everything favoring manipulation in all branches of business, especially the speculative branches.

About the 12th of the month look out for extensive operations, something of great magnitude is booked for that date.

The 18th is a most promising date for the beginning of important business ventures and a new impetus will be given to manufacturing enterprise. The real estate market has its first favorable vibration of importance at this time. On the whole it is a most promising period, lasting throughout the entire month.

Children.

The first figure and period to which it applies, will give to the little ones born under it, the most harmonious as well as influential natures one could ask for. They will be natural leaders, especially in social matters, to which they will be naturally well adapted. They will do quite in business and rise quite high in the scale of commercial life. They will be much inclined to travel and enjoy life at its best. Good, faithful characters.

The second figure is not quite so smooth and harmonious, but a little more keen in intellect and quick perception. These natives will be literary in their tastes and tendencies, taking to the daily and sensa-

tional press more readily than any other line. They will have very fluent speech, but somewhat wild in their statements. Very precocious, and should marry quite early in life.

The next figure, October 18th, shows phenomenal characters, bound to get to the front in many ways. This is a most desirable horoscope and we predict for these lucky ones most promising careers. Business ability high, execution first-class, and power to govern and control excellent, though no stubbornness and domineering tendencies are shown to speak of. They will be good people, well liked by all who know them. They will make considerable money.

The 25th, we may expect from the sphere of mystery some very mystical souls. Extreme characters, never to be known and understood. Geniuses and out of the ordinary in many ways. Natural speculators and operators in minerals and coal, also manufacturing interests of the iron and steel type. Give them a business education. They will do as they please about following your instructions.

Marriage.

The month of all months is this one for marriage. The most favorable period for some time begins the 1st, and continues to the 24th. After that look out for spats and quarrels generally. The balance of the month is certainly unfavorable for harmonious conjugal conjunctions.

No Mother Has a Wicked Son.

BY G. W. CROFTS.

I care not what he may have done,
No woman has a wicked son;
Though wandering far from paths of right,
He is an angel in her sight.

She may, perchance, admit the deed,
But still with palliations plead;
And while exonerating him from blame,
On others place the guilt and shame.

From heaven he came to her one day,
And nestling in her bosom lay,
And, howe'er changed from good to ill,
To her remains a cherub still.

Upon his soul she see no stain;
The wrong appeals to her in vain.
Her eye detects no sinful line—
So dear is he and so divine.

O, mothers, for your sakes may He
Who gave you sons still keep them free
From all the world's enticing charms,
As when they nestled in your arms.

Health Dept.

Elephant Meat for Food.

All African explorers speak highly of elephant steaks. The full-grown elephant weighs about 7,000 pounds, and Mr. Newbury estimates that he can count on some 3,000 pounds of first class meat from each animal. In twenty-five years he expects to see elephant meat for sale in all markets.

Steaks as big as bed mattresses will hang up on all sides and French elephant chops with handles on them six feet long will lie on the counters. Elephant hides, he thinks, will be found valuable for leather, slightly thick, perhaps, but it can be split. Then there is the ivory, always in good demand. The clip of wool from an elephant will, of course, he admits, be small, but there were formerly woolly animals of the elephant kind, and he does not see why careful breeding may not revive the species. Fine all California elephant's wool clothing he considers a possibility of the future. But it is not alone in these ways that Mr. Newbury expects to be able to teach California to profit from the elephant. It is a powerful and intelligent animal, and as a beast of burden will be as successful in California as in India. It can readily be broken to harness, and can draw enormous loads. Nor does he despair altogether of the elephant as a driving animal.

He thinks it not unlikely that the California trotting elephant may be evolved, as the American trotting horse has been. Cabmen yet call out: "Keb, sir, keb! Nice closed keb and rapid elephant!" Of course, as a saddle beast the elephant has proved his superiority in the Orient. Its gait, however, is at present irregular, but Mr. Newbury sees no reason why it may not be taught a graceful canter and a swinging gallop. But the most practical place where the elephant can be put to immediate usefulness Mr. Newbury considers to be the orange groves. "In picking oranges," says Mr. Newbury, "the trained elephant

would be a great success. He would come as a boon to orange growers. He could readily reach all over the trees with his trunk and carefully pick the fruit and place it in a bag on his back; he could pick more oranges than ten men, and would never strike for higher wages or flirt with the hired girl. If I were asked to name in three words the hope of California for the future I should answer: Elephants, elephants, elephants."—*Times-Mirror*.

The Magnet in Surgery.

The following remarkable account of the extraction of a needle from the body by means of a magnet is given by *Cosmos*, June 26th:

"A young laundress thrust a broken needle into her right hand while washing clothes. The needle having disappeared in the flesh, the surgeon, who was consulted several days after the accident, refused to perform an operation, fearing lest he should be obliged to make a large number of incisions amid the ligaments of the articulation. Two months afterward the girl lost the use of her right hand, and the least movement of the fingers caused her exquisite pain. Drs. Gorinewski and Cerestin then determined to extract the needle with the aid of the magnet, drawing it into a fleshy region where an incision could be made without danger. To cause this movement they choose a very feeble electromagnet. But a difficulty arose: the needle having entered point first it would have to be drawn out backward, the broken part in advance. The first trial lasted two hours with short intervals for rest, without appreciable result. Before the third trial, the girl said that she felt a pricking in the palm of the hand near the place where the magnet had been applied and where the needle ought to appear. At the ninth sitting, finally, the needle appeared beneath the skin and came out whole, broken end first, without pain and without loss of blood. It fixed itself to the pole of the electromagnet, and the young laundress was cured. This result—the drawing of a needle through the flesh—is very remark-

able. In twenty hours after the first trial this needle was extracted from the inside of the hand, after lying there more than two months."

Of Interest to All.

An authority on dentistry says that pearly teeth do not wear well, and that a girl with square jaws and teeth that make up in strength what they lack in beauty will stand a better chance in the long run of preserving her good looks than a beauty of the accepted type.

It is claimed that the best mouth washes may be bought in tablet form. Two of them can be made into a wash that will last a week. Orris root tablets are excellent, imparting the fragrance of violets. Keep the teeth scrupulously clean, and at the slightest hint of decay go at once to the dentist—the best one that can be found.

The following is recommended as a most excellent preventive of dandruff: Tincture of cantharides, one ounce; cologne, one ounce; liquid amonia, one dram; glycerine, half an ounce; oil of thyme and rosemary oil, half a dram each; mix all together with six ounces of rosewater. Rub the scalp thoroughly with this preparation until no further evidence of dandruff are discernable.

For pimples on the face the following lotion is recommended by an English authority: To five ounces of elder-flower water add one ounce of spirits of camphor and one dram of milk of sulphur. Shake thoroughly. Wash the face at night with tepid water and soap, and after drying the face apply the lotion with a soft sponge or a puff of cotton; let the lotion dry on.

Er—Col. Clay, it's a fine wheat crop we have this year—

Splendid, sub, splendid! Best an' cleanest lot o' straws I ever drewed through.

"I never cussed but onct," said a son of nature. "A calf tried to hook me, and I hit her with my umbril and said, Shoo, you heifer!"

Written for PLANETS AND PEOPLE by



ADA BERTONI.

Practical Hints for Obtaining True Occult Power.

Just one kind smile or thoughtful act bestowed upon a little child is doing some good.

Little by little, step by step, do we reach the longed for summits of occult mountains. The time links help make the eternal chain of joy for us. Just a small sorrow patiently borne, a penny given to a beggar, a good wish for the oppressed, will all find favor in God's sight.

Let the hard, bitter words, perhaps given us in the morning be blotted out; perhaps they were not really meant, and a gentle forbearance helps to strengthen our nature. Govern your own soul's domain and you may rule kingdoms.

Render assistance whenever occasion demands it. Do not wait to be called on for aid, when the voice within prompts you to act. Always shield others when you can. Take their blame on your own shoulders if you can carry them safely along till they are out of error's way. Speak well of people even when they are in the wrong. It is in this way that we make the right progress.

It is useless to pray to God day after day in a half-hearted manner, and useless to pray at all, unless our whole soul looks up to Him in adoration and earnest faith. It is not necessary to get down on your knees and make lengthy exhortations. If you walk along the street and feel a sincere gratitude to your creator for the air you breathe, for your straight limbs, your eyesight, for the beauties of nature you behold all around you, that is far better than going through prescribed form of prayer which is not only harmful, but injurious, for it cramps the soul as well as the body.

Faithfully perform the duties of each day. No task, however small, is unheeded by the Master's eye. Do not complain, do not scold and do not worry. These three things never help matters. They do not give us money for bread, they do not mend a broken dish, nor do they retrieve our losses. Be joyful of heart. Life with no ray of sunshine passes by with small profit and engulph us in gloom. Be hopeful and joyous if you would accomplish much in this life. No matter what your crosses may be, rise above them.

Do not judge harshly. Perhaps those whom you condemn had much to make them err, and you would not have proven as strong as they if tempted in like manner.

Those who conquer on life's battlefield bear their burdens uncomplainingly, leaving the unsolvable problem in God's hands, trusting to His judgment.

Leave nothing undone that may cause you a sad thought of remorse later on. Our lease of life is too short to neglect carrying out all the plans of good our hearts dictate.

Let the grains of gold by God's own angels scattered be molded into patterns for our heavenly crown, cut from the duties performed with a cheerful heart and a willing hand.

Standing in front of a florist's window were two boys, both poor and ill-clad. One admired the beauties within, the other did not, and spoke thus to his companion, who stood silently drinking in the sweetness and delicacy of form and coloring. "Oh! come on; you can't have them things, and

I wouldn't want 'em anyhow, they haint no goo " The boy whose soul had feasted on the dainties exposed to view, said slowly: "I don't want 'em, Tom; its enough just to look at 'em. I walks by here reg'lar, just for a sight of 'em, and it does me just as much good as if they was mine."

Here is a lesson in itself, and we are never poor if we have the richness of soul to appreciate beautiful things, even though we may not possess them.

Many who own millions are poorer than the man who stops on the street, shovel in hand, to listen to the song of some happy bird—perhaps trilled forth at that moment to bring a gleam of hope to his weary mind.

Be kind and good to all, irrespective of creed, nationality or color.

Guard well the tongue, the actions, the thoughts and the vibrations you send out to others, and remember that a word, a look, a smile, each possess a virtue to heal and cure, or they may wound and kill.

It is not seclusion from the world or a torturing of the physical and mental powers almost beyond endurance that gives us occult growth of lasting endurance. The seed of real occultism burns brightly in each human breast if only we take the pains to find it, and this seed that will ripen into the golden fruit of true spiritual joy, can be tenderly nurtured by our higher and better selves, or it can be trampled under our feet and cause us dire misery.

To be a real occultist is to be Christ-like in all things, and give out all the love and sympathy possible to the distressed and afflicted. A pure, true, unselfish love, not for one alone, but for all humanity, will give us stronger foothold on the rounds of the occult ladder than any Mahatma of India can bestow upon us, and we may become Adepts by properly exercising our different spiritual powers, even though we are ignorant of foreign countries and their wonderful studies in mysterious manifestations.

Blessed America contains people to-day that surpass the orientals in many of their occult feats. Instead of looking to Egypt, Chaldea, India, etc., for the light that will

guide us aright, let us examine our own hearts, our lives, our minds, and herein give proper training, then we shall obtain lasting and satisfying results.

Memories.

Slowly the light of day is fading,
And o'er my mind there steals a ray
From the twilight soft and mellow shading.
With pictures like the dying shadows gray
And dream of yore.

Happier hours with youth's light shining
Brightly through the golden skies,
Now they come like soft winds sighing,
And I welcome them with eyes
Dimmed by tears.

Fond memories have we all, tho breathing
Minor tones that sweep across the heart,
Like depths from out the seawave seething
In tides that break upon the shore and part.
Then meet again.

Phantoms from gloomy graves are fleeting
With empty hands and vacant, staring eyes.
Then merry sprites appear, greeting
Our mystic vision with gleeful cries
Of many happy joys.

The tears will come to mar the brightness.
Yet they are sweet as children's smiles
Which flash across our minds in likeness
To the purest thoughts of Heaven's isles
That we can know.

Thus are our hearts forever haunted,
Tho miles may separate us from the past,
Its ghosts forever follow us undaunted,
And life's first steps will only sway the last
That we may take.

A Bangor drummer recently saw a woman enter the train at North Bucksport and rush through the car just as it was getting speedy. He coolly walked after her, and just before the fatal leap, grasped her firmly to his manly bosom. She struggled, but he only tightened his grip, saying: "Madam, you shan't jump off the car and kill yourself!" When she got her breath she shrieked: "You big fool, I was only going out on the platform to wave my handkerchief to my friends."

The Use of Glass.

Since the days when Pliny's fabled Phœnician mariners were supposed to have discovered the art of making glass by burning seaweed on the sandy shore the art of glass-making has made enormous strides. But the Phœnicians were not the discoverers. The Egyptians knew about glass long before them, as is proved not alone by many pictures of glass blowers on the old tombs and monuments, but by the discovery of the article itself in many forms in excavations at Egypt, Ninevah, Troy and Alexandria. The arts of cutting, grinding, gilding and coloring glass were practiced 370 years before Christ. Pieces in the forms of lenses, vases and bottles have been found in Rome, Pompeii and Herculaneum, but no windows. The first glass windows in England were introduced by the Abbott Benedict, A. D. 674. The Venetian glass-makers and glass-blowers were celebrated in the thirteenth century as they are celebrated to-day.

The manufacture of glass was one of the earliest industries in this country, and to-day the glass manufacturers—especially the 'mirror manufacturers—stand among the foremost and best in the world. The first factory spoken of was at Salem, Mass., and was the property of one Ananias Conklin, the position of his factory is even now known as Glasshouse Field. In 1746 there was a factory at Jamestown, Va., and in 1750 there was another at Germantown, Mass. But the first of which any real history exists was organized by Robert Hewes, of Boston, at Temple, New Hampshire, in 1790.

To begin to enumerate the uses to which glass is put one would have to enumerate every trade, every kind of building, every walk and employment in life, every step in life from the baby's bottle to the glass covered wreath upon the grave, every science and scientific experiment; there is not a single movement in the life of man or woman that does not include the employment of glass. The great firm of Siemens Bros., of Berlin, have for many years been trying to produce a glass that shall be strong

enough and flexible enough to act for railroad sleepers, ties and wheels.

Some slight idea of the vastness of the amount of glass used for windows, says the *Recorder*, and mirrors, may be obtained when it is stated that for several years past the sum of money annually paid in premiums for insurance has reached close upon \$700,000, a sum representing glass to the actual value of \$25,000,000. Nor does this by any means include the whole of the glass thus used, for assuredly there are many people who do not insure at all and some who only do so partially. In a large hotel now building in New York city there will be 3,600 sashes, each about four feet square, without counting the large windows on the ground floor. A still better idea of the quantity of glass used throughout the United States may be obtained from the estimate that during the coming year there will be manufactured and imported some 89,500,000 square feet of plate mirror and sheet glass. In detail 12,000,000 square feet of plate, 40,000,000 square feet of window or sheet glass, 4,000,000 square feet of colored, ceiling, floor and roofing glass. This is all to be manufactured in the United States. Then there are orders in hand abroad for importation into America amounting to 3,500,000 square feet of mirror glass, 25,000,000 square feet of window glass and 800,000 square feet of colored, ceiling, flooring and roofing glass.

The Sphinx.

The famous sphinx, near the pyramids of Gizeh, was thoroughly investigated by Professor Erman, who at a recent meeting of the Berlin academy delivered a lecture about its probable age. Careful researches show that it could not have been built previous to the so-called "middle kingdom," or about 2000 B. C. Between her front claws there was originally the image of a deity, all traces of which at the present time have disappeared. For the building of the colossal work more than twenty years must have been necessary, even if 1,500 men had been employed all the time.

Faces and Callings.

It appears probable that the tailor's distinctive type of face may have been partially created by his habit of working his jaws concomitantly with his shears. Let any one watch a person cutting a piece of rough material with scissors and he will see that the lower part of the face wags in rhythmic and spontaneous unison with the blades. Shepherds and farm laborers who join sheep-shearing gangs certainly acquire a different expression while engaged in this kind of work.

The cast of countenance by which one so easily recognizes a groom is partially explicable from the fact that the muscles which close the jaw and compress the lips are always called into play when we are asserting our will over that of a horse. Nearly all jockeys and other horsey men have a peculiar set of the mouth and chin, but I have been unable to distinguish any special characteristics about the eye or upper part of the face.

It is instructive to compare the visage of the ruler of horses with that of the ruler of men. The horseman's face shows command in the mouth, the drill sergeant's in the mouth and the eye. The last is undoubtedly the most effecting instrument in exacting obedience from our own species. Here we get a hint of the cause of that want of dignity, that element of coarseness which is discernable in the countenance of some men and women who have much to do with horses. The higher and nobler method of expressing authority is outweighed by the lower and more animal one.—*Blackwood's Magazine*.

The Man in Debt.

There is no greater spur to a young man of acute intellect and sound health than a thumping debt of, say \$50,000. How inferior are the novels written by Balzac before he had incurred great obligations to those written in hope of freedom from his debt. Furthermore, a man who owes a large sum of money seems to be respected by the butcher, baker and candle-stick

maker more than the thrifty, anxious soul who is disquieted by a trifling unpaid bill. The audacious debtor is pointed out to strangers, not derisively, not with the finger of reproach, but as a historical building, a landmark in the community. He wears the best of clothes, eats and drinks sumbustiously, sits in the chief seats in the theater, and as a rule spends the summer on a steam yacht. The man who owes \$50,000 is far better off, so far as this world goes, than the man who owes \$50. Are there not banks that lend cheerfully to him who already owes them \$50,000, fearing possibly that, if angered by refusal, the debtor will never pay even a portion of the original debt? Yes, a young man of acute intellect and sound body should contract as soon as possible after he starts in business a thumping debt. The only trouble is the difficulty in finding any one who will lend the first \$50,000. We have not found him yet, and we have been searching for him since 1879.—*Boston Journal*.

One Way to Find Out.

They were sitting on the sands side by side, looking out over the ocean.

"How peaceful it looks!" said he.

"Yes," said she, "but how very wet!"

"True," he observed, "and yet how calm and restful it appears! With you by my side I could sail on forever."

"Yes?" she queried.

"Yes," he affirmed, "forever. Will you, dearest?"

"On one condition," she replied. "I am a cautious girl, and I do not wish to be over hasty. But I will let you make the test, and when the test is made and you say it is successful, I will go with you."

"And that test, love?" he cried.

"You take a boat and sail on forever, and after you have sailed on forever tell me how it works," she answered.

And she left him meditating.—*Harper's Bazar*.

Do not repeat your bad opinion of other people to your friends of to-day; to-morrow you may have the same opinion of them.

Horoscopolical.

Millionaires and paupers by God's eternal law evolves.

In the same town are born two male children only a few weeks apart; they are reared and educated in the same school, and both engage in the same line of work at the age of twenty. One becomes a millionaire, a leader and director in the commercial world, while the other drifts from one thing to another and finally becomes a ward at the hands of charity. This often occurs in the same family blood. What is the secret cause? Without hesitation I declare it to be the magnetic forces, qualities and co-ordinations with the universal magnets of our solar system. This being a fact, by what authority does the pauper condemn the millionaire, and what is the inherent quality in the millionaire that causes him to ignore the condition of the pauper?

EACH HAS HIS SPHERE.

From time immemorial history has repeated itself, in the lives and experiences of people in this respect. Is it not time we understood the cause, the underlying law that controls the physical destinies of our kind? Each age of the world needs the Jupiter characters to push forward the enterprises outwrought by the genius of the laborers, acting under the impulse of Uranus. Chicago owes its growth and grandeur to the push and desire for glory and grandeur exemplified in the lives of such characters as Armour, Field, Farwell, Palmer, Leiter, Gage, and many others, as well as to those who have done the more toilsome (?) labor, which required artistic gifts, mechanical genius and accuracy, the qualifications of mind and body for the minute details in the work necessary to the evolution of such mighty manifestations of united efforts as now spread out before us. The Uranus character cares little for material grandeur, and if the world had depended upon such natures for commercial enterprise, there would not be a railroad

more than twenty rods long on the globe. Why? Because twenty rods would satisfy the Uranus mind and the inventor would care no more about it after seeing it work for a day or two; he would then turn his attention to something else, he would want to fly next, and railroads would be cumbersome in his mind. Here is where the Jupiter character catches on, and with that idea of grandeur, power and glory, builds, that the multitudes may enjoy. In order to accomplish these things, he, the millionaire, must first *build for himself*, and he does so, because it is his nature. He is magnetically vibrated by that mighty magnet, Jupiter, 88,000 miles in diameter, the largest and most influential planet in our solar system. So the millionaire should really be praised for his desire, ambition and determination to have great and grand results in everything he identifies himself with. Could there have been an Armour Industrial School but for the accumulated millions which was first laboriously saved and "salted?" Such children as are now blessed by such institutions were once slaughtered when they became too numerous.

CAUSE FOR BLAME OR PITY.

There is cause for blame or pity, however,—as you view it,—concerning the *acts* of the people, one toward another. There are certain legitimate lines that Jupiter characters may follow and still accumulate millions; but when suffering is brought upon others by the *unlawful* exercise of a superior power, there is cause for blame or pity. Every advantage taken of others by virtue of such power, *blights* the soul of him who yields to such temptations, and sooner or later the fires of conscience will rend the soul and cause it to implore the pity of the Gods. As the genius seldom or never gains worldly power—because he never seeks it—there is less responsibility resting upon him. With great power and grandeur comes greater responsibility, therefore, the man of wealth is not to be envied. Uranus furnishes the genius, and Jupiter the grandeur and glory of the world. To know the sphere in which each belongs is the true science of life. Horiscopolical science is the key to the situation.

Alchemy in the Treasury Department.

An interesting account of the test for producing gold from antimony, with an explanation of why it was made, appears in *The Engineering News* (New York). The process was one on which Edward C. Brice had applied for a patent, as described in the following paragraph:

"Brice filed an application at the Patent Office on May 7, 1896, for a patent on a process for creating gold and silver, claiming that he could produce them from such metals as lead, tin, and antimony. The application was rejected, of course, on the ground that the process had not been shown to be workable, but Brice demanded an opportunity to demonstrate his process by a laboratory test. The laboratory connected with the Patent Office was not equipped for such a test as was necessary, so application was made to Secretary Gage to have the test made in the laboratory of the mint, and he instructed Director of the Mint Preston to have a thorough investigation made of the process. In accordance with these instructions Director Preston appointed Messrs. Andrew Mason, superintendent of the New York Assay Office; D. K. Tuttle, of the Philadelphia mint, and Cabell Whitehead, assayer of the mint bureau at Washington, as a commission to test and report upon the alleged process."

Chimerical though the scheme appears, it was vouched for by authorities of reputation, a well-known chemist having actually reported to the department that he had found more gold in Mr. Brice's materials after his process than before. Under these circumstances it is not to be wondered at that the authorities wished to settle the matter definitely. The result is shown in the following extract from the report of the experts:

"While seeking for pure antimony, we accepted the offer of Mr. Brice, that he should supervise and direct a trial of his process upon antimony known to contain small amounts of silver and gold, and that he should conduct an assay of the same antimony, for a comparison of results, from

his own assay methods with those from his creative process. His assay, in which he scorified one-half assay ton of antimony, (one assay ton equals 29,166 grams) with one-half assay ton of lead, showed the antimony to contain 0.060 oz. of gold and .317 oz. of silver per ton.

"Mr. Brice now subjected 5 oz. of this antimony to his creative process. His yield, after treatment, showed gold 0.084 oz. per ton of antimony, and 0.670 oz. of silver per ton.

"Your committee followed up the work by making an assay of the same metal, following well-known and approved methods of assaying, with the following results: Gold 0.100 oz. per ton and silver 1.20 oz. per ton of antimony. A comparison of this result will show that Mr. Brice found by his assay 60 per cent. of the gold and 26 per cent. of the silver actually present in the materials used. By his 'creative' process he recovered 84 per cent. of the gold and 55.84 per cent. of the silver originally present in the materials."

The Engineering News goes on to say: "A most interesting result of the commission's labor was that they found that all available samples of metallic antimony, including those sold by dealers as chemically pure, contained minute but appreciable amounts of gold and silver. As the most satisfactory proof of the falsity of Brice's claims, the commission prepared by the Capitaine process antimony which should show upon assay no trace of gold or silver, and then operated Brice's process, according to his directions, upon the metal. No trace of precious metal was found as the result of the process. The conclusions of the commission are summed up as follows:

"During the experiments, which have now extended over three weeks, and have involved an amount of painstaking labor, which we hope has not been entirely wasted, we have seen not the slightest evidence of any creation or transmutation. On the contrary, the claimant failed in every instance to recover the entire amount of gold and silver known to be present in the materials. The claimant seems to have devised a variety of irrational and wasteful methods

for recovering a portion of the silver and gold known to metallurgists as being present in many commercial metals, such as antimony and lead.

"It seems strange, indeed, that near the close of the nineteenth century schemes for the transmutation of metals, that ignis fatuus of the middle ages, should be seriously brought forward and find so much support and credence as to make it necessary to demonstrate their falsity."—*The Literary Digest*.

The transmutations of base metals into gold during the middle ages, referred to, was nothing more nor less than the extraction of the real gold that existed in those baser metals. Mr. Brice's process may be different from the ancient method, which in many cases was an occult process or method, known at the present time to some of the more advanced occult scientists, but so long as it was hidden and rested upon his say so, it had the appearance of the ancient process of transmutation. Now it must not be presumed that the said ancient occult method of transmutation is a practical one for producing wealth, for it is not. It was a means of demonstrating certain astral powers by those having the natural physical and intellectual endowments for producing such phenomena. The fact that it can be and was accomplished became a part of ancient history, and for hundreds of years has been referred to as one of the lost arts of the ancient alchemists. This particular art has never been lost, but the world at large has never, and probably never will know the secret, for it belongs alone to those who reveal not the subtle action of forces which are subject to uses most dangerous to the uninitiated.—[Ed.

Hateful Old Man.

"And when your wheel broke down seven miles from home," said the old man, "you repaired it all by yourself, did you?"

"I did," said the typewriter, proudly.

"It seems mighty funny to me then," he continued, "that when the ribbon on your machine needs shifting you have to call on that dude of a bookkeeper to fix it for you every time."

How the Apostles Died.

St. John died a natural death.

St. Matthew was killed with a halbert.

Judas fell and his bowels gushed out.

St. Barnabas was stoned to death by the Jews.

Paul was beheaded by the command of Nero.

St. Luke was hanged on an olive tree in Greece.

St. Philip was bound and hanged against a pillar.

St. Simon was crucified after the manner of Jesus.

Andrew was bound to a cross and left to die from exhaustion.

St. James the Great was beheaded by order of Herod at Jerusalem.

St. Bartholomew was flayed to death by command of a barbarous king.

St. Mark was dragged through the streets of Alexandria until he expired.

St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Peter was crucified at Rome, with his head down, on a cross similar to that used in the execution of Jesus.

St. Thomas was shot by a shower of arrows while at prayer, and afterward run through the body with a lance.—*St. Louis Republic*.

The Roman Coliseum.

The largest single structure in the world for audience and spectacular purposes is the Coliseum at Rome. It is in the form of an ellipse; its long diameter is 615 feet; its short, 510; the height of the outer wall, 164. The arena is 218 feet long by 176 broad. The tiers of seats accommodate 100,000 spectators.

"Oh, do say that over again, dear."

"Look here, woman," he replied in a concentrated voice, "when a man gets his finger caught between a sprocket and a chain it's no time for his wife to get funny."

"Oh!" said she, "was that it?" I thought you were repeating one of those Christian Endeavor yells."

The Oracle.

Seven Has Had a Mysterious Significance for All Time.

Keynote in Creation—"In Six Days God Created the Heavens and the Earth and Rested on the Seventh."

"I wonder if it has ever occurred to readers that there is, and for all time has been a mysterious significance in the number seven. Ever since the dawn of creation, when 'the morning stars sang together and all the sons of God shouted for joy,' there has been a weird significance of the mystic number seven. Its cabalistic attributes have impressed themselves on men and nations as possessing potent influences more or less swaying the destinies of mankind. Even in the creation itself the all-potent and mystic number seven forms the keynote of the arch erected by the great architect of the universe, for we are told 'that in six days God created the heavens and the earth, and rested on the seventh.'

"In the days of man's calamity, when the fountains of the great deep were broken up and the windows of heaven were opened and the earth was deluged and all creatures were destroyed from off the face of the earth, the fateful seven was an important factor in the calamity, for we are told that God commanded Noah, 'Of every clean beast thou shalt take to thee by sevens, and the fowls of the air by sevens, for yet seven days, and I will cause it to rain upon the earth forty days and forty nights;' and then it is said, 'And it came to pass after seven days that the waters of the flood were upon the earth.'

"The seven stars of the beautiful Pleiades constitute the brightest gem of the starlit heaven, symbolizing the seven mythical sisters transplanted from earth into the starry firmament as a brilliant coronet of priceless gems glittering in never-ending resplendence.

"The seven diatonic degrees of the musical scale are the mystic middle chords

which add sweet tones and symphony in the song of angels.

"The seven wise masters of Arabia and the famous seven wise men of Greece have come down to us through the recorded ages of misty time and will ornament the pages of prose and lyric poetry until time shall be no more.

"The seven wonders of the world, consisting of the Egyptian pyramids, the mausoleum of Artimisia, temple of Diana at Ephesus, the walls and hanging garden of Babylon, the Colossus of Rhodes, the great statue of Jupiter at Olympia, and the pharos or watch tower of Alexandria, have stood unchallenged for countless generations as the perfections of man's achievements.

"The seven days of the week, forming an integral part of the year, and the changes of the moon once in every seven days, witness that even nature keeps tryst with that mystic number. The seven planets revolving around their seven suns compose the mystical number that the great unknown has planted in illimitable space for the abode of His creatures.

"Even Flora, the goddess of flowers, yields to the talismanic influence of the mysterious number seven, for many of the brightest, daintiest flowers of her kingdom open to the sunshine their delicate seven petals or multiples of seven, containing the seven colors of the rainbow, among them the radiant climbing morning glory, child of the morning star, joyously hails its foster blue petals to the first bright ray of that tiny goddess of light. It breathes the fragrant air of the dewy morn. It listens to the musical notes of the matin choristers as they sweetly warble the praises of their creator, and then droops, fades and dies when the shadow of the dial points to the mystic hour of 7.

"The goddess of love pays tribute to that mysterious power which the mystic seven seems to exert over all things, for Jacob of old, consumed with the fires of unrequited love, was deprived of the fruition of his hopes and desires for seven long years, during which he was compelled to labor for his Rachel."—*Cincinnati Enquirer*.

The Chances of Death.

"Death is no respecter of persons," is a familiar English saying which, in conjunction with a German proverb, "Death has no calendar," marks the popular conception of death as a power that strikes at random and obeys no rule of time or place, of age or sex or environment. But does the scientific conception of death bear out this view? Prof. Karl Pearson, the English mathematician, sociologist, and agnostic, in his new volumes of essays entitled "The Chances of Death, and Other Studies in Evolution," undertakes to combat the old conception. He traces it to the medieval idea of chance as that which defies all measure and all prediction. The two nations, he says, cross each other in the medieval representation of death, seizing the gambler's dice-box and casting the dice with him for his life. Our ancestors, according to Professor Pearson, were right in supposing the frequency of death to be a chance distribution, but they were wrong in thinking that chance does not follow regular law. The modern scientific conception of death is that of a marksman with a certain skewness of aim and a certain precision of weapon. To quote from the essay on death:

"Suppose we imagine a thousand babes to start together along the bridge or the causeway of life. The length of that bridge shall represent the maximum duration of life, and our cohorts shall march slowly across it, completing the journey in something over a hundred years. No, not the cohorts—the veriest remnant of the thousand who started together! At each step Death, the marksman, takes his aim, and one by one individuals fall out of the ranks—terribly many in early infancy, many in childhood, fewer in youth, more again in middle age, but many more still in old age. At every step forward the target alters; those who fall at twenty can not be aimed at at sixty, and the long line of life which serves Death as a target is reduced almost to nothing at the extreme end of the bridge of life."

Professor Pearson constructs diagrams

based on the statistics of the Registrar-General's office and other data. The mortality curve which he obtains exhibits the following results, in his own words:

"It starts very high in infancy, falls to its least value at 13 to 14 years, with only 2.36 deaths in 1,000. It then slowly increases till it reaches a maximum in the 72d year of life, and falls more rapidly than it rose, till scarcely 2 isolated stragglers of the 1,000 reach 99, and hardly 1 in 10,000 remain for Death to aim at in the 100th year of life."

Without reproducing the tables and diagrams, the results may be stated as follows: Of 1,000 males born together (female mortality differing somewhat,) Death hits 159 in the first year of life, 51 in the second year, 26 in the third, 17 in the fourth. At the other extreme, slightly more than half the total mortality of old age falls between the fifty-fourth and eightieth years of life. The total number of these old-age deaths is 484, or within twelve of one-half of the whole number considered as entering life together. As for middle-age mortality, the marksman is less rapid, but more accurate. He hits only 173, and his maximum destruction is in the forty-second year of life, being 5.4 deaths. In the case of French statistics, the total mortality of middle life is 180, for both sexes, and the maximum is 6 deaths at 45 years. Then there is the mortality of youth, which centers in the twenty-third year with a mortality of 2.6. The total number of deaths is only 51. In the case of woman, the mortality of youth is greater than man's. Finally, there are antenatal deaths and stillbirths, which need not be mentioned in connection with the "bridge of life."

These figures and data lead Professor Pearson to draw the following conclusions, with which he winds up his essay:

"Our investigations on the mortality statistics have thus led us to some very definite conclusions with regard to the chances of death. Instead of seven, we have five ages of man, corresponding to the periods of infancy, of childhood, of youth, of maturity or middle age, and of senility or old age.

"Artistically, we no longer think of Death as striking chaotically; we regard

his aim as perfectly regular in the mass, if unpredictable in the individual instance. It is no longer the dance of Death which pictures for us Death carrying off indiscriminately the old and young, the rich and the poor, the toiler and the idler, the babe and its grandsire. We see something quite different—the cohort of a thousand tiny mites starting across the bridge of life and growing in stature as they advance, till at the far end of the bridge we see only the gray-beard and the ‘lean and slippered pantaloon.’ As they pass along the causeway, the throng is more and more thinned. Five death are posted at different stages of the route alongside the bridge, and with different skewness of aim and different weapons of precision they fire at the human target, till none remain to reach the end of the causeway—the limit to life.

“The great problem of life, its labors and its affections, center for most of us in the chances of Death. It is death which brings the pathetic and the tragic into our midst, and if the ravages of war and the horrors of the plague are not so continually with us as they were with midieval man, we still feel somewhat of the same fascination in our own bridge of life, as he did in his weird and ofttimes grewsome Dance of Death.”—*The Literary Digest*.

Religion and Science.

Theologians teach that the universe is composed of spirit and matter.

Science teaches that the different elements are portions of matter in different degrees of density united in different proportions, and that the word spirit is a term used to identify matter in an etheric form.

Theologians teach that a personal God created the elements out of His omnipo-tence.

Science teaches that the word God is a term used to identify the acting principle in matter or in creation.

Religion teaches that the word God is a term to identify the infinite or Deity who is boundless and conditionless, which implies absence of condition or boundary.

Science teaches that theologians make

the word infinite parallel with the word nothing, as the word nothing is a term that is used to denote absence of condition or boundary; as we cannot conceive of nothing, we cannot conceive of Deity or a personal God.

Theologians teach that God created matter.

Science teaches that matter has always existed in some degree of density, that the forms or shapes that matter is found in have both beginning and end.

Religion teaches that the mineral, vegetable, animal and human species were created by a personal God.

Science teaches that the mineral, vegetable, animal and human species are the results of chemical action.

Religion teaches that life is soul or spirit and derived from God.

Science teaches that life is an inherent quantity or state of matter of any degree of density.

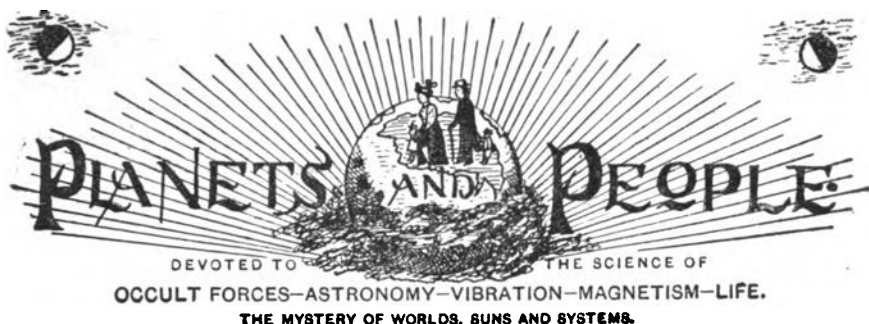
Theologians teach that we have no absolute knowledge of the existence of a personal God, but it is best to believe in the existence of a personal God.

Science teaches that we think by comparison, and as we have not seen God we have not got anything to make a comparison with; therefore, we cannot intelligently believe in the existence of a personal God or Deity.—J. W. CURTIS.

Will View Eclipse in India.

Prof. W. W. Campbell of the Lick observatory will head the expedition to India made possible through the generosity of the late Col. C. F. Crocker to observe the next total eclipse of the sun. The Lick expedition will be the only one leaving the United States. The time of the eclipse would be in California just before midnight January 21, 1898, but in India it will take place three-quarters of an hour after noon on the 22d.

An authority on Alaska says it is not safe to drink whisky or coffee up there, and that cold water is the safest beverage. Cold water in obtained in winter by boiling the ice.—*Galveston News*.



PLANETS AND PEOPLE

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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER VII

In due time I awoke from my relapse and swoon upon the sofa and discovered at once that my head was in a peculiar condition. I wanted a drink. O, so dry was I, that it seemed I could not wait another moment. I simply must have water or perish then and there.

Then the last words of the guardian of my examination, for examination it was that I was going through, came to my mind and the awfulness of the situation became apparent.

And this is the overcoming, is it? I thought to myself. I must overcome the appetite, even for water when thirsty. The more I thought about it the more my lips became parched. I felt a fever coming on and it seemed that I must call for help. But my early experiences at this secret place were a warning to me against calling or expecting help, or consolation

even, for sympathy must be put aside as well, if one wishes knowledge and wisdom to use in his deliberations, acts and feelings.

I tried to think of other things and soon felt the pangs of hunger. These were not so intense as the thirst for drink, but it was a growing sensation I shall never quite forget, and in the course of a few hours had assumed very aggravating proportions.

I looked at my watch and found I had been asleep about six hours. Six from one hundred and fifteen leaves one hundred and nine. One hundred and nine hours without drink or food. What could I do to control the terrible agony of such a trial.

I returned to the sofa and began to think of things I had read touching upon the practice of fasting. I thought of Jesus in the mountains for forty days without food. Was it true? I queried. And if it was true, he no doubt had plenty of water, and probably ate whatever green fruit, herb or bark that he came across that he desired to. But be this as it may, the thought of the Indian who prides himself on going without food for many days, gave courage to persevere to the end. I had read of the Adepts who practice fasting for the purpose of gaining a high altitude in occult science, and this consoled me for a short time also. I was seeking attainment in the sphere of the seventh, and this was the co-ordinate test ere I could reach even the outermost realms of that culminating relationship. A few hours passed and I began to feel a gradual recession of the desire for food and drink. At first it seemed to

frighten me, the sensation was so peculiar. It may be compared to the sensation one feels on taking a ride in a fast running elevator. The physical seems to thin out and become rarified. This feeling grew on me quite rapidly, every pain and ill feeling seemingly passing away as if by magic. It made me feel so light and free and happy. My mind was radiant, the vision becoming clearer every hour, and it was plain to me that the flesh was being ignored and for the time, at least, forgotten.

Could it be that this was the sensation of one who is starving? Probably not, for the time sufficient to actually starve the system had not yet come. With my mind thus illumined, I began to see more clearly and to reason in a systematic and orderly way. I thought of everything that had occurred since my earliest childhood. There seemed to be no difficulty in calling up any event of the past with the minutest details most vividly clear and complete. Glimpses even of experiences that must have preceded this present body came now and then, which to the seeker means more than language can describe.

Wonderful indeed were the manifestations of my mind and soul during this period of denial and abstinence from food and drink. Many are the physical ailments that would yield to this simple practice if people had the nerve to pass the first exasperating stage of a period of fasting.

I felt then like talking. I could not keep quiet; I just wanted to say something. So I stepped before the marble figure and, beginning at the beginning, I gave the entire ritual from first to last of the exoteric sphere. I said it all and without any interferences whatever. Everything seemed to be right on my tongue's end. I could see it all and the system under which the work was being carried forward, for the first time in my life became perfectly clear to me.

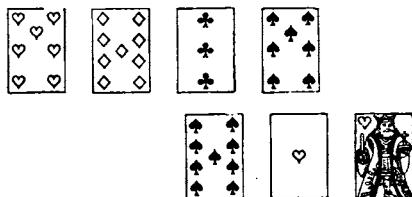
But here I was in the seventh trial with many hours before me and five points to pass ere I could look for or expect relief.

What was in store for me I could not imagine. I had given the ritual of the five degrees I was yet to pass in examination and what more was there for me to do?

Could I idle away the time? No. I had learned better than that, so began a search of the apartment to see what there was of interest in sight. I could not find a single thing. The room was empty, with the exception of the marble, the couch, and myself. I returned to the couch and was about to take a rest from my hours of thought and exercise, for I began to feel that the flesh was weakening very rapidly, when I thought of the little pack of cards which I always carry in my bosom for emergencies.

Just the thing, I said to myself, and I could not be in a better state of mind for reading their occult secrets.

I cut and drew the mystic seven, which were as follows:



The effect upon my mind of such a dark picture as these sevens and nines presented was extremely depressing. I could see nothing but trial and disappointment. The ace of hearts surely symbolized my own heart's wish at the time, and was followed by the good souled king of the same suit, and this made it somewhat easier, but I sought for a deeper meaning of the unfavorable line before me, and it soon dawned upon me, that if I was to rule my course in life, I must not allow such signs to swerve my mind or disturb me in any way, for to overcome, is to *become* self-centered and fixed in purpose.

I felt the need of all the nerve force, the energy and strength that I possessed to carry me through the hours before me, so gave up the symbol study and devoted my mind to the esoteric meaning of my examination tests.

When weary I would take a nap, and on awaking proceed with my mental, and I might say, spiritual studies. I was so completely free and clear physically that I hardly knew I possessed a body, so did not

concern myself about anything of a material nature.

On return to consciousness after one of my sleeping periods, I started to go across the room, and in doing so fell flat upon the floor. My limbs would not support me and locomotion seemed impossible.

Startled somewhat by the loss of vitality, I managed to get up again, and by very careful procedure made my way to the door on the other side of the room. I gave the 12th signal, at the same time taking out my watch to observe the time and see how near was the end of my fast.

My watch had stopped. Run down at 12:15, noon or midnight, I could not tell which. Time had ceased to be with me.

In answer to my call the door was opened and a large mirror was placed before me. I knew no more. Losing consciousness, I sank to the floor. I could not recognize myself hardly, so changed in appearance that the sight of my face overcame me.

Of course it was only a faint, and I soon became conscious, but before moving, listened to see if I could hear anything encouraging, when some one remarked:

"O, give her time. It is her affair, and if she has not yet become self-willed enough to stand alone, why, perhaps she had better be given seven days more."

This was too much, and with one firm determination to win at any cost, I gained my feet again and stepped through the partly open door. The sight that greeted my eyes was not one to cause fainting spells. Around a large dining table sat six ladies and gentlemen, and rising, as I entered, they gave me a most cordial welcome. Upon the table was spread a most inviting display of delicately prepared food, and the aroma from the collection was most enticing to one in my famished state.

I was invited to take a seat, the seventh and only vacant chair at the table, and then came the test. The gentleman at the head of the table then began passing the first fruits, to the right, and each one selected according to his or her need.

Being extremely fatigued with a rapidly growing desire for something to eat, I naturally availed myself of the opportunity

to recuperate, so took from each plate passed as much as seemed consistent under the circumstances.

The dishes continued to be passed until the entire outlay had been served before any one attempted to taste thereof.

Then the one at the head observed, directing his attention to me particularly: "Are you all prepared to take freely into the system the selection made from these various life-giving potencies?"

"I am," answered the lady at his right.

"I am," answered the gentleman next.

"He is not," replied the third, who was a lady.

"You are challenged, my dear brother," spoke the head of the table.

The gentleman was embarrassed and in reply admitted that he did not know whether he was or not, as he had not eaten for seven long days and nights, it might be that he had made a rash selection for so sensitive a condition.

"You are wise in making such a statement, even though you erred in judgment when the plates were passed. Now what changes do you prefer to make?"

"I really do not know just what I should take in breaking a fast of long duration."

"Then listen, and the thread of life take up that you may ever after know the secret trend of life's subtle vibrant currents that inward flow and to the outer realms expand.

"There are three of you in *comu*. You, Frederick Dudley; you, Madame Zalene, and Florence, the unknown."

A thrill shook my frame as the name of Florence was spoken, for I remembered that the young mother of little Julius gave that name, and that only, when we met her some two or three years previous. It was plain to me now that I had company in this fasting experiment or trial, so my courage was aroused and strength seemed to return to me for the moment and give me much needed relief. But the master proceeded as these thoughts were running through my mind:

"It is now time for you to know certain things. You are now practically free from the grosser elements that tend to clog the

circulation, therefore should be able to grasp the deeper meaning of life and its relationship to things.

"The system absorbs nutriment. It is possible to feed the same in various ways. Through the mouth and nostrils, the orifices, the pores even, and when one is reduced and cleansed by fasting the required time, in order to rebuild the wasted tissue properly and harmoniously, one must begin by gradual processes.

"We have placed before you twelve polarizations in food products, and if you have devoted your time to the study of your own state during the seven days trial, you should be able to select the proper co-ordinations for the occasion.

"It has often been stated that we cannot do your work for you; we can only point the way. We will give you a few suggestions and leave you to your own pleasure in the matter.

"If you wish to restore your system to strength and vigor through the mouth, select its co-ordinate from the food before you. If through the lungs, the stomach or other avenues of assimilation, select accordingly and no distress will follow."

This set every one thinking or guessing, at least the three who were there for the first time, and for a few minutes all was quiet.

"If you are all ready," said the master of ceremonies, "let us eat, drink and be merry."

At this juncture he raised a spoonful of something to his lips and was about to taste it, when he glanced around and said:

"Our friend Zalene might cut the cards she has concealed about her clothing and give us the symbol expressive of this I hold in my hand. She is supposed to be an expert on card symbolism, and if she is sensitive to the occult law, she should first cut the ace of hearts, which is the ancient magnetic emblem of the beginning of the feast and the first in the nature of food."

I noticed there was a merry twinkle in the eyes of the four familiar ones and something of wonderment in the countenances of the other two.

Well, I am willing to test the matter,

said I, drawing forth my favorite deck and placing them upon the table. How shall I proceed, I asked?

"As you please," said the master, "you cannot cut anything but the ace of hearts at this time."

I just felt that I would give anything, most, to be able to cut some other card, just to show them that they did not know it all, so made a deep cut, nearly to the bottom of the deck, and, of course, just deep enough to reach the ace of hearts.

If I had only picked just a few from the top, instead, how easy it would have been to lift some other card, but even if I had done so, the ace of hearts would have reached that position somehow by the time my fingers did. There is no use in trying to thwart the powers that be, for some things in this world are fixed and no amount of legerdemain will change them in the least.

Of course the laugh was on me, but it did not disturb me much, as my mind was on the article the leader held in his hand.

What was it? Was the question. At this juncture he again referred to the cards and asked me to cut the ten of hearts, as that emblem referred to the stomach and the co-ordinate food of that function in the human economy.

I did not attempt to thwart the plan this time, and sure enough the result was as usual.

"This," said he, "is the symbol of assimilation, of harmonious parts and relations. It is distinctly magnetic, rather than electrical, therefore relates more to such foods as cornmeal mush, which you have selected as one of the many dishes presented. Now pass the deck to Mr. Dudley, who, being of a rather robust nature, will probably cut the eight of clubs, which is an electrical emblem relating to such food products as melons, squash, pumpkins, etc., at the same time being the proper things for the stomach."

Mr. D. cut the eight of clubs.

"Now pass the cards to Florence, and if all is well, we may proceed with our repast and give these three faithful ones a chance to build anew the gastric juices and vitalize the astral fluids."

As Florence took the cards she asked: "What shall I cut?"

"Your nervous system being somewhat impaired, the three of diamonds will give you those green peas you selected, cooked with a red pepper."

She ate the green peas, Dudley the melon, while I broke my fast with cornmeal mush. We were stopped short, however, on the one article and while the other things were most tempting we could only sit and watch the four privileged ones enjoy the delicious flavors.

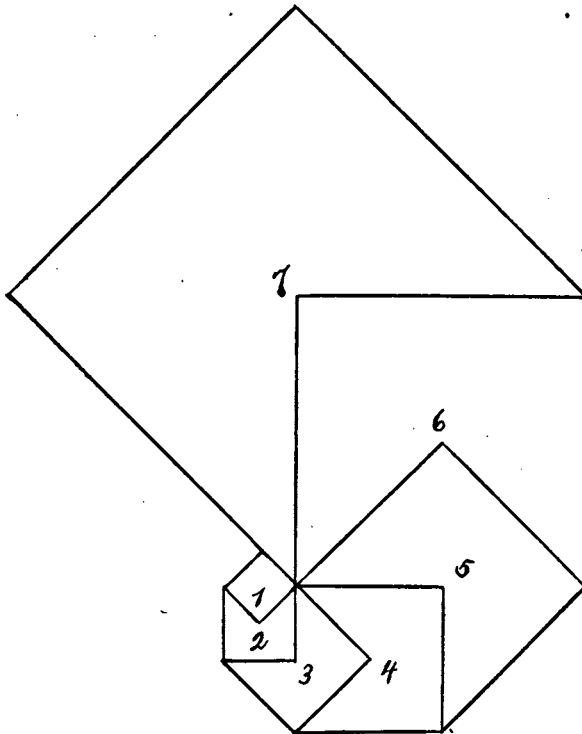
We were then given the time, and we set our watches. Then a short talk about the time we should eat again, the kind and quantity of food. Water was recommended in small quantities, just sipped slowly, but taken often, as the thirst demanded.

The seven then retired to a special hall for higher instruction, and a short discourse on the object and work of the seventh

sphere was given, and we were allowed "yet seven other days" in which to decide as to whether we wished to proceed and become a worker in this higher relation.

I am not permitted to give the objects, aims and purposes of this distinctly occult sphere while en route. My progress at present depends upon absorption rather than dissemination, hence my reticence in the matter. I can only say that a symbol was shown us of the advancing nature of the spheres, the magnitude of the seventh in comparison to the others. It was simply a figure with various coloring and numerous special symbols. I can only give an outline showing the expansion of the various stages of growth, development and wisdom which are possible to attain unto if one is persistent and weathers the tide of events which intervene from the first, the sense of hearing, to the larger sphere.

(CONTINUED.)



SYMBOL OF THE SPHERES.

Written for PLANETS AND PEOPLE.

Rosy Cheekit Bonny Lassie.

CORAL ALMEDIA THOMAS.

Rosy cheekit bonnie lassie,
 Buskit i' claes sae feat,
 I wad tel' th' lo'e I bear thee,
 Bonnie lassie, sweet;
 Wi' thy een sae fu' o' mischief,
 An' thy mou' sae sma',
 Thou hast won mysel' completely,
 Body, saul an' a'.

When I met thee, bonnie lassie,
 By th' burnie side,
 On an aith I vowed to win thee
 For my ain braw bride;
 Wi' thy brisket fiel an' snawie,
 An' thy dimpl't chin,
 Thou wast braw i' sooth, my hiney,
 For a lad to win.

I ha'e lo'ed lang an' dearly;
 Lo'ed the lang an' weel,
 An' if thou should wed anither,
 Sair 'twould mak' me feel;
 Come now, lassie, bonnie dearie,
 Gi'e a han' to min',
 I would be maist leal unto thee,
 Leal as a' my kin'.

Law and Religion—Fore-Ordination and Salvation.

The heavens reveal the power and wisdom of God to-day just as much and in the same manner as in any period recorded in the annals of men. The ability to recognize, receive and record the revelations of the present time is the one important attainment to strive for. Universal law is something that is eternal, without beginning, without end. The operation of law was the same when the book of Genesis was written as it was when Chicago was being started as a city. There has not been the slightest variation in the operation of God's infinite and eternal law during this entire period. The difference in the time of the two events is the result of the differences in the conditions of the people, the natures of the men who made the ancient records and those making and recording phenomena now.

Religion, pure and simple, is based upon Principle; upon Truth; upon the Only Truth; which is the Infinite and eternal Principle or Law, expressed throughout the immensity of space.

Sectarianism is the result of undeveloped minds, struggling with the problems of nature, the phenomena of creation. The doctrine of Fore-Ordination, which has had quite a run in the past, is based upon the effects of the planets; the result of the recognition of the law in human life, that persons born under certain conditions were destined to suffer during their physical careers, while those born under other conditions were destined to have health and happiness. So far as this was understood, the doctrine was based upon Truth, upon Law, upon God. Those who discovered these things sought to teach others the facts, and to show them the way to alleviate their condition by obeying certain rules, which they had also found would restore harmony and strength to the system. From these high and holy aspirations and teachings, unscrupulous characters sought to gain incomes by traffic in human souls. Hence, the *scheme* of salvation operated on this side of the grave as well as the sphere of damnation, which was also operated on this side, as it paid a better dividend.

The early teachers were those who understood the stars and their effects upon human bodies, and although the minds of men have been turned away from the truth in order to subordinate and control them, the leading teachers of the present time are wending their way back to the occult sciences of the ancients in order to meet the demands of a growing people. But many are asking, why look back to a superstitious and heathenish period for light and knowledge? Is the world not more enlightened at the present time than in any previous period known in history?

In one sense the world is away ahead of any previous period, and in another sense it is not. The printing press has made the recording of events so easy that the facts are not sufficient for the capacity of the press. Hence, it is necessary to draw upon the imagination to keep things booming.

The result of such methods is to lead into a sea or wilderness of doubt, distrust, deception and mental trouble. In ancient times all records were laboriously copied

by hand and carved upon tablets of stone, and were records of events as they transpired. They contained truths which were for the general guidance in the future. The records were made by the wisest sages and seers, who gave their lives to the study of principles, laws, forces and their effects upon humanity generally. Those early teachers taught the truth, and had no facilities for spreading falsehood broadcast among the people, and in that sense that age was far ahead of the present.

The present need is the adjustment of the mind, the intellect, the consciousness to the universal truth. Truth is absolutely free, therefore, in order to build up a system of religion it is necessary to lead a sufficient number of people away from it to pay the expense of the journey and give glory and profit to the promoters of the scheme for their salvation.

The early teachers had a love for their science and with other occult knowledge which they also possessed, became aware of the fact that it must not be misused. Later teachers who did not possess the latter, knew not what they did when they fell into error and deception in attempting to lead and govern their followers.

This occult wisdom of the East, then, is what is lacking with most teachers or preachers at the present time, and to obtain it they must "seek" and they will find; "knock" and it shall be opened unto them, and they will behold the "light" that leadeth to the "altar of truth," upon which symbols of the "law" reveal to those who are able to see beneath the crude surface the eternal verities of God.

The stars were important factors in all of the ancient records, therefore, it is absolutely necessary to know something of the stars at the present time in order to know and appreciate the meaning and significance of the ancient writings.—[Ed.]

Religions all Fables.

The sun is a natural object of attention, source of heat and life, and almost an object of worship. As I read Darwin the Garden of Eden kind of faded away and

the snake crawled off into the hedge. Further studying comparative religions, I concluded they were all fables and their writers ignorant savages. I found that the smallest atom of matter was indestructible, and hence was never created.

I asked myself, Does a God exist? Well, you know, I knew little about it. Life feeding on life, that was a trouble to me. The poisonous weeds and fruits did the same. The frequent failure of justice in this world staggered me. A God of infinite wisdom and power should stop all that. Why these little beasts that are parasites on the human body, destroying even the optic nerve? If God's universe doesn't fill my ideal, I won't say it does. God has no emotion, no thought. How does this differ from nothing? Not one of you can think of God as a woman; but if there is any, I hope he is. We think of God as a man. As a child I used to think of God with corrugated brows, looking 'round for a boy swimming Sunday. I'm not sure that my standard is correct, but I can't say that there is a God. If he exists, I hope he has a Mrs. God, as it would be so lonely otherwise. I see the savages and the Lilliputs worshipping images; I see the millions of treasure poured out to build the vaulted roofs; I see the costly incense, and all the prayers die unanswered. There is no supernatural power to aid the children of men.

Has any one ever received a good thing from God? Be honest about it. Why would a good God allow all the wretchedness and wrongs of the ages? What is such a God worth to the human race? What are two of them worth? What are all three worth? Has any prayer ever been answered? I never heard of one. It is, I know, natural enough to cry out to the unseen, but no cry has ever been answered. I don't mean a yelp for the Holy Ghost, but a common-sense prayer, whose granting could be proved. Better have nothing than fill the heavens with a tyrant, a monster, careless of the tears of the children of men.

After all my reading, I concluded that this world is absolutely natural, with no play of chance or caprice. I felt that I

had no master; that I was free to live for myself and the ones I loved; free to guess and hope; free to reject all cruel and puerile creeds, free from Popes and councils; free from all pious humbugs, and oh, the joy of liberty! If in my life I can break some of the chains of superstition and add something to the sum of human joy, then I shall be forever satisfied.—*Ingersoll*.

Thoughts.

We think by comparison; thoughts are reflections of the brain; particles and bodies are compared with particles and bodies to determine their qualities; thoughts may originate from either visible or invisible causes; we do not know of the presence of invisible causes until we can prove by analogy that thoughts may originate from invisible causes; every thought is an effect. The cause of each effect may be either visible or invisible; when ideas have been expressed that are beyond the age of human knowledge an effect has been produced that has no visible cause, which proves the existence of an invisible cause; as brains are required to express thoughts, those thoughts that emanate from an invisible source are caused by brains that are not visible or by immaterial brains; consciousness is asserted when ideas are expressed that relate to the qualities and state of being of any particle or body of matter. When consciousness is asserted brains are proven to exist in some degree of density or sub-division. When consciousness is asserted through physical bodies that cannot assert consciousness of their own volition, it is proven that an intelligent, organized being exists in or around the body through which consciousness was asserted, who can act or exists independent of physical matter; if the intelligent organized being who asserts consciousness, is not visible. It has been proven that immaterial or spirit bodies have brains, as immaterial or spirit bodies have produced an effect through physical matter that requires a substance termed brains to produce the effect. Bodies that cannot determine the qualities and state their own being cannot

assert consciousness; physical bodies cannot assert consciousness, as all physical bodies are negative; a positive effect is produced when consciousness is asserted.

All thoughts that emanate from the brain are caused from either present or past vibrations, which are inverted in lines parallel to some present or past reflection. When we see a horse, we compare the horse with some horse previously seen, in order to determine the qualities of the horse; if we had never seen or heard of a horse until we were twenty years old, and then should see one, we would not know the name of the animal we were looking at until informed by others; as we had never seen a horse before we could not compare the one seen with any one previously seen by which the animal could be identified. Each reflection upon the brain must be compared with some previous reflection to determine the qualities of the reflection. We cannot identify a reflection until it can be compared with another reflection that is parallel, or nearly parallel, to the reflection.—*J. W. Curtis*.

Why George Was Not First.

Scene—American schoolroom. Teacher—Who was the first man?

Little Boy (at rear of class)—George Washington, ma'am.

"Why do you think George Washington was the first man?"

"Because he was first in war, first in peace, and first in the hearts of his countrymen."

Another boy raises his hand.

"Well, Johnny, who do you think was the first man?"

"Don't know what his name was, but I know George Washington wasn't the first."

"What makes you so positive?"

"Well, my history says he married a widow, so there must have been a man ahead of him."—*Exchange*.

Dews are less abundant on islands than on ships in midocean. Seamen can, therefore, tell when they are nearing islands by reason of the smaller deposit of dew on the vessel.

Fruit of the Grape.

We learn from Pliny that there was in existence a famous wine made 200 years before. It was so thick that it had to be dug out with a spoon and dissolved in water.

Scarcely a nation on the face of the globe has not used alcohol in some form or other. There seems to be an innate craving in mankind for intoxicating liquors. The Greeks alone seemed able to use the beverages and keep sober. Their strongest drink was natural wine, containing no more alcohol than our claret, yet they always added water to it. The wildest diners never drank wine that was not a third water, for they drank for exhilaration, not intoxication.

The Macedonians, however, overthrew Greek temperance. They were heavy drinkers and were led by the king himself. Once when a suit was being tried one of the contestants shouted: "I appeal." "To whom?" asked Philip, contemptuously. "I am the king." "I appear," said the man, "from Philip drunk to Philip sober." The suit was retried the next day and decided to the man's satisfaction.

The later Romans cared more for their wine than any other product. There were 125 varieties in use, eighty of fine quality. Common wine was very cheap, and it was a joke that it was less expensive than water. It was common to mix honey and various spices with the wine; a more surprising admixture was that of salt water, which was supposed to improve the flavor. Another, and to us barbarous habit, was that of adding resin or tuppentine. This is done in Greece up to the present day.

Among the Romans for a few hundred years people were temperate, wine was scarce and poor and was reserved exclusively for men over 30 years of age. Women were forbidden to use it, under pain of death, for the alleged reason it was an incentive to high living. Women were obliged to greet all their male relatives with a kiss on the mouth, so that it could be told if they had been to the wine cellar. Pliny quotes the case of one who cudgeled

his wife to death for having sampled his wine, and was pardoned by Romulus. Four hundred years later a Roman dame was starved to death by her relatives for a similar offense.—*Exchange*.

"The Last Rose of Summer."

Considerable interest has been awakened throughout the country by the announcement of the death of Mrs. Amelia Koehler, of Mount Vernon, N. Y., at the age of 92 years, owing to the fact that she is supposed to have inspired Thomas Moore's famous poem, "The Last Rose of Summer."

When she was 13 years old she was sent to London, and there she attended a school kept by a sister of the poet, who frequently visited the school and became acquainted with the pupils. Moore took a decided liking to her and would spend hours in conversing with her.

One day, as they were sitting in the garden, she plucked a rose, and placing it on the lapel of the poet's waistcoat, exclaimed, "Oh, now I have given you the last rose of summer." And, as the story runs, this very rose was in fact the last rose left blooming in the garden.

"My child," said the poet, "you have made a beautiful suggestion, and when I have written some verses on it they shall be dedicated to you."

A short time after the incident, Moore wrote the famous lines, and dedicated them to "Amelia," that being the first name of the woman who has just passed away.

Mrs. Koehler's maiden name was Amelia Offergeld; she was born in Aix-la-Chapelle. Her father was an officer in the Prussian army, and her mother was of British descent. She married Charles Koehler, of London, at the age of 15 years, and at his death, forty years ago, she came to live with her daughter in this country.

She was at Queen Victoria's wedding, and one of her treasures was a piece of cake, protected by a glass case, which she said was a part of the Queen's wedding cake, which had been given her by one of the maids of honor.—*Sunday Afternoon*.

Photographs in the Study of Astronomy.

Teachers of astronomy having some experience know the value of good illustration in effective instruction, either in the elements or in the higher branches of science. The reason for this is plain enough, when a person realizes how he gains knowledge and retains it for effective uses. The kind of impression the mind receives in its effort to make any knowledge its own is all important. Weak impressions easily fade, and they may soon entirely disappear; stronger ones last longer, but powerful ones are probably never entirely lost from the resources of one's mental energy. A student may commit to memory a score of useful facts about the planet Jupiter, and he may be able to recite them all to a teacher, in order, clearly. What is the gain, much or little? It may be either; but the probability is that the real gain to the student from such an exercise will be very small. If he should carefully think over these facts about the planet, and in some way relate them in a consistent whole according to some interdependence which he can comprehend, the student has then taken independent mental steps of his own and some gain is a consequence. If he should try to make a picture of the planet on paper, representing only such things as these known facts convey to his mind, he would certainly be aiming at a better state of knowledge of Jupiter than either of the preceding steps singly imply. Memory exercises are right and necessary, but the quality of knowledge gained from such mental work only is comparatively of low order. Patient thought in relating facts, based on conscious reasoning power is a higher level of mental effort. Clear and definite expression of one's own processes of thought and the conclusions derived from them are most vital things in mental growth.

The ways of illustration in the study of astronomy are many and varied. Modern text-books of recognized authority are written by able scholars in the science, and useful illustration in them is abundant. A

student of ordinary ability will generally find little difficulty in comprehending the meaning of best authors who have prepared books on descriptive astronomy.

But it is more particularly the purpose of this brief article to call attention to the special advantages of good photographs or lantern slides made from photographs, in the study of many celestial objects. Most of our readers already know that the art of celestial photography is of recent origin. Even as late as 1889, very few astronomers, if any, know certainly how to make proper exposures of the sensitive plate, so as to obtain useful results during the total solar eclipse of that year. Probably seven-eighths of the photographic work done by expeditions to California to photograph that eclipse was useless on that account. It will be remembered that, at that time, the very sensitive plates necessary to such work as well as some other had come into the hands of the astronomer only a little while before, and he lacked the experience in their use which he has since well and fully learned.

For the last eight years celestial photography, as a means of original work in astronomy, has been pursued vigorously, widely and very successfully. Its progress has materially affected every important branch of astronomy both new and old. Chiefly on account of this fact, it has been necessary to revise the best text-books of astronomy not yet ten years old, in order to keep pace with the progress of the science in essential things. We have ourselves been impressed very strongly with the marvelously rapid growth of knowledge lately, from the fact that we have had at hand an excellent 16-inch telescope whose visual power is equal probably to the best of its size anywhere, judging from some very satisfactory tests in double star work; also from the fact that we have had an 8-inch photographic telescope and a 6-inch photographic camera, which have given us like favorable advantages for the study of celestial photography. With this fine modern equipment it has been easy to follow, essentially all important, recent astronomical work done anywhere in the world, and

to reproduce some of it by our own instruments at Goodsell Observatory to give us impressions of an original kind for uses in our post-graduate courses in astronomy and mathematics. With such facilities it has been comparatively easy for us to get many good photographs of celestial objects now under special observation and study at Observatories, and to make from them first rate lantern slides for the use of teachers and lecturers. Those who have used such means of illustration for instruction in astronomy do not need to be told of the superior advantages of such helps in conveying correct and lasting impressions concerning some features of interest that can not, at present, be gained in any other way.

Another advantage of good photographs or lantern slides is found in the fact that they often show more detail in some objects under study than is otherwise possible, thereby leading to discovery and increase of knowledge. This is so because the highly sensitive photographic plate will record impressions plainly from very faint light sources if the exposure be made sufficiently long to allow the feeble light rays to work on the gelatine film. The natural eye will work to the limit of its power of vision in a very few minutes at most, while the sensitive film will record more, in some ways, than the best eye can see in the best telescope yet made. It is easy to illustrate this fact by referring to discoveries recently made by the aid of celestial photography. The Pleiades cluster of stars is a fair example. Only a few years ago good observers were in dispute whether or not the Merope star of the cluster had about it a nebulous veiling something like the tail of a comet. Some claimed to see it by the aid of a 2-inch telescope, others could not see it all with much larger instruments, and still others firmly held there was no such nebula belonging to the star. This was true in 1882 after E. E. Barnard had observed the nebula, made a drawing of it with brief description which was published in the *Sidereal Messenger*, Vol. I, page 34. Later when photographs of the Pleiades were made by a score or more competent observers the Merope nebula was one

of the easy features to trace on the negatives and its general outline was in accord with the drawings made by Mr. Barnard. Not only was this point of dispute settled by the photographic plate, but much more of very great interest was revealed by later long exposure photographs pertaining to the whole field to this same cluster which was not previously known at all. We have reference to nebulous masses clinging to other stars of the group as well as to Merope, whose mottled and streaked formations are so plain that any one must say that they belong to the star group and are not in space beyond. This fact was seen to be significant in tending to settle an important matter, as to the order of distance in which some nebula stand in relation to bright or faint stars. Similarly startling things have been brought to light by the aid of photography in regard to many other celestial objects, such as star clusters, nebula, whole constellations, as Orion, parts of the Galaxy, the discovery of asteroids, variable star spectra, the cloud-like forms in dense star fields and many others which we have not now space even to name.

In view of these facts, it seems to us, that high schools and academies everywhere might be greatly aided in their work in the class room by a well selected supply of mounted photographs and lantern slides for constant use in the reference library, accessible both to teachers and to students where their number and advancement are sufficient to warrant the small outlay of money necessary to obtain them. Colleges and some state normal schools already have such apparatus, and many institutions make free use of the stereopticon in this kind of illustration.—*Wm. W. Payne.*

A writer in a leading magazine makes the prophecy that in 300 years the world will know only three languages—English, Russian, and Chinese. The English language will be spoken in North and South America, Australia, India, Africa, New Zealand, and the islands of Australia and the Pacific. The Russian tongue will have conquered all Europe except Great Britain, and all Asia except India and China.

The Court of Final Appeal in Religion.

Neither in a church, nor in a book, nor in a person, rests the seat of ultimate authority; but each must find it for himself in the divine voice within his breast. Such is the conclusion reached by Richard Armstrong in an article in *The New Century Review*. He begins by declaring that the current assumption that in secular beliefs he is to submit to some external authority, is so far from being true that the very reverse is more nearly true. Most of our knowledge of secular affairs is received unquestioningly from others, and for its acceptance no answering experience of our own is required. But the mysteries of religion can be taught to no man save by the experiences of his own soul. "I accepted without hesitation the doctrine that the Dead Sea is salt many years before my hands had scooped up a draft of its nauseous waters; but the doctrine that my soul is held and guided by an Unseen Power of righteousness and love never took hold of me till I had felt and known it in my own biography."

Mr. Armstrong proceeds briefly to analyze the claim made by the Catholics that religious authority lies in the church, and that made by the Protestants that it lies in the Bible. He says:

"Why may not the church, that marvelously uprising institution of the early centuries, which as though indeed the mighty God moved and ruled within it, took hold of the crumbling classic civilizations and shaped them anew by the energy of its power in the great name of Christ—why may not the church be our authority in all matters of faith and morals?"

"First, because the decisions of that church are over and over again in flat contradiction of the larger knowledge of the newer day; secondly, because her decisions are often at strife with the ethical behests of our conscience; thirdly, because they were arrived at, not by intellectual and spiritual methods alone, but also through violence, intrigue, and even bloodshed; but fundamentally and a priori because no one

can start by accepting the authority of the church. A man must use intellect and conscience as the very instruments by which alone he can arrive at the conviction that the church's claims hold good. But if intellect and conscience are good enough for that bit of preliminary work, they are good enough to stand the strain of assuming authority themselves.

"In like manner we must meet the Protestant, only reminding him at the outset how widely he has departed from the first spirit of Protestantism in the vigor of its birth, which was a protest against ecclesiastical, not a spirit of subservience to biblical authority. We must tell the Protestant with his 'Bible, whole Bible, and nothing but the Bible' claims, first, that the Bible teems with statements or assumptions clean against the facts of modern knowledge; secondly, that in its earlier parts it falls again and again below the ethical standards of the good men of today; thirdly, that its parts are over and over again inconsistent among themselves, so that texts may be cited for almost any conceivable theological scheme; fourthly, that its interpreters differ no less widely among themselves; but that the fundamental and a priori objection to the claim thrust upon it of ultimate authority lies once more in the fact that intellect and conscience must be called in for the verification of that claim, and that if they are instruments good enough for that, they are good enough to bear the stress and strain of themselves supplying the basis of religious belief."

But a new and alluring doctrine is in the later days coming to the front. Many, seeing the ultimate authority can not rest permanently either in a church or a literature, seek to rest it in a person. As "Ian Maclaren" says in his "Mind and Master:" "The religion of Protestants, or let us say Christians, is not the Bible in all its parts, but first of all that portion which is its soul, by which the teaching of prophets and apostles must itself be judged—the very words of Jesus." But this doctrine will stand the test of analysis no better than either of the others. There is, first, the formidable objection based on purely crit-

ical grounds. What are the words of Jesus? What is our doctrine of the Fourth Gospel? What is the key to the authenticity of the Synoptics? But waiving the critical objection, can we even then accept Christ as an absolute authority? Mr. Armstrong quotes "Ian Maclaren" again as furnishing a clew to the answer: "The irresistible attraction of Jesus was His reasonableness, and that was shown by His appeal at every turn to reality. 'This is what I say, and you will see that this is what ought to be,' was ever Jesus's argument." On this Mr. Armstrong thus comments:

"Consider these two sentences, which are wholly true, and the ultimate authority of Jesus vanishes. An authority, a high authority, the very highest historical authority in matters religious Jesus may be, and, in my opinion, is. But, if these sentences hit a truth, not the ultimate authority. In this excellent statement it appears that the very ground for ascribing to Him authority at all is that what He says is reasonable, that His appeal is to reality. We, then, ourselves are to be the judges of the reasonableness, the umpires of reality; and it is our sense of reason and of fact which are thus the grounds of our confidence in Him. 'This is what I say, and you will see that this is what ought to be'—an admirable summary of the method of the Great Teacher. He, then, disclaims authority; appeals to the authority of intuition in ourselves as alone ultimate and decisive.

"The whole battle is surrendered, as at close quarters it always must be; and the reason, the intuition in the breast of each man, is confessed as the court of supreme appeal.

"And when once a man has acknowledged to himself where it is that the ultimate authority truly rests, neither in church, nor book, nor person, but in the divine voice within his breast, how immeasurably richer become the stores from which unhesitating, he may draw nutriment for the ethical and spiritual life! Not one phrase in the Sermon on the Mount, not one glowing sentence of Paul or John, not one verse of

antique psalm or prophesy, which rings true in the court of the conscience or the soul, need be set aside. He has all that he could have under guidance of Catholic or Protestant or 'Christocentric' theologian. And all the realm of human literature is ready to his hand as well! For him, the Holy Scripture ranges through the writings of the sages, the saints, the poets, the rapseers of every age and land. And the wealth of his possession increases with every decade that the old world lives. Whosoever strikes a note which rouses conscience, quickens zeal, enkindles aspiration, or lights up the flash of the countenance of God for him, has added a verse to his Bible with authority guaranteed by its vivifying power over the higher elements of his nature. He is a man who should have discovered that the gold-mines of the world are confined to no narrow strip of eastern country, but lie under the gray hills and the green sward from end to end of the earth."—*The Literary Digest*.

Iron Felt.

Berlin and Leipsic are boasting about a new invention, to be known as iron felt, according to a late report of the United States consul at Chemnitz, as abstracted in *The Industrial World*. It is made of the very best woolen materials, impregnated with the inventor's patented preparation, which gives it 2,220 pounds' power of resistance to every square centimeter [0.3937 inch]. The article is most useful for railroads of all kinds. Placed between rails and sleepers, it deadens sounds and prevents shocks. The first experiments with the new material were made by the Berlin city street-railway, over which 360 trains pass daily. The results surpassed the company's most sanguine expectation. Not only was the noise brought down to a minimum, but the wear and tear was materially diminished. It is to be tried on the new roads in Leipsic. Old buildings, and particularly buildings of stone and iron, suffer most from the shocks and noise of passing trains. Such an insulating material seems to be specially adapted for elevated roads.

Some Effect of Tone.

There is a law governing the building of bridges which is rarely investigated by the layman, and in fact is little understood in a "tonic" sense by even the builders themselves. They only know that a bridge is easily demolished by a band of musicians playing upon it or a body of men marching in rhythmic time across it. Rhythmic time proves a certain continuous and measured number of vibrations, and as vibrations are contagious and possess tone quality, we come to the conclusion that bridges are not only affected by tone, but being so affected must be built upon a tone. In other words, a bridge is built upon a keynote. The number of vibrations contained in that keynote or tone will respond to the same number of vibrations made upon the bridge by either a band of musicians or a body of men marching to the time of those vibrations.

It is perhaps not generally known, but it is an unwritten law, that marching organizations break step as they reach a bridge and a band of musicians ceases to play when about to cross.

In Chicago is a person well versed in this peculiar law of tone vibration. He believes that, could we analyze sufficiently, we could discover the keynote of each piece of material for building and erect a structure upon which the elements would have no effect and which would last indefinitely. He also believes that the four points of the compass represent the four leading tones in a chord, and that a structure must accordingly be placed in regard to these points to correspond with the note of the material with which it is built. Having, as he thinks, made these discoveries, he set about to find his material and location. It took time and money, but as both were accessible, he has evidently succeeded, for it has now been built some years and shows no signs of the usual decay and need of repair that other houses of the same architectural style have always needed each year. Merging on this theory of sound also brought the information that one of the most successful establishments for the

manufacture of fringes and trimmings had its employes sing as much as possible. Their songs accompanied their busy fingers and as we witnessed these active digits guiding the shuttle of silk or wool of brilliant color the voices came loud and strong, bearing the strains of "Jesus, Lover of My Soul." Religious songs seemed to be the favorite in this establishment, although we knew the owner and head of the place was not overzealous himself. He encouraged the music at all times, and rarely had ill hands.

TONE EFFECTS ON HEALTH.

The suggestion of the effect upon the health has been plainly shown in many instances. Cures of a marvelous nature have been attributed. That is melody, but the certain tones irrespective of melody have particular and peculiar effect. We will concede that every person is possessed of a keynote, for a body is material, and material to be cohesive must possess harmonious vibrations. So when a body is ill some portion of that body has inharmonious vibration. As each individual is tuned to a certain keynote, that must account also for likes and dislikes or attraction and repulsion for certain people. Persons who possess a keynote in harmony with our keynote, say a third or fifth, will be most congenial. Take a fourth in that party tuned to a fourth, and he will be all right until left alone with the person tuned to a third, and they will begin to disagree. But let one come in tuned to a sixth, in relation to the keynoted person, and all is as happy and smooth as could be desired. As individuals we are strangely affected by certain tones; for instance, low tones or long vibrations affect our lungs or the solar flexus, the continued sounding of that tone by another person has been known to put a sensitive person into a fit of coughing. The tone when continued for a length of time has even given an attack of asthma. Another sensitive person having listened to the drum some moments has been obliged to press with much force, with her hand upon the chest, as she said it seemed as though the drummer was pounding upon her own chest instead of the drum.

WHERE TONES ARE FELT.

A high tone is felt in the temples and gives one a restless, uneasy feeling, and if a singer produces it, one feels like helping or desires to end it at once. In time it becomes irritating and would have the effect of arousing peevishness in the listener if long continued.

A middle tone vibrates to the heart, is restful and soothing. Witness a mother's lullaby in her coaxing tone to woo sleep to the tired and restless child. Rapid changes, that is, high and low as well as the rapid sounding of them, increase the bodily action, influence the whole body, and the military marches and quicksteps are proof enough of their full effect of penetrating vibrations. They affect all mankind alike. The extremities seem the most influenced, the arms gesticulate, the feet keep up the march, the head nodding in time. A sensitive person once described her sensations upon listening to a certain orchestra, playing a movement which was a wailing, lamenting, moaning type. There were two persons, and each noticed the other unbuttoning her gloves and finally removing them. Then one said: "My shoes are causing me misery; I must loosen them." The other was afflicted in the same way, and in fear of becoming mentally irrational, as it seemed to affect the mind, they decided to leave, and only after a submerging in another element, water, did they recover. They described the feeling as one of suffocation.

The effect of single tones, chords and melodies upon the body will in time be an interesting science. The destruction of the body, that is its decease, and its appearance in physical weakness must be attributed without a doubt to certain vibrations, either within the body or its environment. Inharmonies and discords of sounds which the body endeavors to resist finally overpower it, and it becomes too weak to resist even slight disturbances, and slowly and surely disintegration begins and death is the result.

Nature does her creative work in silence, but man his in noise and confusion.

The harsh and discordant sounds of a

great commercial center are the foundation of a clashing of ideas. Men are fast learning that noise is not a fountain from which wholesome ideas are engendered, and the greater this confusion and vibration there are, the greater discords and dissensions among the people. Discordant sounds excite a vibration which weakens the strongest intellect in time. At first one may think it a stimulus, but its effect is like a constant stimulant. It enervates at last and weakens; it stifles generous impulses and veils the intellect.

Be Thyself.

BY CHARLES TRUAX.

'Twas once well said, if thou be true
Unto thyself, as God to you,
It follows as the night the day,
Thou canst not then ere falsely play
To any one. So look you well,
Let every act the truth foretell,
Proclaim to all from sea to sea,
Let come what will, myself I'll be.

Yes, be thyself, where'er thou art
In honesty act well thy part,
Choose thou to do thy heart's command,
And fearlessly employ thy hand
In building firm each friendship strong;
Avoid deceit, eschew the wrong,
In truthfulness make good thy name,
And just and true shall be thy fame.

His Reason.

"Why don't you go to work?" asked the housewife.

"It all comes o' bein' too well educated," replied Meandering Mike.

"A proper education does not encourage a man to despise honest toil."

"I don't despise it. I've made up my mind dozens o' times to go to work. But widout fail, jes' ez I'd got it all settled dat I was goin' to ask somebody fur a job in a week er two, I'd run acrost one of dese articles dat says de sun or one o' de planets is goin' to let loose an' smash de eart' into a bunch of sizzlin' debris, an' den I'd hafter jes lay down an' say, 'What's de use?' "—*Washington Star*.

Action of X Rays on the Body.

In alluding to the physiological action of the Roentgen rays, concerning which evidence multiplies rapidly. *The Hospital* says:

"It is becoming increasingly evident that the Roentgen rays in traversing the tissues do something more than pass idly through. In our present ignorance as to the exact nature of this form of radiation, we must refrain from any speculation as to what happens to the rays in their course; but it seems clear that in their passage they do exercise a selective and sometimes a more or less destructive influence on certain tissues."

After quoting several cases of injury to the deeper tissues or the bones, by use of the rays, the writer goes on to say:

"Whether such action can be utilized as a therapeutic agent is a deeply interesting question. Several experiments have been made with the object to ascertain whether the rays could be made to influence tuberculosis, but the recent reports to the Academie de Medecine in Paris are not such as to give much encouragement to the idea.

"The matter, however, is full of interest in other directions besides crude attempts to kill bacilli. The relation of the X or other analogous rays to sunlight is a matter of extreme importance. It has, perhaps, been too hastily assumed that clothed mankind is indifferent to sunlight, and that where he has seemed to benefit by a sunbath, the benefit has been the result of the bactericidal action of the actinic rays, or the production of ozone or some other more or less hypothetical attribute of sunshine. It must be remembered that we only know of the X rays because of their chemical action on certain substances and the fluorescent effect on others have been discovered. We have, however, but little reason to believe that the X rays are one and indivisible; and, in fact, the difficulty of inducing the same tube to give always the same results, points strongly to the fact that they are many and various, and that little as we know about the X rays, there is a whole

alphabet of other so-called rays about which we know absolutely nothing.

"Who is to say, then, that along with the manifest forms of energy, heat, light, and actinism which we know to beat upon this earth in the form of sunshine, other forms of energy do not exist of whose presence we so far see no sign; perhaps riding along with the undulations which we know of, perhaps only developed at the moment of impact, when the undulations become manifest by their influence on material substances, but in either case possessing powers of penetration and activity analogous with those rays or radiations which, for want of more complete knowledge, we still designate by the symbol X. These are matters in regard to which ignorance at present prevails. Quien sabe! Some time perhaps we shall understand why plums ripen through to the middle, and why the sunshine does us good."—*Literary Digest*.

The True Scriptural Age of Man.

We have all heard the well-worn axiom attributed to the psalmist, "The days of a man are three score and ten," but in Genesis vi., 3, will be found the following passage: "Yet his days shall be an hundred and twenty years." This passage seems to have been overlooked, as we have rarely seen it quoted, although, curiously enough, it exactly corresponds to the theory that man should attain five time the period of reaching his maturity.

Couldn't See Through It.

The Cleveland (O.) *Leader* says: There is a little girl living out on Tilden avenue who is rapidly causing her father's hair to assume the color of the driven snow.

The other day she looked up at him from between his knees and asked:

"Papa, was it a wise person who said 'the good die young'?"

"Yes," said the musing man, "I guess so."

"Well," she went on, after thinking it over for some time, "I'm not so much surprised about you; but I don't see how mamma ever managed to get growed up."

LIBERTY.

ABBIE W. GOULD.

Call men free when brothers starve,
When red-hand Rapine wields a sword.
When chains are on the white slave's hands,
Wove strong and fast by Custom's bands?
Nay, nay, say not those words to me.
It is not true; man is not free.

Call men free, when Greed and Gold
At throat and heart have clutched to hold!
When Dives rolls in coach of state
And Lazarus falls beside the gate?
I tell you No, by stripes and stars!
Our shield of old is dark with scars.

Call man free, when he for self
Would gather all of woman's wealth,
Her beauty seek, her virtue stain,
That he in power of might may reign?
He draws the knot he cannot see;
He struggles hard; he is not free.

Call men free. whose halls of state
The price of highest jobbers wait?
Whose "trusts and rings" from man to man
Are handled fast with skilful plan,
That more and more of blood and bone
The tyrant Power may claim and own?

Oh, Nation built by heroes gone,
Can they sleep quiet 'neath the stone,
Where heritage so proudly given
Rolls down to hell from heights of heaven?
Come back, we plead, we call to thee;
Come back, and make this nation free!

Come back; our Goddess weeps so sore;
Her children's woes can guard no more.
Come back with power, each chosen name
Who to our flag gave freedom's fame,
And in the name of Liberty
Give back the boon bestowed by thee!



169 JACKSON STREET, - - CHICAGO, ILL.

Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

PLANETS AND PEOPLE is a monthly publication devoted to Education in the Occult Branches of Learning.

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Editorial.

Read!

Read the announcements in this number relating to the coming year. We are preparing for a greater and grander work than ever before, and we trust our friends will respond as never before.

The magazine will be much improved by a new face, and more elaborate tone effects will be added to its illustrations.

Read what we offer in the way of premiums. You will surely want the new Almanac, the most practical and best illustrated year book yet printed.

Subscribe now to make sure the same reaches us before January 1st.

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We are pleased to acknowledge receipt of photographs sent in response to our request in last issue as follows:

Mr. E. H. Grove, Mr. Jno. Boyer, Mrs. E. A. Honey, Mrs. M. T. Kuhn, Mr. Wm. Fox Stevenson, Mr. Frank S. Hale, Mrs. Carrie Wheeler, Mr. Geo. A. Sill, Mr. E. A. Honey, Mr. W. B. Sherwin, Mr. Frank F. Neitzel, Mr. A. L. Johnson, Mr. L. W. VanDyke, Mr. Archie Harrison, Mrs. Emma A. Lunt, Mr. Justis Stephan, Miss E. Sutton, Mr. H. A. Wood, Mr. Henry Meiselbar, Mr. Thos. C. Richmond, Misses Bessie and Eva Williams, Mr. H. C. Williams, Mr. Frank Katzung.

Notice!

We wish it understood that in using these photos for the new work, it will be necessary to spoil them entirely, so we can not return them, but as it will be some little time before we use them, any one desiring the return of the one sent will please notify us and we will not use it. We mention this, as on some the request is made to return after using. Some of these will appear in the magazine during 1898.

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Subscribe for PLANETS AND PEOPLE for 1898.

HEREDITY.

BY MRS. MARY L. GRIFFITH.

Heredity is the subject of an article in *Christian Life* showing from a surface reasoning standpoint some interesting theories relative to the causes and cures of human imperfections. The world at large is prone to accept of such conclusions without going to the trouble of looking deeper and questioning further the nature of creative forces. She says:

"If every parent to-day would study and profit by the revelation of heredity, the next generation would present humanity transformed and almost glorified. Why should such truths not be openly treated? Why must coarse jest, and sly hint, and curious and voluptuous thought run riot over a certain class of subjects, in themselves pure, while honest truth is covered with shame and mystery, or banished to dark corners? It is due to the almost total ignorance of men and women as to the laws of being that the flood-tide of sin and misery, known to every physician, has poured over the race. It is due to the wicked deceptions practiced upon the curious minds of children that the baleful power of half-truth and utter vulgarity takes such hold upon our youth.

"Are children mysterious? Do you marvel that some good people should have such bad children, or that some indifferent people should have such good children? Do you wonder at the weak mind, the diseased or delicate body, the melancholy, malicious, or licentious trait, the love of drink or the obstinate predilection for a certain pursuit? Let me quote one incident and leave the rest to the earnest thought of Christian women:

"A certain rough, uncouth family had in it one daughter who was a striking contrast to the rest—pretty, gentle, refined, book-loving. Mrs. Kirby inquired closely into the reason for the contrast. The old mother knew of none. In the months before this daughter came they were living down south in a rude cabin. She could recall no refining or cheering circumstances, except that a peddler had called with a pack

of books. The poor mother saw one volume in green and gold which attracted her admiration. It was Scott's 'Lady of the Lake.' A keen desire for it possessed her, but the dollar was too much to spend. But such was her longing for it the rest of the day and night that she rose from her bed, walked four miles to the village, roused the peddler, bought the book, and came home happy as a child. Through all the summer she read and committed to memory the beautiful, musical tale. It appeared to her that she was with those people by the lakes in the mountains. She saw Ellen stepping about so sweetly in the rhyme; it seemed to her that it was all true, especially after she could repeat it to herself. This was the explanation. The babe came to the world bearing on its delicate brain, and even on its little face, the impression of the beautiful images that had filled the mother's thoughts.

"We could multiply instances of peculiar development of mind and body, of musical or other special talent, of sweetness, of piety, of strength of disposition in children, resulting directly from the temporary efforts of the mother to direct her mind in those channels. The opposites of these results with equally startling certainty from her moods and impressions."

There is certainly no substantial evidence in the above case as to the cause of the mental attributes of the child if, indeed, such attributes were displayed, which is not stated. That the babe came and pleased the mother is the usual result, and this particular case does not seem to be in anywise different from any other. To multiply such instances does not prove anything. We might say that a certain mother who, being deceived and deserted before being legally married, under the most heart-rending and painful experiences of both mind and heart, and who hated the very name of motherhood and babe, dwelling in fear and shame through the entire period, finally brings forth a bright, beautiful and lovely child; healthy, strong and precocious, who grows to manhood and becomes an honorable and respected citizen, free from the debasing ten-

dencies which his parental surroundings suggested. Such instances as this are too numerous to mention, and it is generally conceded, that what are called illegitimate (we call all offspring legitimate,) offspring are usually the brightest and best of children and become the best of men and women. Is it heredity that makes and shapes the lives of these as well? Continuing, she says:

"The great problem of the church is how to reach and save those who are held in chains to some over-mastering appetite or sin, and those whose deliberate free-will seems to elect for evil. O, mothers, and, secondarily fathers, you hold the keys of these eternal issues! You can bequeath a condition of free-will that will turn to God and righteousness as the needle to the pole.

"To fashion an infinite soul and send it forth on an infinite career—infinite susceptibilities laid open to the touch of infinite sorrow—oh, to him who has ever faced the facts of being—not death, not death, but this irrevocable gift of life is the one solemnity, the awful sacrament!"

The great problem of the church has ever been to reach those sinners who had money enough to pay pew rent, and it has not been the mission of any church to do away with sin or ignorance, for their prosperity depends almost entirely upon these two things. That fathers and mothers, especially the latter, have within them the latent power to control gestation and through such avenue be able to shape the destinies of offspring and create anew a generation of giant men and women is true; but until they are sufficiently enlightened to use such gifts, and the church does not, and cannot enlighten them, how is it possible to obtain results?

To fashion an infinite soul and send it forth on an infinite career is something new in the way of creation. The idea of creating, through heredity, something that is infinite, and sending it forth on an infinite career. Well, we will pass to the next paragraph.

"A mother may mould the plastic atom of life into a saint or poet, or at least into a strong and good human being; but she

must prepare for it as an artist studies for a picture, or athlete trains for a race. In this temple must come no tread of unclean passion. While the vital clay lies under her moulding hand she must be pure as a vestal and free as Diana. She must keep sweet and calm, and drink in strength from the blessed air and sunshine; she must have a reasonable degree of health and happiness, a good mind and a devoted soul; she must be enlightened as to the laws of health and being, and she must yield herself to the influences of the Holy Spirit. Inspiration acknowledges these principles; see Judges xiii, 4; Matt. i, 25."

The mother may, with knowledge, mold or gauge the conception of life in the way of nature's best mold and thus secure results to her liking so far as artist, poet, preacher, or business character. So far as keeping sweet and calm, it is well known that some of the greatest men and women the world has ever seen were reared in very common life, where anxiety and worry were never absent from the mother's brain, and in many instances poverty and physical suffering and disease was chief in environments. Does heredity account for these things?

"Parentage must be lifted out of the depths of chance and animalism into the region of wise, calm, pure thought and election. In this realm the mother must be a free woman and crowned queen; and the father himself must be pure from physical and spiritual taint. An ignoble progeny is the sequence of an enslaved motherhood. From a motherhood crippled, tortured, exhausted, oppressed, debased, can come nothing worthy the likeness of God."

That parentage must be lifted out of the depths of chance is good. We heartily agree with this statement. But how lifted? How? We make the bold claim that knowledge of the law as expounded by *PLANETS AND PEOPLE* is the one and only way, and that the study and knowledge of heredity will never solve the problem.

Citing a few more instances of what is believed to be results of heredity, Mrs. Griffith concludes her article with the fol-

lowing paragraphs, and from the latter some good suggestions are given which are valuable to all alike.

"O, for a pen of fire to set before men the record of the agony and the defilement they have for centuries of ignorant selfishness poured out upon womanhood and childhood! They would fall sick and blinded in the dust, and writhe there for very misery of remorse. Even many good men in their not excusable blindness are verily guilty in this matter. When shall the healing branch be cast into this black and bitter fountain that is poisoning so many lives?

"When will the awful significance of these things dawn upon men and women? When shall the ideal mother come to her vocation, carefully and reverently, as an artist comes to her marble, clothed with strength, dowered with wisdom, and baptized with purity and love? When shall she be upheld by a husband as pure, as reverent as herself?

"Do we all see the meaning of Miss Philip's ideal marriage? 'With her he is a crowned creature; with him she is a free one.' Husband of to-day, do you not see that as soon as you enslave this free creature your own royalty and that of your children is gone? So sure as you bind her down upon the altar of your own lower nature there shall creep forth, out of the ashes of sacrificed womanhood, a swarm of evil creatures—shapes of hate and pain and lust—that shall look at you and reproach you, out of the eyes of your children.

"In the conservation of force observe the following rules: 1. Repel all quality of thought suggestive of things which the soul detests. 2. Refrain from speaking impatiently, angrily, or in any manner other than with calmness and evenness. 3. Study the actual needs of the physical in the way of eating and drinking and never go beyond the point of accepting that alone which nourishes and builds. 4. Take such systematic studies, exercise and recreation as conduce to physical and mental healthfulness. 5. Aspire to an ideal state of purity in all details in that department of your temple holding the offices of procreation.

Great is the need of knowledge, not learning, but knowledge, in this world of sin, so-called. But the day is not far distant when a flood of light such as never before shone upon this world will shed its effulgent rays and touch the minds and hearts of humanity and arouse that latent slumbering power of the soul to action. Then will the generations of men be cast anew and types of the chiseled Clio be made manifest in the flesh.

We find in "The New Woman" an article on "Cause and Cure of Crime." The writer attributes the cause of crime to something entirely different than that claimed by Mrs. Griffith. The article reads:

"In our article on Trinity, last week, we called attention to some of the basic principles which must never be lost sight of in the reconstruction of human relations in accordance with the demands of absolute justice. Our present inequitable system, under which we prostitute our mother earth to the base purposes of speculation, while the sons and daughters of humanity have no place to lay their heads, without being compelled to pay tribute to the love of gain, has about run its course; and hence, even in this new country, the rapid increase of crime since the early seventies. In a general sense the entire question relating to the cause and cure of crime may be stated in a single sentence: Unjust conditions lead to crime, and the remedy is to establish equity. This, however, may be too short and concise to attract the attention of the average reader, and hence we depart from our usual rule of using the fewest possible number of words to express the thought which we wish to convey.

"Before we can discover an intelligent, intelligible and an all sufficient remedy for the rapid increase of vice, crime, insanity, suicide and misery, which characterize this, the afternoon of the nineteenth century, we must have an intelligent and comprehensive understanding of the causes which have produced these deplorable results. In general terms, economic reformers assure us that poverty is the chief cause of ignorance, vice and crime, but poverty itself is

but the effect of another more hidden, all-pervading and deep seated cause, the removal of which is logically the only efficient remedy for all the deplorable consequences which are attributable thereto.

"To discover this bottom cause of crime with all its consequences, we have only to take a logical and connected view of facts with which every intelligent citizen is conversant as the result of his or her daily observations. Hence in our effort to present a remedy for existing conditions which pauperize and degrade large masses of our common humanity, we shall confine ourselves as nearly as possible to necessary, self-evident and universal truths which have a direct bearing upon the question under discussion.

"It will not be disputed that labor is the producer of all there is of wealth outside of the bounties of nature, earth, air, water, heat and light, and hence people are hard pressed and poor because they have lost the possession of the wealth that they have produced by their labor.

"By labor we mean every useful service to humanity that is rendered by the hand, the head or heart. Labor is the only creator of values, or capital, and whenever and wherever we find that the laborers are hard pressed and poor, we have a self evident demonstration of the fact that they have been deprived of the wealth they have created, without having received therefor, a just equivalent in the wealth created by the labor of others. All that we see of wealth throughout the world,—all the food, shelter and raiment—every article of necessity, comfort and luxury, is the product of labor applied to natural resources, which are the free gifts of nature to the human race. These natural resources cannot be justly monopolized by any individual to the exclusion of other individuals.

"These basic propositions are fundamental to both of the great schools of thought among reformers, the Individualistic and the Socialistic. Both alike assert, the natural right of every individual to the wealth which he, or she creates, and hence the equal right of all individuals to natural opportunities to produce wealth by their

labor. The difference between these two schools of thought is not a difference of principle but of method, and hence under existing conditions there is no adequate grounds for antagonism. There is nothing to stand in the way of the individualist, working along his or her lines for improving the conditions under which wealth is produced and distributed and at the same time co-operating with the socialist to secure governmental conditions more favorable to the toiling masses.

"Adam Smith, the great apostle of Individualism takes the position that, 'the product of labor is its natural recompense,' and the fact that laborers are hard pressed and poor, demonstrates that they have been deprived of this 'natural recompense,' which, ethically speaking, belongs to its producers, but which has been legally absorbed by a few non-producing speculators.

"To understand the methods by which labor has been deprived of its 'natural recompense,' is to understand the cause of poverty and all its consequences of ignorance, vice and crime. And it cannot be disputed that the removal of this cause is the natural and logical remedy for its evil effects. This cause of poverty and its consequences is part and parcel of the present system under which wealth is produced and distributed."

Again we say, an understanding of the basic law of all life of all the phenomena of the earth is greatly, yes, sorely needed by these earnest reformers and writers, for those who apply themselves to the study of the principles of planetary science very soon learn the reason why some are rich while others are poor.

The reward of labor is the products that result from labor. It is the real surplus of production which is held in store for future use that falls into the hands of speculators.

A farmer first provides for himself, if he has the wisdom of a honey bee, and then offers the surplus of his fields for barter, trade, or cash to use in extending his resources. It is the surplus that the speculator is laying for. There is a large army of people that will not till the soil, therefore, a means for their sustenance is abso-

lutely necessary. The surplus of the soil is bartered in transit from field to field to their larders. A speculator could not do business if each tilled the soil and gathered for himself alone. The tiller of the soil himself creates the speculator by producing ten, twenty, and one hundred fold more than he requires. It is the need of the producer, primarily, that causes him to produce. It is the prospective need of one who does not produce that inspires him to labor hard and produce beyond his needs.

Look ye into heaven's vibrant rays and learn there the secret of the whole truth.

Religious Customs in Japan.

On the eve of the annual memorial day for the dead every Japanese family sends a delegate to the tombs and invites the spirits of the dead to come home with him. The delegate delivers the oral message with profound respect and formality, bowing low to the ground before the ancestral tombstones. Then he turns about and asks the invisible spirit to get on his back, secures him with both hands behind and gravely walks homeward.

At home a bed of sand taken from the seashore is piled in the yard and a fire is built of flax stems. This is called the "reception fire." The spirits are requested to alight carefully at this high, home altar, so as not to bruise themselves.

In January each house has a sacred closet wherein are enshrined images, ancestral tablets, charms and amulets. Cakes, oranges, flowers and incense are offered here, and before it members of the family commemorate the days of the ancestors' death. This elevated place is called the "Buddha's Shelf." Besides the closet the tops of cabinets, cupboards and similar furniture are turned into depositories for shinto relics and paper gods. These god-shelves, too, are carefully served with offerings of salt fish and sake and are lighted in the evening.

In the temple the birthday of the great common teacher, Shaka (Gautama), is observed. This anniversary falls on April 8, and its observance is simple and quiet, ex-

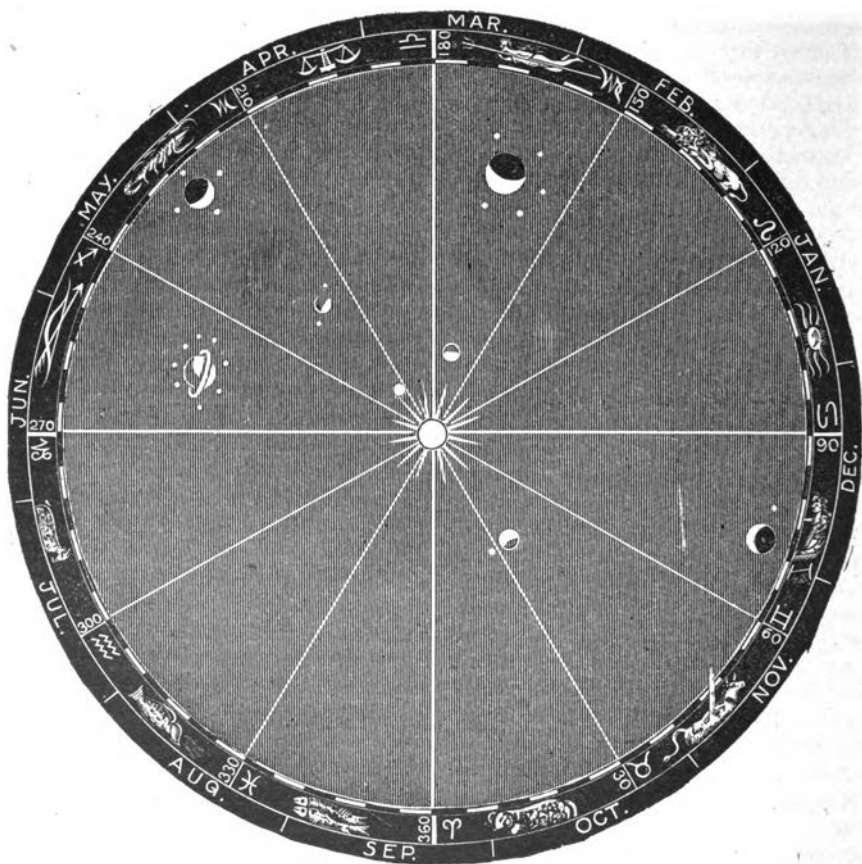
cept for the distribution of ubuyn. In the east, when a child is born, the midwife immediately plunges it into a tub of warm water. This water is called ubuyn or first bath. On April 8 in every temple a bronze basin is placed before the altar, and in the center of the basin stands a bronze image of the infant Shaka. This symbol relates to a marvelous account of Shaka's rising upright in the bathtub and telling his astonished parents whence he came, pointing to heaven, and what his mission on earth was. His exact words are recorded in the Buddhist scriptures.

This bronze vessel is filled with a decoction of a certain dried herb, whose taste resembles licorice. The worshiper pours the liquid over the idol with a small dipper and then sips a little of it, mumbling some devotional words. Children run to the temple in the early morning, carrying bottles for the sweet tea, or ubuyn. In the temple kitchen the cook has boiled gallons and gallons of it and from the dawn that functionary is prepared for the hubbub of dispensing it to the throng.

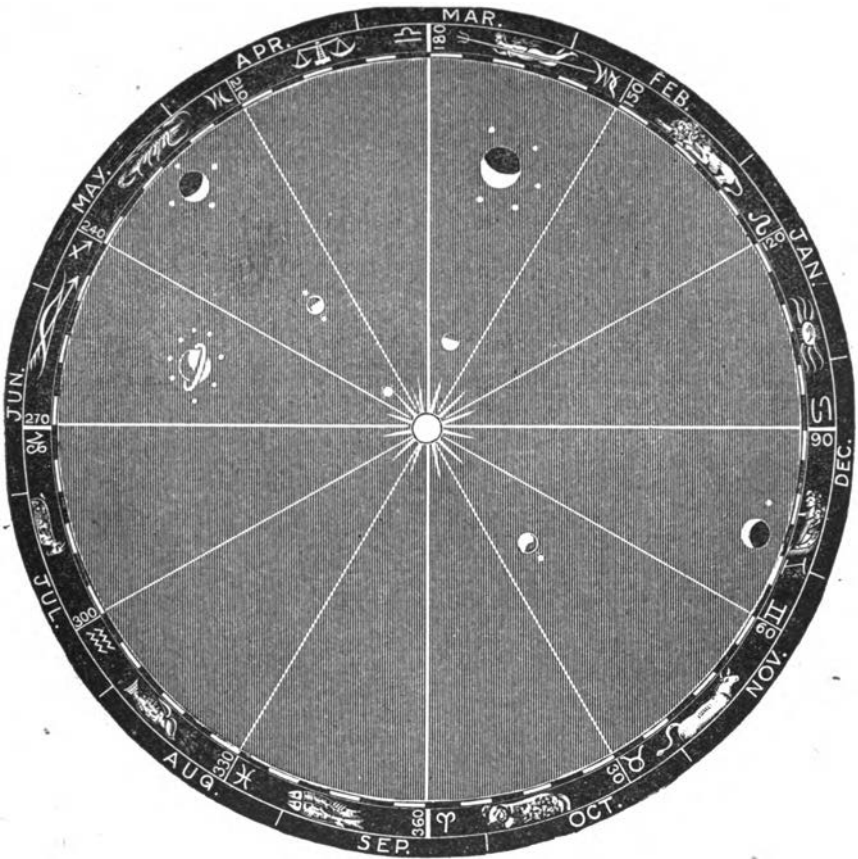
As this holiday comes in the same season as does Easter, the floral decorations of the temples are beautiful. The image and the bronze roof above the basin are artistically covered over with a quantity of native flower, which the botanist may classify under the genus trifolium. These flowers color the fields pink in the spring.

The editor of *The Scientific American* is not altogether enthusiastic over the proposed country railroads for farm wagons. He says, at the close of a few paragraphs of editorial comment on the subject: "As regards the value of such a road, there may be some districts where its construction and maintenance would be more economical than that of a first-class macadam, but we doubt whether it would prove to be so in cases where the materials of macadam construction are within easy reach. As regards the increased hauling capacity of the steel-tracked road, there is no doubt that it would be greatly increased, though scarcely, we imagine, to the extent of one hundred per cent, as claimed by its advocates."

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR NOVEMBER 1st, 1897.



HELIO-CENTRIC HOROSCOPE FOR NOVEMBER 8th, 1897.

Astronomical Changes—Weather Forecast for November.

Nov. 1..... Mercury is in Scorpio
 Nov. 12..... Mercury is in Sagittarius
 Nov. 24..... Mercury is in Capricornus
 Nov. 14..... Venus is in Libra
 Nov. 25..... Mars is in Sagittarius
 Nov. 23..... Earth is in Gemini

MOON.

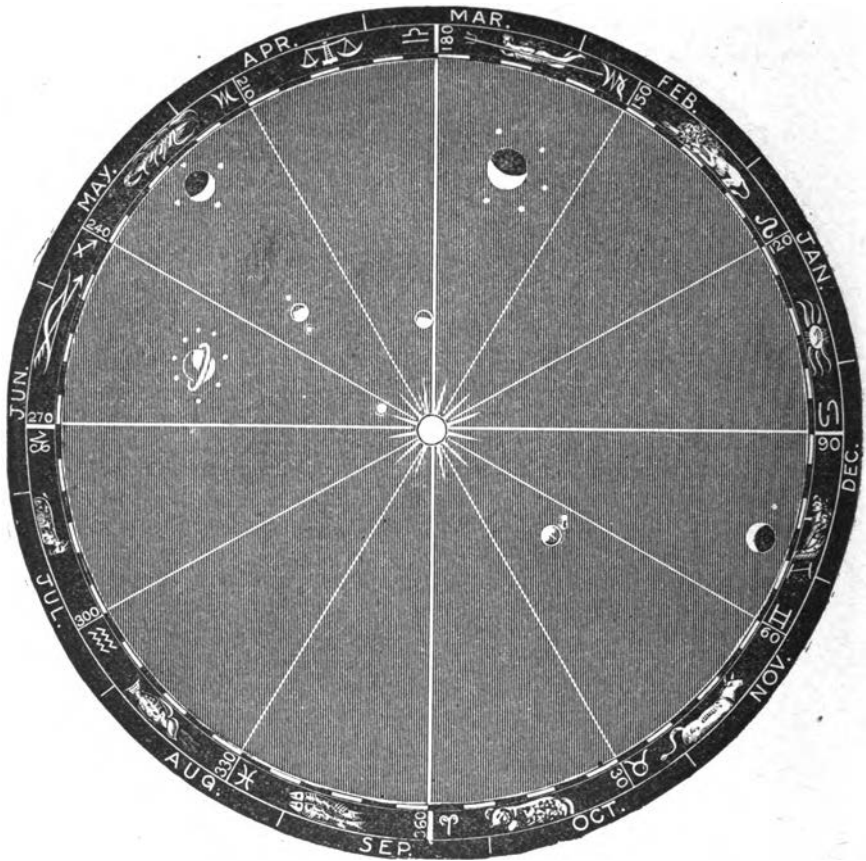
First Quarter.....Nov. 1
 Full Moon.....Nov. 9
 Last Quarter.....Nov. 17
 New Moon.....Nov. 24
 First Quarter.....Nov. 30

Atmospherically.

November starts in under most phenomenal atmospheric vibration. The spiral currents that traverse the upper regions of

space and direct their courses and spend their fury, sometimes close to and even beneath the surface of the earth, will be extremely wild at this time, and continue for nearly three weeks. Severe storms and very likely many and fearful earthquakes will be felt in various parts of the world. A time for water-spouts and cataclysms generally. A dangerous time on the high seas. Travel by water, especially during the first half of this month, should be avoided as much as possible.

The 22nd will be a violent and wild time, lasting several days. A reign of terror seems to run through the elements all this month, the last week alone showing a more calm and peaceful state of the weather.



HELIO-CENTRIC HOROSCOPE FOR NOVEMBER 15th, 1897.

Physiological.

The physiological aspects are of such a nature that the extreme vibratory trend of the planets will keep most people highly wrought up, hence, above the depressing forces which at this time are in weak angles. This means vitality and life, with but little sickness, comparatively speaking. As a warlike nature dominates, it is a period for much contention and strife among the people, and much blood will flow, we are sorry to report, because of the severity of some natures directly co-ordinating with this aspect of the heavens.

The wild and erratic condition of the past two months has caused many suicides, but we may look for the worst period of

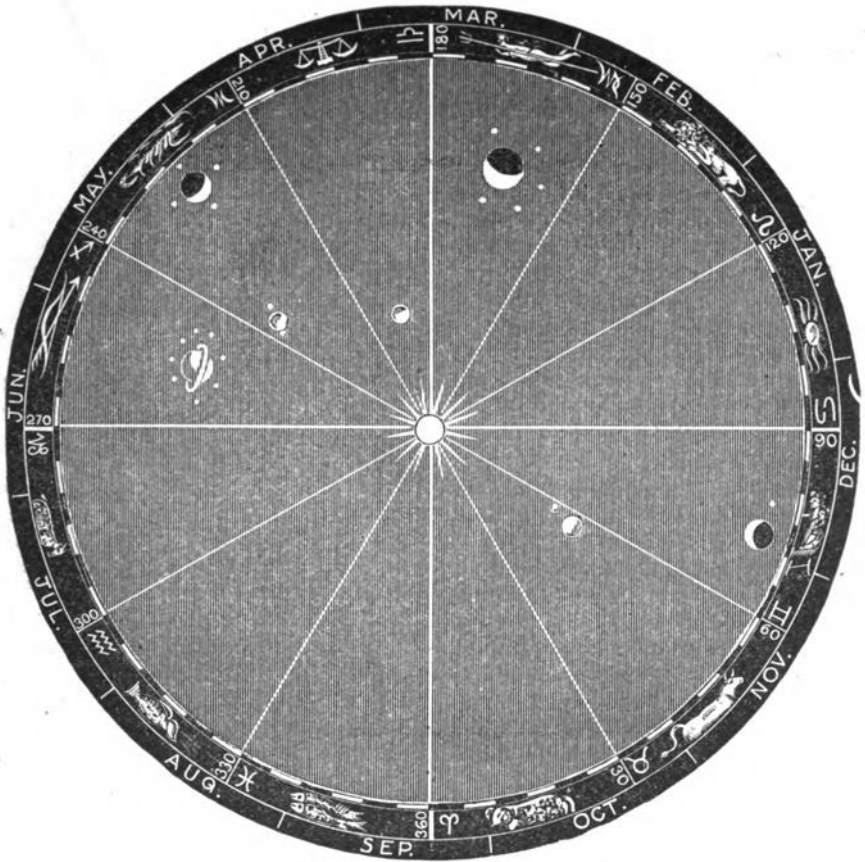
this kind we have experienced in many years while this phenomenal scroll is spread out before us. The physical man is surely a dangerous center of power and this period of war, rebellion, strikes, duels and suicides, will set the minds of many insane.

Moral.

Have the good sense to keep your own council, let not a hasty word involve, nor seek the halls of argument and courts of law. Keep cool, keep quiet, keep peaceable.

Business.

The business situation for this month is a good and growing one. Since the more healthy movement predicted in September number, and fully realized, there has been a gradual gain in manufacturing and ex-



HELIO-CENTRIC HOROSCOPE FOR NOVEMBER 22nd, 1897.

change centers, and this month will add some new and phenomenal records in some of the important products and securities.

The iron and steel industry, above all others, will receive an impetus it very rarely meets with. Large government orders will no doubt be placed for products in this line ere the month closes. Mines and mining stocks should be in great demand, creating a wild time in the speculative markets. A good period for some sharp work by the gods of finance.

The extreme tendency of the time should give renewed efforts in all lines of speculation, and the month as a whole should show a score card of unusual figures.

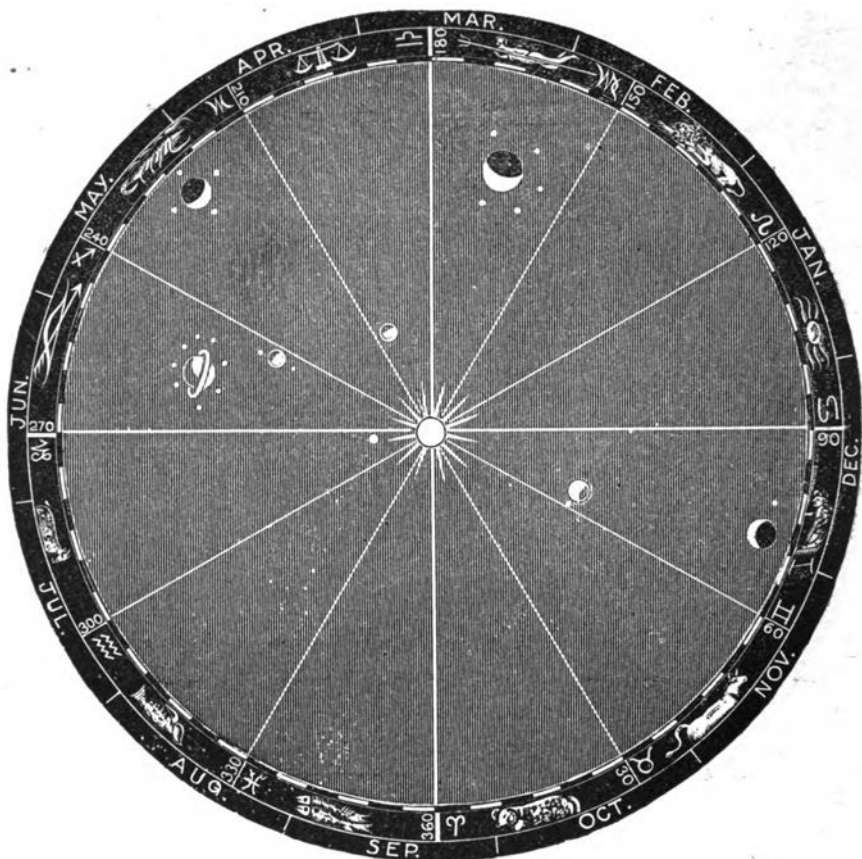
The retail trades receive their first strik-

ingly favorable vibration about the 15th, the balance of the month being a good and healthy period.

The clothing business promises well, and much better than for two Novembers past. The tendency to dress better will be manifested all through the month, and people will be more lavish in their purchases. A lively time, generally, may be looked for all through the month.

Children.

FIRST WEEK—Very extreme characters will be born this week, but they will have great capacity as miners, speculators and mechanics. Science will attract them and invention will be the forte of the majority. Teach them mechanics, civil engineering,



HELIO-CENTRIC HOROSCOPE FOR NOVEMBER 29th, 1897.

surveying, mineralogy, metallurgy and speculation. The latter will, no doubt, come very natural.

SECOND WEEK—There are few changes from the week just delineated, the power to speculate successfully being much weaker, with the inventive trend of the mind slightly on the increase. They belong, practically, in the same lines as those of last week.

THIRD WEEK—We now have the more artistic combination, with the capacity to manage and control large undertakings very marked. These characters will seek for gold and will amass a large sum of wealth through means known only to themselves. A course in law is very desirable for such as these. Political prestige is an inherent quality of this figure. If they turn to politics, and they will, they are sure to reach the front ranks.

FOURTH WEEK—The changes are very slight from those of last week. There seems to be a sameness about the conditions this month that we seldom meet with. The first three days of this week, we should suggest, in way of education, that medicine, oratory and music be the chief branches.

FIFTH WEEK—We have a peculiar combination this week, giving power and capacity to those who appear upon this mundane plane for an earthly career. They belong to wholesale districts entirely, and shipping, rail and ocean traffic, lumber and building interests, coal mining, etc., are their natural co-ordinations. Teach them accordingly and all will be well for them.

Marriage.

Remain single until the last week in the month, and then delay the matter in some way until December 1st. Believe it or not, as you please.

Health Dept.

Boards of Health.

For one thing it may be well to turn its attention to the ventilation and cleanliness of places of public assemblage. Probably no night in the year passes without in this city a dozen to a hundred halls, theaters, or other places of public meeting being filled with throngs of people who pant and swelter in a stifling air; and pray that it may dawn upon the managers or attendants to open a ventilator or a window. But their prayer is in vain, for what do managers know of the necessity for air or care for the health of the public? Besides, in cold weather does not a close room with many people save fuel? In warm weather, in the absence of compulsory ventilation of public buildings, what is everybody's concern is always left undone. Who is there who has not found himself placed in some cul-de-sac of a theater where air had neither entrance nor exit, and where the exhalations of the multitude lingered about his olfactories with the persistence of time, and the flickering heart seemed to welcome the pale mask of eternity? It was thus years ago, and it is no better to-day.

But while this is going on and constitutions are being undermined, crowds being compelled because of criminal carelessness to inhale over and over an atmosphere surcharged with carbonic-acid gas and the effluvia of their own bodies, the board of health hopes to check tuberculosis by issuing edicts prohibiting expectoration and writing down as suspects one-tenth or more of the population. For equal result on the public health and comfort, the board could probably put in force no regulation with so little outlay of money and labor as one compelling the best use of present ventilating facilities in halls and theaters, and prohibiting the erection in the future of any building for public assemblage without ample facilities for ventilation, even of every gallery and box, and that, too, with-

out creating dangerous air currents. One or more inspectors should make visits often enough to insure observance of the regulations. These should be printed and posted throughout the buildings, with information where to enter complaint. The condition of the atmosphere should be indicated as far as possible by instruments of precision, such as the thermometer.

When the board of health has carried out this much needed and perfectly feasible reform, there are others that will suggest themselves, but until then the opinion is likely to prevail that it is wasting its resources if not exceeding its authority in trying to enforce compulsory reporting of cases of tuberculosis.—*The Medical Record.*

Insanity as a Defense.

Insanity in these degenerate days is so often brought forward as a defense for murder that it no longer excites comment or attracts attention. As a rule it is appealed to as the last resort of an attorney who sees no other way to save his client's neck.

Of late the insanity plea, however, has been introduced into other criminal trials, often with success. If a man may commit murder while insane, why may he not steal or embezzle or abscond under the same conditions? In Eau Claire the other day a jury acquitted a prisoner charged with embezzlement on the ground that at the time he committed the crime he was insane and not responsible for his actions, although he recovered immediately afterward.

Such an acquittal as this imposes a severe strain upon public credulity. It is not without precedent, however, both in fiction and in fact. The author of "The Breadwinners" saves one of his characters by such a verdict, and a Chicago jury a few years ago acquitted a woman indicted for murderous assault on the "temporary insanity" plea.

During the Guiteau trial medical experts testified that almost every man is insane in some degree on certain topics. Sanity or insanity, according to that view, is merely a matter of degree. If a man's aberration

be slight he is considered sane; if it be noticeable he is called a crank; if it becomes pronounced he is classed as a lunatic. The Guiteau experts asserted that a man may be insane one day and sane the next.

It will be seen at a glance that this furnishes a fine field for the legal juggler. If the Eau Claire case may be regarded as an indication of the present trend of criminal prosecutions may we not expect to see the pickpocket of the future escape conviction on the ground that the sight of his victim's purse threw him into a fit of temporary insanity?—*Times-Herald*.

Does Tomato Cause Cancer?

Several years ago the Michigan state board of health made an efficient investigation of this question for the purpose of exposing the fallacy of the popular notion upon this subject, and with the result that not a particle of evidence could be found that a case of cancer had ever been caused by the use of the tomato. The argument is simply this: Forty years ago cancers were little known, and tomatoes were not freely used. Since then cancers have become numerous, and the tomato has been used extensively. Conclusion: the increased use of tomato has caused the increase of cancer.

Another equally good argument could be made. Forty years ago railroads were little employed as a means of public conveyance. At the present time millions of persons travel annually in railway cars. Forty years ago cancers were infrequent. At the present time cancerous disease in various forms is quite common. Conclusion: travel in railway cars is a cause of cancer.

The tomato is a wholesome fruit. There is nothing in it of a poisonous or injurious character.—*Chiehgo Vegetarian*.

Miss Lucy Vendes, an unusually wise young woman of Boston, has discovered an unailing cure for insomnia. "All one has to do," she says, "is to shut out of the mind every thought excepting that of sleep just before retiring." How simple, to be sure! Does she favor chloroform or a club?

Blindness from Crowding Teeth.

A case of blindness from crowding of the teeth is reported by Dr. J. E. Gemmel, in *The Dental Record*. "A boy, age eleven, complained that he awakened one morning to find he was blind. Previously, and on going to bed the night before, there was nothing wrong with his eyes. The pupils were dilated, fixed, not influenced by light; could not tell light from darkness. The suddenness of the attack pointed to functional disturbances. Several causes were looked for, but examination of the mouth showed the crowding and wedging of the teeth together. Two permanent and four temporary molar teeth were extracted. The same night he could distinguish light from dark, and next day could make out objects, and in a few days sight was restored. He had no other treatment."

Good Advice.

Law Notes tells a story of a young lawyer who asked a country justice for a capias. The justice did not know a capias from a police-cell, but he disliked to admit his ignorance.

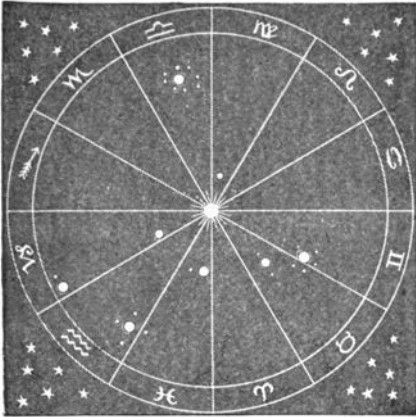
"Now, see here, my friend," he said, "you are a young lawyer, and I fear lack experience. I would advise you not to be too hasty. Don't be in a hurry. Wait twenty-four hours, and then if you think best, come to me and I will give you a capias."

The young lawyer agreed and went away. The justice spent the remainder of the day getting acquainted with the writ called capias. When the limb of the law appeared the next morning, the court felt himself qualified to issue capias singly or by the bushel.

Before he could speak, the young lawyer said: "Mr. Justice, you were right; I was too hasty. I have to thank you for the good advice, and also have brought you the two-dollar fee you would have received for the capias, as I don't want you to lose anything by your good deed."

He went away believing the justice to be a paragon of good sense and legal lore.

Horoscopical.



The subject of the above horoscope is Mrs. Esther Marion, whose portrait appears upon the frontispiece of this number.

Mrs. Marion is a magnetic mental, or mind healer, of world-wide reputation. Her powers, both physical and mental, are clearly shown by the polarities of the planets, which are in forceful combinations throughout. We find the ruling planet is Mercury, the vibrater of the mental faculties, coupled with the great Jupiter, which gives strength and harmony to the physical forces. These two, Mercury and Jupiter, are the chief rulers of the life as a whole, while Saturn, Venus and Neptune act directly upon the mentality, giving their combined rays in a very potent manner to that function of being.

Venus shows power for harmony and that soothing magnetic wave that speech as well as silent thought sends forth, when the will of the sender is vivified by a high and holy motive. Neptune being the planet of distance, enables Mrs. Marion to extend these mental waves or vibrations to distant points laden with the life giving balm that Mercury and Jupiter furnish primarily.

Saturn being somewhat of a disturbing element, caused mental worries and annoyances in earlier years as well as interfering with the assimilation and disposition of

foods. The physical developed much faster than the brain, for the latter being under yielding and slowly moving powers, held the mind and its development somewhat in check.

The nervous system, throat and heart, are under quite an extreme combination formed by the antagonistic currents of Mars and Uranus, and throat and heart troubles, as well as some other weaknesses, greatly aggravated by the environment, food and medicine, gave rise to the severe attacks and sufferings which she mentions in the following statements concerning her life which we extract from "How I Was Healed," a small pamphlet.

Although Mrs. Marion has passed beyond the narrow confines of Christian Science and entered the large, broad and liberal field of occultism, she states that her first start toward the light was in Christian Science, so called, therefore gives due credit to that theory of life, disease, religion, etc.

"How I Was Healed," in her own words:

"I have often been asked to give something of my experience in Christian Science. Not that it has been different from others in many respects, for humanity is about the same, I find, everywhere, but that it may help to strengthen some one who may wonder if others have as much to overcome as they. Beloved children, we have nothing to overcome but ourselves.

"I was always inclined to love God, and yet I was afraid of Him, for in my early life I was a member of the Methodist church where the love and wrath of God were equally impressed upon my child-mind.

"But this teaching did not satisfy me and my soul cried in bitter anguish to God to lead me into that Truth which Jesus said to know would make men free.

"With what comfort I have held on to the promises; 'Seek and ye shall find; Knock and it shall be opened unto you.' Oh how true these words have proven themselves to me. Beautiful words. When first I heard of this Christian life (or new life) which Jesus told his disciples to live,

it was just what my soul longed for, I was starving for spiritual food, which I was trying to satisfy with all kinds of medicines and nostrums.

"I was sick from head to foot, a fit subject for softening of the brain; so the doctors told my daughter, and of course the doctors know. Rheumatism so bad that I could scarcely walk. I had a cough for years which was always the source of great discomfort and annoyance to me, and some who read this will remember how I put it away. Oh, the resurrecting light which broke in upon me at that hour has never lost its brilliancy; the hour when the thought came to me, 'this cough is not for me nor mine,' and no part of me.

"Then I said, 'depart in peace, I refuse to become a coughing machine for this condition any longer.' There I stood, for I had raised from my chair; I said aloud, 'Stand back for I am on holy ground; don't you dare approach me again.' And it has not, thanks to the All Good.

"In brief let me say I had all the ills that any woman will let come upon her. I longed for death to relieve me from this terrible bondage, and yet was afraid to die, for I had been taught that if I failed in anything I was lost to God's love and mercy. When I first heard of Christian Science and read that we should preach the gospel and heal the sick, I said, yes, that is what I understand Jesus told his disciples to do. And I knew in my heart that I was a disciple of Jesus Christ. Then I said, on this rock I build my faith; and here I am, redeemed, soul and body. My first desire of all was that I might tell to all the world what a beautiful Truth I had found. But I had first to show forth my health in order to prove the doctrine.

"Then came the struggle to put away medicine which I had been so faithful to take for every little ailment until I was a walking drug store. Blue-mass and quinine, patent medicines no end to them, besides all the doctors could think of.

"No wonder my poor stomach refused to digest food until I was nearly dead with indigestion and heart trouble.

"Oh, how I wanted my health that I

might go out and tell to all the world what a beautiful (savior) Truth I had found. I was so sure that all I would have to do would be to tell the people what Christian Science would do for us and of course they would gladly accept it with me.

"I was so sure of this that I did not wait to be healed. But of course I tried to act as if I was healed and I could hide the pain somewhat. But the cough would not be silenced, until one day, as I have told you, I put its head under my heel, and now it is a thing of the past.

"Just when my enthusiasm was the greatest I felt that I must carry my risen Lord and Savior to my dear mother, brother and sisters. I told them all about it and what been done, and how beautiful it was to know that only the Good was true and real. That I was now well (for, from the time this truth dawned upon me I never admitted I had a pain). But they did not believe me, and said I was half crazy and a disgrace to their standing in the church, of which my dear mother has been a member for fifty years. 'My child,' said mother, 'this may be true, I know you believe it is, but please do not say anything about it for I am singing in the choir and cannot afford to lose my place.'

"This was a severe blow to zeal and love for what to me was the Truth that was to set me free. What should I do? I could not go back to the old church doctrine and there I stood, as it were, an object of pity and contempt. My dear ones pitied me because they thought I was 'a little off in my mind,' as they called it.

"Nothing daunted me. I said, 'Father into thy hands I commend my soul; make me thine instrument to do thy will.'

"There was one more thing I knew I must overcome, that was desire for medicine. It was a part of my life and yet I had no faith in it, when I would let my reason and good judgment rule. As I said, my cough would not be hid as easily as my pains, and often the first year I came into the science I would slip one side and take a dose of my cough medicine, if my friends happened to be in, for they watched me closely and told me how badly I was look-

ing, and they would say, 'why don't you do something?' I always felt like a thief after I had stolen a dose of medicine, and invariably I felt worse, until I became so conscience smitten that one day I said to myself, 'by the grace of God's help I will never deceive myself again with trying to take medicine on the sly.'

"I went into my pantry and pulled down from top shelves and out of corners nearly a bushel basket full of bottles, vials, boxes and old plasters, and mercy only knows what.

"I took them out of doors and emptied every bottle and vial out on the ground. It seemed so bad to see so much money thrown away, for some of my medicine was very expensive. But I said here goes all for the Truth. I gave all up there and then, and felt better. I have had many seemingly severe tests with my old conditions, for I find the new life is a growth, but said, 'I can overcome and will overcome and manifest God in my flesh.' I said, 'I will trust God for my life and for my health, God is exalted above virtue and knowledge in me. There is no such thing as helplessness. It is all a mistake. I will be what I will be.' I never had any doubts as to the truth of what science would do if we, as Jesus said, could only believe.

"It was to me from the first, and to the present time, the very elixir of life. I feel to-day as teachable as I ever did, only I am now being taught more of the Spirit.

"I trust that my experience may prove a beacon light to direct some weary traveler into the haven of rest, for Jesus said, 'my yoke is easy and my burden is light.'

"We must attain to that understanding where we shall know, not by might nor by power, but by Spirit, saith the Lord, will I heal all thy diseases, getting perfectly still and knowing without using words. By making ourselves the mediator for the Spirit as the stove is the instrument to radiate heat and warmth to our bodies, the light of Truth shines through us to heal all who come to us." * * * *

A valuable lesson may be drawn from the statements made concerning the use of so many drugs. A bushel basket full of bot-

ties whose contents have been devoured and the effects overcome and eliminated from the system, shows that a latent power really existed and the healing gift is the vivifying of those powers until their vibrations not only permeate the entire system, but extend beyond the surface and magnetize the home surroundings. Let those seeking health bear these points well in mind.—[Ed.]

The Referendum in New Jersey.

The value the American people place on the referendum has another exemplification in the vote on the constitutional amendments just submitted to the people of New Jersey.

Three amendments were proposed, of the highest and most vital character, affecting the moral as well as the political welfare of the state. The first was to prohibit loteries, bookmaking on races, pool selling and gambling of all kinds; the second was to restrict the power of the governor in making reappointments, and the third was to permit women to vote at school elections.

They were all buried under an adverse majority of several thousand votes, not on their merits, but because the people declined to vote. Not more than one-third of the electorate turned out, and that was really a better showing than is ordinarily made. In Wisconsin recently, an amendment was voted on and only 95,000 voters, out of a total of nearly 500,000, took part in the election. In Illinois we have had similar illustrations, and in fact the people in all the states have shown a like apathy.

If in such a vital matter as the reform of the fundamental law the electors cannot be called out to express their opinions one way or the other, what would be their action in respect to more indifferent subjects?

The referendum plan is not suited to the genius and habits of the American people, and we do not believe that this latest fad of populism will ever secure their sanction. —*Times-Herald*.

He is a freeman whom the truth make free, and all are slaves beside.—*Cowper*.

Marriage.

Divorces in America.

Our vivacious country woman, Mrs. Atherton—Mrs. Grace Atherton, if you please—who has confounded the lagging British mind with the gayety of her disposition and the courage of her hatred of their language in its conventional grammatical forms, waylays the old subject of "Divorce in the United States" in an English magazine.

To Mrs. Atherton divorce is not an ugly term. The legal separation of husband from wife is an admirable expression of the progress of the race. "Woman is growing." She "squares her shoulders" and goes out alone on the voyage of life, leaving the derelict man at home to mind the babies. Mrs. Atherton says:

"The fact that 80 per cent of the actions for divorce are brought by women would appear to tell heavily against the men of the country, but, as a matter of fact, a large percentage of these divorces go by default, which implies either collusion or indifference on the part of the delinquent. Many men, it is estimated, permit the offending wife to bring the suit rather than to disgrace her and her children. Nevertheless, the divorce revolution has been brought about and is maintained by women. The typical woman of the United States to-day is a mental anarchist. The reasons for this are several. She is a composite of all the races of earth, if not in blood, in points of view. She is a product of experimental democracy, and, like her country, blindly but fiercely striving for an ideal. She has been thrown largely on her own resources; unlike the women of the old world, she has done her own thinking. She lives in an electrical atmosphere. She is a spoiled child. She finds herself a component part of a life that is ever changing, and changes with it. She has come to regard herself as by far the most important element in that life. She is a child of the hour, of the minute; she does not strike

roots. Her independence has begot an abnormal amount of individuality. Is it a matter for wonder that, finding the man she has married unsatisfactory, she tosses him aside and begins life anew?"

But is this all true? Not at all. If it were, the tendency would be to broaden the divorce laws. As it is, the tendency is distinctly to straighten them. It is not easy to procure a divorce east of the Missouri river. Chicago has ceased to be the Mecca of the plundered husband and the blonde and tearful intending grass widow. Such as seek divorce must go to the barbarous land of the cow puncher and the sheep herder. Every day the agitation for national divorce laws grows in importance, and the ineffectuality of divorces granted in "free communities" is emphasized by the decisions of courts in the old settlements.

In short, the feeling of the public is in favor of limiting the grounds of divorce to the causes that in almost every society have been acknowledged as necessitating separation. In this feeling the American woman joins, for is she not an anarchist as Mrs. Atherton describes her, or a "spoiled child" or even a fool, but much like the women of other countries, and like her own mother and grandmother—only better perhaps. She is not as much troubled about the "sex problem" as her slanderers pretend. If she were Mrs. Atherton would not be compelled to go to England to sell her books.—*Daily Paper.*

The Proper Treatment.

He loved a pretty blue-eyed girl

And told her so forthwith,

She sadly sighed and faltered:

"Alas! I am a myth."

And thinking her but lisping, then,

He smothered her with kisses.

"Am I to understand," he asked,

"You'd rather be a Mrs."

Philadelphia Enquirer.

Jealousy is the key that opens many weddinglocks. Troubles are like babies; they grow large by nursing.

The Oracle.

QUESTION. A young lady across the water asks us to give the correct position for a person to lie in while sleeping; that is, the direction the head should be in?

ANSWER. North of the equator the law is that the electrical currents pass from east to west around the earth, while the magnetic or polar currents pass from the equator toward the pole. Now as each person is under different polar conditions, no set rule will apply to all, but as a suggestion, it is desirable to lay with the head pointed toward the position of the most favorable planetary point in the solar circle at birth, as this increases the harmony of the translation of the earth currents in that favorable direction. For example: If Jupiter is favorably pointed in your horoscope, take his direction at time of birth and polarize the mind, that is, the head toward that point, and thus enter more fully into the power and strength of such rays.

Q. A person has Saturn in Virgo helio-centrally as ruling star, while geo-centrally he has Mars in Scorpio. Now both systems declare to the true features. How does PLANETS AND PEOPLE judge this?

A. The work done in PLANETS AND PEOPLE is based upon the helio-centric system primarily, geo-centric positions and aspects are a secondary matter and only taken account of when of sufficient moment to show striking relativity to the helio-centric. Geo-centrally, Mars is said to be ruling star when Scorpio is rising, no matter where the planet may be at the time. We do not treat the science on any such theory whatever.

Q. In getting out your Almanac for next year, would it not be well to give the longitude of the moon. Your sample page in October number does not show it?

A. H. B.

A. Yes, the intention was to give the Moon's longitude the same as the planets, but it was overlooked in setting up the

first. It has been put in, however, and several other features re-arranged. The work will contain some seventy-five illustrations, many important lessons and forecasts, besides numerous tables and rules pertaining to the important pursuits in life. The intention is to make it the most valuable daily guide ever published.

Q. If a person is born in Cancer on January 10th, and Mercury is in the sign Libra, helio-centrally, where should it be as given by geo-centric astrologers? I ask this to prove a point under discussion relative to the horoscope of a child which has been made by both systems.

A. Mercury would appear to be in the sign Sagittarius; geo-centrally that would be its position.

Somewhat Ancient.

At a country school not a hundred miles from Weatherley one of the directors is a clergyman. He sent word that he, with the other directors, would visit the school. The teacher, a young girl, was desirous of making a good impression, so she drilled the children carefully as to just what to say on the occasion of the visit. The first boy was asked, "Who made you?" His reply was to be "God." The second boy was to be asked, "Who was the first man?" His answer, of course, was to be "Adam."

The appointed hour came and in her flurry the teacher failed to notice that the first boy was absent. She walked over and asked, "Johnny, who made you?" "Adam," was the reply. "No! No! Johnnie; God made you." "No he didn't. The boy what God made stayed at home to-day."—*Weatherly Herald*.

An eastern magazine prints an able article on "How to Leave the Dining-Room." We haven't read it yet, but even a casual glance at it convinces us that in the highest New York circles it is no longer considered good form to be carried out of the dining-room by the butler.

In the universe there is nothing great but Man; in man there is nothing great but Mind.—*Sir William Hamilton*.

Crying as a Safety-Valve.

The popular idea that a good cry gives at times salutary relief has a scientific foundation, we are told by *The Hospital*. The writer of a brief note on the subject in that journal says:

"Crying is so commonly associated with distress that man's natural instinct is to put a stop to it as soon as possible. We should not forget, however, that it has its uses. Dr. Harry Campbell has recently shown how complex are the phenomena involved in a good cry. This does not consist merely in the shedding of tears, but includes so general and widespread an action of the muscles that the whole body may be convulsed.

"In children also a great change takes place during crying in the manner in which the respiration is carried on. Expirations are prolonged sometimes for as much as half a minute, and are interrupted by short inspirations. During expirations the glottis is contracted so that the intrapulmonary pressure rises considerably, and there can be but little doubt that it is the equal distribution of this increased air pressure throughout the entire chest, leading to the dilation of portions of the lung that have become more or less collapsed, that is the explanation of the great benefit which often results from crying in cases of infantile bronchitis and of the large discharge of bronchial mucus which so often follows. Children may become very blue during the paroxysm, but the deep respirations which succeed quickly restore the circulation to a better condition than before in consequence of the larger lung space rendered available.

"In women the beneficial effect of a good cry is proverbial. In them also this is partly due to the increased depth of respiration and the improvement in the often languid circulation thereby induced, but to a large extent it is the result of the muscular exercise involved, by which the general vascular tension, and especially the blood pressure in the brain, are much reduced. The profuse flow of tears no doubt also acts strongly on the cerebral circulation in still further reducing tension. The sob-

bing movements, again, have a good influence upon the venous circulation in the abdominal and pelvic viscera, while the exhaustion produced tends to produce sleep, and thus to give the nervous system its best chance of recuperation. We should not, then, too hastily intervene to stop a woman from having out her cry. If we can remove her trouble by all means let us do so; but if the trouble is to remain let her cry herself to sleep. This is far better than soothing drafts."

Work.

BENJAMIN HATHAWAY.

'Tis much to know in life our proper task;
Yet more to do, when well we know our work;

Into life's harvest none are sent to shirk—
Of others' toil the gift of labor ask.

Why should I beg? Couldst give me all
the wealth

Of all the world, I might not hold it fast;
I could but die a mendicant at last.
It is not mine, the gold I get by stealth;

Only in doing may the arm grow strong,
The mind be strengthened in its own
high thought;

And ours, ours only what our hands have
wrought,
The sole sure wages that to toil belong.

Do, then, thy task, and trust the God's decree,

That as thy work thy recompense shall be.

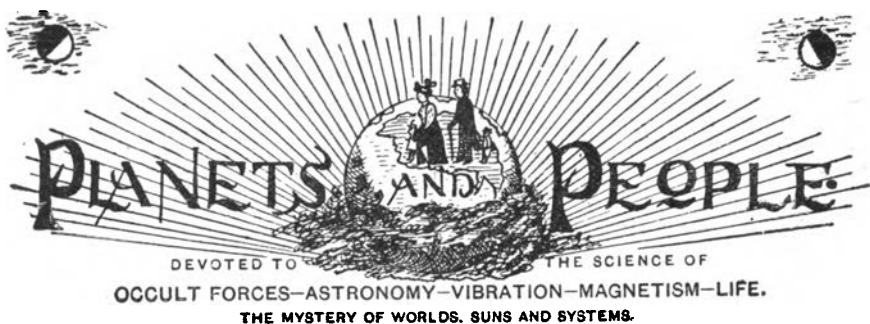
Willing to Assist.

"How shall we check the Sunday bycycle?" asked the president of the Christian Citizens' Reform league.

"Same as trunks," courteously suggested the commercial tourist, who had wandered in merely because he saw a crowd.

In Pennsylvania the other day a poet committed suicide because he was hungry. If that were a valid excuse, American poetry would be practically wiped out.

Life is full of trials—and the lawyers are thankful for it.



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No. 12.

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OCCULT SYMBOLS.

BY ZALENE.

CHAPTER VIII.

On my way home from the mystical retreat after that severe siege of overcoming the pangs of hunger and thirst, which was by special conveyance, I became absorbed in thought concerning the woman Florence whom I met at the dinner. She was the same who, two years before, I, in company with Virginia and others, was called to visit, at which time the child Julius was named and certain ceremonial work was carried out. The little child that greeted me on my entrance was surely little Julius, grown to be strong enough to run all about the place.

But, as I started to say, my thoughts about Florence and the child drew my attention almost entirely away from my own emaciated condition and also the new lessons recently met with at the shrine. She was a character to study, and my relations with her were of such a nature that I felt confident we could exchange views on mutual grounds.

I felt more closely drawn, perhaps, from the fact that, during my extended visit in the east, she had entered my "path" and journeyed, hither and yon, meeting with the curious and the queer until she had gained the summit and was now, like myself, merging gradually into the larger geometrical rhythm so much to be appreciated by the earnest devotee of occult science.

I was anxious to hear her recount the experience of her journey and also to learn what part the mysterious Julius was playing in the drama, so I resolved as soon as I was able, to pay her a visit, as she had handed me her card on my departure.

Up to this time I had not looked at the card, as I placed it in my purse in a hurry when she handed it to me, so I went and looked at it, and to my great surprise it read:

MRS. FREDERICK DUDLEY,
No. —, — street,
Evanston.

Mrs. Dudley! I exclaimed. Why, she is married, and that Mr. Dudley was her husband, both in the same line traveling together. How nice, I thought, this must be, and—well I suppose it is all for the best. We must not draw lines too fine or too close in this world; if we do they will be easily broken. Fine lines are extremely fragile. It is the coarser and more sinewy

ones that hold the fabric of civilization together. The fabric itself is woven in many and varied hue, something new in way of design ever being wrought by true lovers and workshippers of nature, which is the highest truth. So let our own lives be our study, ourselves the subjects of criticism and judgment. This is the way I feel and think now. But to proceed with my story: It was several days before I felt able to get out and go any distance, but one afternoon—yes, one of those lovely afternoons in October; I shall never forget how beautiful it was—I took the North Side cable and electric line for Evanston for the purpose of meeting one whom I knew to have suffered, yet suffered only to win and reach a high place in the real society of the world.

One can hardly step outside the door in Chicago without having a peculiar experience, and this trip on the electric car was no exception. Just as we turned north at the Bicycle Club corner, near Rogers Park, something gave way or became disordered about the drive wheels of our car and a delay of half an hour was the result. Being a news gatherer by trade or profession, I became curious about the gardens that abound in this vicinity—I mean the huckster gardens, where they raise cabbages and turnips by the acre. I walked over near one of the huckster wagons that a man was loading for his down town trip and asked a few questions about the use of such valuable property for farming purposes. He said he did not own the land but rented it, paying \$200 an acre each year for the privilege of growing vegetables for the Chicago market.

I was staggered by this statement, for to think that nature is so bountiful that she can remunerate a toiler satisfactorily, pay a greedy landlord a phenomenal profit, and supply the tables of the rich and poor of our great city with vegetables seemingly cheaper than they could raise them on free soil, is something to think about.

This huckster rented about two acres, from which he made a good living and was laying by a snug little sum annually with a view to investing in lots and buildings, as

he, too, had the element of landlordism running through his veins.

This huckster's plantation business made a deep impression on my mind, and as I returned to the car, which was about ready to resume its journey, across the street some little distance away I saw a man sitting under a large tree, and as I caught sight of him he gave me a signal, which I answered, not knowing at the time who he was. I boarded the car, and we were soon speeding toward Evanston, making up for lost time at every turn of the wheel.

It was 4:30 when I reached the dwelling place of Florence Dudley, and observing the sign of the place found it propitious for social calls, so it was with much assurance of a favorable visit that I met Mrs. D. and was ushered into her apartments.

"Mr. Dudley is out for the afternoon, but will no doubt return before you leave," said Florence, right after the usual greeting.

I then asked her if she remembered me, and she replied that under the circumstances which first brought us together every face, every word and gesture was indelibly photographed upon her brain and could never be removed so long as life remained.

Well, tell me all about it, my dear, said I; it has always been something of a mystery to me, for it seems so much out of the usual line in experiences which, to the world, are about the same as yours. But, most of all, tell me how you and Mr. Dudley came to enter the mystic circle and be here to enter the seventh at the same time with me; there must be some meaning to this, and I shall not be contented until I find out what it is.

"Yes, it is time you knew, for you have played an important part in connection with my life that I more than appreciate, and I now know that its meaning is locked in the inner sphere of our being and that all has been brought about by the deeper knowledge and power of the soul. I will now give you briefly the story of my life from the time I first met Mr. Dudley up to the present. Before that I was simply a girl, living, when not away at school, with

my parents, who were abundantly able to have all that the heart could wish for in the way of home comforts.

MRS. DUDLEY'S STORY.

"I had been attending Mount Holyoke Seminary. It was vacation time, and I had planned to pay my parents a visit. I was to take the afternoon train for the west, and, as is usually the case, had a number of friends to say good by to, which delayed me somewhat, necessitating calling a carriage to take me to the train. Just about a block from the depot there had been an accident of some kind which prevented us from passing, and fearing delay if we attempted to turn around and gain the station by some other street, I quickly alighted from the carriage, and grabbing my valise started up the walk for the train, which was about ready to start. As I did so a gentleman just passing saw my condition and quickly came to my rescue, offering to assist me to the train.

"Without a second thought I accepted his kindness, and we were soon seated together in the car, just barely reaching it in time. I then collected myself from the somewhat excited condition I was thrown into by the delay and rush, and asked him if he intended to take this same train. He said that he was on his way to the train when he saw me, and as he concluded I was intending to take the same he felt it was his duty to aid me, as he knew the time was nearly due for the train to start.

"Well, this was my first meeting and introduction to Mr. Dudley, and during our trip we became quite well acquainted. He was on his way to Syracuse, and, as he said, from there he could not tell in what direction he would be sent.

"He was traveling for a Boston firm, and was subject to orders as to where he should go.

"There was something strange and peculiar in the thread of our conversation all through. He seemed strangely enough to me, and he has told me since he could not think clearly while in my presence, as some strange cloudy or misty something seemed to envelop me or keep between us. But in our conversation he said he was

quite tired out with the conditions he met with in his travels and had about concluded to seek his fortune in the far south. He believed he would not return east again very soon, and that there would come a complete change in his life. He was seeking for something, and he hardly knew what.

"The subjects that came up were numerous, and we became quite free in expressing our views, agreeing generally on most of the main points.

"Of course, the question of love and marriage did not escape us, and ere the journey ended we understood each other upon this relationship. He was not as old as he appeared to me at the time, being only 23, while I was but 17.

"Well, the little incidents by the way, the stopping for dinner and changing cars etc., are unimportant now, although much of the real nature of a person is discovered at such times,

"We journeyed together as far Syracuse, where he had to leave me. It was 8 o'clock in the evening, and not until he was about to depart did I realize what had been done during the few hours we had been together.

"He extended his hand as if to bid me farewell, and as I placed my own in his he drew me close to him, folded me in his arms, and gave me the most thrilling, tender and affectionate kiss that I have ever known, saying, 'I love you with all my heart.' I could not speak. I was completely under a spell of some kind, I hardly knew what. The only thing I thought of was to give him my card, so I opened my purse and handed him one, asking him to write me. Up to this time our names had been kept a secret. He gave me one of his business cards in return, saying it was all he had, besides it might convey more to me of his real self than one with his name merely. With a deep drawn sigh I bid him good by, saying: 'Write me a letter soon, and let me know where you expect to be during the next two weeks, as my vacation will then end and I will return again to the seminary.'

"The next morning after my arrival

home a letter came, and in it he explained his plans. It seems he had been in correspondence with some friend in Syracuse about a plan of going to old Mexico and investigating the coffee business. He met his friend, they had decided to make the venture, and would leave Syracuse in about ten days, or as soon as they could get ready. Our correspondence was very interesting, many letters being exchanged during my short stay in Chicago, and it was arranged that on my return east, which was before he embarked with his friend for the south, I was to stop and see him.

"Of course, you know how a young girl feels when she has really fallen in love. The object of her devotion is all there is in the world to think of or care for. Well, I must confess I was powerless to resist the feelings that seemed to bind us together, so ended my visit in a little less time than I otherwise would.

"My people seemed disturbed at my manner, and were very anxious when I started again for the east. They were bound to have some one of the family accompany me, and it was with great difficulty that I persuaded them that all was well and that there was no occasion for any such proceeding.

"I took the train on the Michigan Southern route, arriving at Syracuse the next day about 3 o'clock. Mr. Dudley met me at the train and we went to the hotel, had dinner, and then began the important object of our meeting. Our letters had practically settled our engagement. It only remained to be definitely concluded, and a few hours developed the secret plan which caused the terrible experiences of which you know a part.

"My people, as I said before, were wealthy, and I had all that heart could wish, but they had laid great plans for me to marry, in due time, the son of a millionaire living on the North Side, and who is no doubt between here and the postoffice at the present time. In fact, I was engaged to him, although I know now I never loved him for a moment."

"Well, I had simply found in Mr. Dudley one whom I loved, and my love was

greater than titles, bonds, and fine furnishings. This was made plain to Mr. D., and knowing he was not a man of means, it was useless to think of trying to reconcile my people to the engagement. In fact, there could be no sense in speaking to them of my choice and determination in the matter.

"We canvassed the situation most thoroughly, and finally decided upon a course which, as I stated, was to be a secret one. Mr. Dudley was going on his prospecting tour and would not see me for a year or more, and much of the time might not be able to write me. This was all taken account of, but in order not to be thwarted by this separation and the influence of my Chicago position and relatives, we decided then and there to be married at once, remain in Syracuse a limited time, and then separate, he going on his southern trip and I returning to Mount Holyoke Seminary to complete my term, all as if nothing had occurred. The secrecy of the plan rather enthused us, and we laughed at the romantic course our lives had taken.

"We were married next day at the parsonage of a Unitarian minister, Mr. Dudley's friend being the only witness outside of the family of the clergyman. The friend knew the marriage was to be kept a secret, that was all. Our honeymoon was a short one, only about two weeks, when the terrible day of our separation came.

Here Florence halted, she could not control her feelings, and tears came rolling down her cheeks. She stepped into the adjoining room for a moment, but soon returned with little Julius folded close to her bosom.

"These are not tears of sorrow I am shedding so much as of joy, for I am happy and glad it all occurred as it did. My little boy is the comforter that came to bless and sanction our course, and to show that souls are greater than the material accumulations and superficial heights which wealth alone can create. But to go on with my story:

"With faithful promises we bid farewell for a year or more, as the case might be, at the end of which time Mr. Dudley was

to either send or return for me; when it would be announced. But under no circumstances should our secret be revealed until he did send or return for me.

"I received a letter from him when he reached New Orleans and another from Zacatecas, where they had decided to begin a tour of the country and would probably be some time out of range of mail service, as they intended to travel west. The letter stated that some changes in their plans had been made since their arrival and a more extended trip was being contemplated. I was to write him at Zacatecas, which I did, and, as I stated, I received a letter from him there stating the change in their plans and that I might not hear from him in some time.

"All went well for a few weeks, and so absorbed and intent was my mind upon our secret union that I thought of little else. It dawned upon me in due time that I was pregnant, and then it was that my anxiety became intense. Suppose I never saw him again, how could I explain the matter and convince my friends and parents of the truth? These were the thoughts that crowded in upon my brain until I was nearly frantic.

"I waited for another letter to acquaint me of my husband's whereabouts, that I might write him of my condition, but the week passed and no letter came. Another week passed, and another, and still no message.

"I became almost delirious over the matter, and after a whole month of patient suffering and waiting I could stand it no longer, so decided to return home and explain a part and try to reach my husband. The one thought and aim was to reach him as soon as possible. It seemed that death would result if I did not seem him at once. I packed my trunk, and in thirty-six hours was driven to my home in Chicago.

"You can well imagine the surprise of my people when my trunk was delivered and I alighted from the carriage. I was nearly worn out, and had lost several pounds of flesh. I was pale, and bore every evidence of being dangerously ill. I

confided first in my mother, who went into spasms when I told her of my condition, stating that I could only tell her that alone, without giving any further explanation. She pleaded with me to tell her all, but my promise was too sacred to me to yield for a moment, and I nerved myself up to meet the worst that might come. I did not even state that I was married, but simply told her that in due time all would be explained and there was nothing wrong.

"A consultation with my father resulted in the most terrible fit of rage and condemnation you ever heard of. My father disinherited me at once, and it was then that I learned for the first time that I was an adopted child, that the supposed parents were not my father and mother at all. This made them more cruel in their treatment of me, for after rearing, educating, and planning for me these many years, to think that I had ignored all this and allowed myself to be fooled, as they put it, by some worthless vagabond, when everything was arranged for my marriage to Mr. —, the wealthy merchant's son, was too much, and I must be put away forever.

"I was still looking for a letter, still hoping to be able to reach my own, but no letter came."

"After being told that I was only an orphan they had picked up as an act of charity and that I must prepare at once to leave them at last forever, as their position and social standing must not be marred and disgraced by these acts of mine. I became indifferent to all that once had appealed to me as home. I had a few hundred dollars and quite a bit of jewelry which was valuable, and that very evening at about 9 o'clock I had the balance of my things in readiness, and calling a hack I bid farewell to my home and supposed parents forever.

"I slept in one of the downtown hotels that night, and the next day found a cheap room on the West Side, where my things were taken, and thus began a life of loneliness and sorrow. I went to the postoffice and left an order to have my mail held until I called for it. I had also left an order at the office at Mount Holyoke Seminary to

forward my mail to Chicago, but I have learned since that my parents were more influential with the postoffice officials than I, hence received all my mail, evidently for the purpose of learning the secret of my distress.

"By this means I was deprived of my letters, and although Mr. Dudley wrote from some inland place in the western part of Mexico, the letter reaching Chicago only a few days after my departure from home, I, of course, did not receive it, and it was destroyed, as no explanation of the situation could be found, my husband himself not being aware of the facts.

"The weeks rolled by, and I became gradually hardened to the trials. I did not dream that my letters would not be held at the postoffice, so supposed there had been none written me.

"As I could not write Mr. Dudley, not having any address, he became discouraged and began to think that I was only a frivolous girl who had tired of him and concluded to return to my former lover who already had his thousands.

"This thwarted some of his best laid plans, and for months he wandered aimlessly about, not knowing what to do.

"Finally his friend was taken ill, the climate not agreeing first rate with him, and after several months of suffering, during which time Mr. Dudley cared for him, he died, leaving the poor man alone in a foreign land without a friend or companion, while I was alone in this great city of Chicago nearly a raving maniac.

"But now comes the interesting part of my story. Those who suffer the greatest trials know what true enjoyment is, and I feel more than paid for every pain and every sorrow that came to me during that ten months of hopeless despair.

"A few weeks before Julius was born Mr. Dudley was wandering about in the vicinity of the old ruins near Yucatan, and one evening, just after sundown, he came to a quaint old relic of one of these structures, which seemed to attract his attention. He stopped, stood for a moment gazing at its peculiar markings, when he noticed a white filmy something floating

along down the edge of the remaining layers of stone. He noticed it, and presently stepped closer to it, reaching out his hand and catching hold of it, he found it was a very thin piece of paper. He looked at it, turned it over, but there seemed to be nothing on it, and he was about throwing it away, when he raised it again to his eyes, this time a little closer, when he detected some marks upon it. A careful examination revealed this message:

"Mrs. Frederick Dudley,
No. —, — street,
Chicago."

"His heart gave one bound, and he looked up and about him to see if any one was present. Nothing was to be seen or heard. He looked again at the sheet of paper which he was apparently holding, and it was gone. He hunted all about, but could find not even a trace of it.

"What could it mean? he thought to himself. Is it possible that my wife is still my own?

"He returned to his lodgings and spent the night thinking what he should do; finally exhausted with the anxiety of the experience, he fell asleep toward morning, and at sunrise woke with the thought firmly in his mind to return at once and learn the truth of the matter which had held him so long in a state of indecision and doubt.

"He quickly prepared for the journey north, but being some distance from the railroad line leading this way it took ten days or more to reach it. He was reduced in money matters, so he had to figure in various ways to get passage through to Chicago, but about three weeks after you and the other three mystics came and named little Julius and gave me those assurances of a better time in the near future, the doorbell rang one evening, and the landlady answered the call. 'A gentleman,' she said to me, 'who wishes to see Mrs. Dudley.'

"Thinking it was one of the gentlemen who came with you on that eventful occasion just referred to, I told the lady to show him in. He came quietly to the door, which stood nearly open, and I stepped forward to greet him, and there before me

stood my own husband." Here Florence again burst into tears, sobbing piteously at the reflection of that long wished for meeting.

"O, I can't tell the rest," she said, "the joy of that meeting passeth understanding."

After a little time, during which she caressed little Julius as only a true and loving mother can when in distress over her own, she became calm and proceeded to finish her story

"Well, the whole matter was explained, and papa and Julius were introduced. I then told him of the visit you and the others had paid me, explaining as best I could some of the secret manifestations of the time and the promise to bring Julius to their shrine.

"He then told me how he came to return, about the secret message which gave him my exact street and number, and the peculiar feelings that seemed to possess him at the time.

"I felt then that there was some connection between the message and the occult circle here, but did not learn the truth of this until about six months later, when we had recovered somewhat from the depression we were both thrown into during the long separation. It was this way: I was anxious to visit these people who had befriended me and learn more of their work, so Mr. Dudley and I, with little Julius, paid their retreat a visit, and the result was that we went in and through the hidden way that led us to the height you found us when last we met."

And you are pleased with the result? I asked.

I cannot express it. We have been reunited and made not only happy but given knowledge which makes diamonds and gold seem as common clay in comparison. I am so thankful now that we carried out our romantic and secret plan that I can not find words to give it expression.

The secret of life, the fact that Julius, one of those old and wise souls, should come and sanction and bless our course is to me sufficient evidence that marriages are

contracted in heaven, and earthly plans count for naught.

But enough of this. We are standing on the same level and in the same square. What shall we learn next? That is the most interesting thing to talk about now.

I was about to reply when we heard some one enter the hall.

"That is Fred," said Florence, starting suddenly for the door.

"This is our friend, the Mystic Zalene, I have told you of and whom we met in the borderland of the 7th the other evening."

"I saw her coming this way this afternoon," replied Mr. Dudley as he took my hand.

Was that you, said I, under the big tree?

"That was me, and as you answered my signal I supposed you recognized me."

Well, I replied, the fact is, I have not recovered sufficiently from my latest mystical trial to recognize anyone. I hardly recognize myself.

Our attention was then turned to little Julius, who displayed much in his ways and looks which showed that he was destined to become something more than an ordinary character.

And this is the little tot that led me to the symbol of wisdom? said I. Well, it may be prophetic of his leading many in a similar direction.

"Yes," spoke his mamma, "we have promised him to the Mystics, and before very long he will be installed in the inner and more secluded place as the Oracle of the shrine."

You don't mean to tell me that this is already arranged, I queried.

"Yes," said Mr. Dudley, "we have worked hard to reach a point where we could consent to this and at the same time enjoy the fruits of his soulful sayings. You too, I see, are to be favored as few are in the search for deep and hidden mysteries. Julius is to be surrounded by the most harmonious and sensitive conditions ever yet attempted. Electricity and magnetism are to play important parts in these demonstrations and a flood of light given to those who attain to the 7th."

And I will write it up for publication, will I?

"I understand that is your mission in this incarnation," he replied, "and I am sure you will do it well."

You pay me a great compliment, I assure you, I replied. I hope I shall be equal to the occasion.

While these latter remarks were being made Florence was busy preparing a lunch, and soon invited me to join them; and a pleasant chat with the Dudleys three, made my trip to Evanston the most enjoyable one of my life.

I returned home with the one thought in my mind: Little Julius, the old mystic, to be the oracle of the shrine. The oracle of the shrine. Yes, that is entrancing, and the subject of my writings along mystical lines for the next year shall be:

The Oracle of the Shrine;

or,

The Mysteries of the 7th Sphere.

FRENCH CRUELTY.

Barbarous Precautions to Prevent the Escape of a State Prisoner.

Attention has been attracted once again to the unfortunate ex-Capt. Dreyfus, now undergoing life-long captivity on the desolate and fever-stricken Island of the Devil, off the coast of French Guiana, by the announcement in the official organ of the French Colonial Department that in the presence of the governor of French Guiana and a number of other personages the unhappy prisoner was removed to a gigantic sort of iron cage, which has been constructed at an expenditure of some \$20,000 or \$30,000 by a couple of hundred convict laborers, who have worked in relays day and night for the past six months in order to get it ready. It consists of a double line of lofty iron railings about twenty feet high, with a sort of frieze or barbed arrangement at the top to prevent any one climbing over, a distance of several feet intervening between the two lines of railing. It is inside the spot thus caged in that his hut is placed, and from now on whatever exercise he takes will necessarily be within the circumscribed limit of those iron bars.

This will effectually prevent him from committing suicide by casting himself into the sea, which he has had lots of opportunity of doing until now, his one pastime having been to sit at the water's edge and gaze toward the horizon. From henceforth he will be debarred even from this, and it is difficult to conceive anything more horrible than this punishment. For he has no books, no writing material, and no labor to perform, while a wife and children, to whom he is passionately attached, have remained behind in France and are not permitted to communicate with him in any shape or fashion. The object of the cage is to prevent clandestine intercourse between the prisoner and his many powerful friends on both sides of the Atlantic who are firmly convinced of his innocence; and, at the same time, to guard against the possibility of his escape, which appears to be the one nightmare, not only of the colonial officials in Guiana, but also of the government here.

Indeed, there are many people who do not hesitate to assert that the reason the government is adopting such elaborate and downright barbarous precautions to prevent the escape of this man, who was tried and convicted behind closed doors upon evidence so secret that it was not even communicated to his counsel, is because it is afraid of what he might reveal concerning people in high places were he to recover his liberty. There has always been a very strong impression that he was convicted merely for the sake of shielding some one infinitely higher in rank and authority, who was the real author of the alleged theft and sale to the Italian government of the secret plans of mobilization of the French army in the event of war.

Oh, What a Nerve!

First Passenger—Would you—ah—lend me your spectacles a moment, please?

Second Passenger—Certainly, sir.

First Passenger—Ah—thank you; now, as you cannot see to read your paper, would you mind letting me have it, please?

WHAT FRANKLIN DID FOR US.

The Deep Debt for Many Good Deeds We Owe to Him.

Here is a long list of the good deeds of Benjamin Franklin:

He founded the Philadelphia Library, the leader in the field of hundreds of others of similar character.

He edited the best newspaper in the colonies, and gave a start to the press of America.

He exemplified the value of advertising in modern business.

His "Poor Richard" maxims were wit and wisdom that brought home valuable truths to readers such as they could understand and make of practical service.

He established the postoffice system of America.

It was he who caused Philadelphia to be paved, lighted and kept clean.

He invented, when fuel was scarce, the Franklin stove, which economized it; and made a free gift of his invention to the public, besides suggesting various other heating inventions, later on, in which this country leads all others.

He was the remover of the once universal nuisance—smoky chimneys.

He was the first effective promulgator of the gospel of ventilation.

He made important electrical discoveries, and, as is said, "Robbed thunder of its terrors, and lightning of its power to destroy."

He was instrumental in founding the first high school in Pennsylvania; he protested till his death against using the funds of that institution in teaching youth the languages of Greece and Rome, when French, Spanish and German were so much more required in regular commercial transactions.

He founded the American Philosophical Society, the first organization of the friends of science in this country.

His aid was valuable in founding the Pennsylvania Hospital.

He led that State in its struggle of thirty years against the tyranny of the Penns.

When the Indians were carrying on bloody marauding expeditions within eighty miles of Philadelphia, he commanded and led the troops of the city that were sent against them.

He was the author of the first scheme for uniting the colonies; his scheme contained many features that bind the States of the Union to-day.

More than any other man he was instrumental in causing the repeal of the stamp act, and more than any other man he educated the colonies up to independence.

He discovered the temperature of the Gulf stream, and that northeast storms begin in the southwest.

It was he who directed attention to the advantage of building ships in water-tight compartments, getting the idea from the Chinese.

In Paris he saved the alliance from being destroyed repeatedly, and brought the negotiations for peace to a successful close.

He labored for the abolition of slavery towards the close of his life, and in aid of those emancipated.

Matches Made of Paper.

It is predicted that paper is the coming material for matches. The prospect of the wooden match industry being appreciably affected by a new process for manufacturing matches of paper is held to be extremely probable, particularly as the best wood for this purpose is constantly growing scarcer and more costly. The new matches are considerably cheaper than the wooden product, and weigh much less, which counts for much in exportation. The sticks of the matches consists of paper rolled together on the bias. The paper is rather strong and porous, and when immersed in a solution of wax, stearine and similar substances, sticks well together, and burns with a bright, smokeless and odorless flame. Strips one-half inch in width are first drawn through the combustible mass and then turned by machinery into long, thin tubes, pieces of the ordinary length of wood or wax matches being cut off automatically by the machine. When the sticks are cut to size they are dipped into phosphorus, also by machinery, and the dried head easily ignites by friction on any surface.

Samuel Andrew Gibbons, an old Georgia negro, claims to be 140 years old, and says he remembers the revolution and the meteoric shower in 1833.

How the Young Man Tells the Story to the Young Woman.

Statistics are at present being collected on almost every conceivable subject. What do you think of a scholar who has actually thought it worth his while to collect statistics in regard to the manner in which men and women make love to each other? He has spent considerable time over this delicate work and now at last informs the world how the men, as a rule, propose to the women, and how the women, as a rule, accept the proposals of the men.

According to the scholar, the number of young men who embrace their sweethearts at the moment when they are inviting them to become their wives amounts to 36 per cent. On the other hand, 67 per cent. of the men in love kiss their sweethearts on the lips at the critical moment, while 4 per cent. sow kisses on their hair and 2 per cent. content themselves with kissing their hands.

At one time it was the fashion for love intoxicated youths to fall on their knees when about to make proposals of marriage, but this fashion is evidently dying out, for we are assured that only 3 per cent. of those in love at present fall on one knee, while only 2 per cent. venture to sue for their ladies' favor on both knees. A curious reason has been assigned for the decadence of this chivalrous custom, which is that of late years the nether garments of males have been so constructed that it is rather risky for a man to flop down suddenly on his knees in a lady's presence. Garments, when strained, will rip and tear, and no self-respecting lover desires to have his act of adoration turned into a farce by any such casualty.

On the other hand wooers of to-day seem to be far more nervous than the gallant men who wooed and won a century ago. Just fancy, 20 per cent. of the lovers of to-day are awfully nervous when the decisive moment comes, and in the throat of each mother's son of them there seems to be huge lump, which it is impossible for them to swallow. How they got over this difficulty heaven only knows. Somehow the lump disappears after they have struggled with it a minute or two, after

which it is to be hoped that their agony is at an end.

The behavior of the young women is similarly remarkable. When the men invite them to share their homes they by no means all act alike. Eighty-one out of every hundred fall without a word into the outstretched arms of their chosen ones and so very easily put an end to a rather embarrassing, if otherwise very delightful, situation; 68 per cent. blush very becomingly, and in maidenly fashion shrink away as though frightened at their companions' boldness; one out of every hundred—possibly more, possibly less, says the statistician—falls on a sofa as though about to faint, and 4 per cent. are really astonished at receiving proposals of marriage.

On the other hand eighty out of every hundred know very well what the men have come for, and hence they are not taken unaware, and they behave just as they should behave on a momentous occasion. Furthermore, 60 per cent. look their wooers boldly in the eyes, evidently with the idea of still further bewitching them, or of relieving them from their apparent embarrassment. Curious facts these, but the most curious fact of all is that one maiden out of every hundred runs away before the young man has finished his pretty love tale, with the object of telling the good news to her girl friends.

Bathing in England.

The London Telegraph describes a fashionable watering place in England, where the bathing beach is half girdled by the blue waters of four bays, each in close proximity, and overlooked by the houses and terraces above. It is the regular resort of many thousands of respectable people, who go in bathing in the most delightful fashion and abandon, without fear and without reproach. There are no bathhouses, no tents, no costumes, no indecency, no blushes, no prudes, no opera glasses, hundreds of women on the beach, dozens already in the water, and no piles of sand-soiled clothing.

A ring of a dozen stout and matronly women here and there, standing close together, facing outward, while inside

a blue and white and pink fluttering for a few moments, then the ring, with feet close to the lapping wavelets, opens seaward, and out runs, in absolute nudity, a young Venus of anything from 14 to 25 summers. A dream of beauty in the flashing sunshine, a few steps, a gasp and a splash, and the white foam clasps her in its arms. There she is, up to her armpits in the merry sea, disporting herself with other friends already there. And here is where Puritan England goes to learn lessons in what it calls true modesty.—Boston Herald.

Mothers in England, Too.

The Mothers' Union is an organization extending over the whole of England and Wales, and having branches in Ireland and several of the larger colonies. The membership includes mothers of all classes, and this has been found a great advantage to higher as well as to lower. The union publishes two quarterly magazines, the Mothers' Union Journal and Mothers in Council, the latter intended for the better educated members, and both give much useful advice and information.—Philadelphia Ledger.

America's Hairpin Industry.

It was not until 1878 that the manufacture of hairpins began in the United States. Previous to that time those used in this country were brought from England or France. Now the trade is such a large one that it takes 50,000 packages, each containing twenty-four pins, to supply the wholesale demand daily in New York alone.

A Centenarian Toad.

When the sexton of St. James Cemetery, Bristol, Pa., opened an old vault that had been closed since 1793 a large hop-toad was discovered inside, jumping merrily about. The vault was practically air tight, and the toad must be at least 104 years old, having lived that time alone in the vault with the dead.

A Whistling Eel.

A remarkable eel has been discovered in the Fiji islands. It has a peculiar formation in its throat, which causes it to whistle when in an excited state. The eel is fifteen feet long and several inches in girth.

SOME FAMOUS PEARLS.

Single Gems Each One of Which Represents a Fortune.

The most curious among famous pearls is that which, three centuries ago, the French traveler, Tavernier, sold to the Shah of Persia for \$675,000. It is still in the possession of the sovereign of Persia. Another Eastern potentate owns a pearl of 12½ karats, which is quite transparent. It is to be had for the sum of \$200,000. Princess Yousoupoff has an oriental pearl which is unique for the beauty of its color. In 1620 this pearl was sold by Georgibus of Calais, to Philip IV. of Spain, at the price of 80,000 ducats. To-day it is valued at \$225,000. Pope Leo XIII., again, owns a pearl left to him by his predecessor on the throne of St. Peter which is worth \$100,000, and the chain of thirty-two pearls owned by the Empress Frederick is estimated at \$175,000. One million dollars is the price of five chains of pearls forming a collar owned by the Baroness Gustave de Rothschild and that of the Baroness Adolphe Rothschild is almost as valuable. But these ladies are enthusiastic collectors of pearls, and their jewelers have instructions to buy for them any pearl of unusual size or beauty which they may happen to come across. The sister of Mme. Thiers, Mlle. Dosne, is also the owner of a very valuable string of pearls, which she has collected during the last thirty years.

Makes a Living Winding Clocks.

There is at least one man in New York who makes his living by winding, regulating and occasionally cleaning clocks for numerous families. He makes daily rounds so as to cover his entire route, but he never visits the same house oftener than once a week. On that day his coming is expected, and he has free access to all the rooms, whether they are occupied at the time or not. Through the various halls and apartments he goes, from the top of the house to the bottom, winding the clocks and giving a touch here and there to a regulator where he finds it necessary. His care is chiefly given to eight-day clocks, of expensive design and workmanship.

HUMAN ALLIGATORS.

Disguised African Savages Who Lie in Wait for Victims in Rivers.

One of the numerous dangers that attend the navigation of the rivers of Western Africa are what are known as human alligators. They are somewhat akin to the famous human leopards, whose well-nigh incredible deeds of savagery were described at length in the press a year or so ago. Just in the same manner that the human leopards array themselves in leopard skins and conceal themselves in the branches of trees, ready to pounce down upon and rend to pieces with their iron claws the unwary white man or native who passes along the forest glades of Western Africa, so do the human alligators when swimming conceal their head beneath that of an alligator hide.

Often when a canoe filled with blacks or a boat manned by white men sails up or drifts down these rivers, which constitute almost the only means of transit in the less civilized portions of the Dark Continent, they will pass what are apparently a school of ordinary alligators, lazily sleeping with their eyes closed and only their heads emerging from the water. Inasmuch as alligators will rarely attack a boat of any decent size except in self-defense, or else when driven thereto by starvation, little or no attention is paid to them. But let that boat anchor in the river or get tied up to the bank in order to permit its occupants to recuperate from their fatigue and from the effects of the heat by means of sleep, and it will soon be observed that these alligators quietly flock toward the spot.

And as soon as ever they have reached the side of the ill-fated bark, every alligator head will rise from the water and show that appended thereto is not the scale-covered body of the vicious animal, but the black and lithe body of a man. Without uttering a sound they fall upon their sleeping prey, cutting their throats with "cresses," or short curved knives, and drinking the blood as it spurts from the wound.

Once the work of slaughter accomplished, the flesh of the victim is de-

voured, sometimes after a pretense of roasting, but more generally uncooked, for the human alligators, like the human leopards, are cannibals, and are convinced that by feasting on human flesh they not only add to their own strength and prolong their lives, but also that they are serving the deity or fetish to the worship of which they are addicted.

WE LEAD THE WORLD.

The Value of Our Coal Mined Yearly Is Three Times That of Gold.

The United States leads the world in the mining of coal. The coal mined in the United States each year is worth more than three times as much as the gold mined here. The product of the anthracite fields alone exceeds in value the output of the gold mines of this country, Canada and Alaska, which last year amounted to over \$55,000,000. East of the Rocky mountains there are 192,000 square miles of coal lands, and the annual output is nearly 200,000,000 tons.

Geologists estimate the great coal fields of the world as follows: China 200,000, United States east of the Rocky mountains 192,000, Canada 65,000, India 35,500, New South Wales 24,000, Russia 20,000, and the United Kingdom 11,500 square miles. England's coal area, as is shown above, is small, still she for years produced more than any other country. Now the United States is ahead. English coal veins are thin; one only 14 inches wide has been worked 1,200 feet down.

On the other hand there are veins in the Pennsylvania anthracite region 60 feet thick, and in the bituminous region 18 feet thick. Our Appalachian coal fields are the largest known, and alone could supply the whole world for centuries to come.

At the present rate of production it is estimated that our coal fields will be exhausted in 616 years, while those of England will last but 212 years.

Ministers as Business Men.

The idea that clergymen are poor business men is pronounced false by ex-Postmaster General Thomas L. James, now president of the Lincoln National Bank in New York City. He

says: "We have among our depositors a large number of clergymen, and I am free to say that they are about the best business men that I have ever known. You ordinarily call a man who is intelligent, methodical and prompt a good business man. Our ministerial depositors are more than methodical and prompt. They are clever and sharp, especially in the keeping of accounts. I do not wish to make any exceptions in my general characterization of clergymen as good business men, but I will say that the Roman Catholic clergymen—those that I have met—are remarkably able business men. They seem to be especially trained that way. The average clergyman of any denomination, however, can hold his own with the average business man. A clergyman of the present day cannot afford to be slipshod or negligent in worldly affairs."

HERE AND THERE.

The number of emigrants that left Hamburg in 1896 was 52,748, a diminution of 2,349 from the preceding year's figures.

While the tea-growing industry of Ceylon is at its best, the coffee planters are near ruin. Disease is carrying off the plants rapidly.

The Mennonites are to found a colony near Houston, Texas, purchasing an immense farm to be colonized by all the Mennonites now scattered throughout the West.

Finished the Wedding Tour Alone.

David Goldstein and bride, of Worcester, Mass., started recently on a wedding trip, but before they had gone over half the itinerary the groom wearied of traveling sight-seeing and suggested a return home. The bride wanted more wedding trip, and, being unable to agree, the two parted company, Goldstein going home and his better half continuing to take in the sights of the country. When satisfied, she, too, returned to Worcester, and the happy couple settled down for life.

Sin may be ugly but it understands the art of beauty culture.

BRIEF NOTES OF NOTABLES.

The first gold watch owned by Charles Dickens is now in New York, and is the property of A. G. Midford.

Col. Chandler, secretary of state of Georgia, once saved the life of Neal Dow when the latter was a war prisoner in Pensacola, Fla., and an enraged mob was clamoring for his life.

George Washington Stevens, who made the greatest reputation as a correspondent in the Greco-Turkish war, is not quite 28 years old. He is a graduate of Balliol College, Oxford.

The Duchess d'Uzes, whose escape from the Paris bazaar fire is memorable, is exceedingly rich, an accomplished musician and sculptor, an intrepid horsewoman and passionately fond of fox hunting.

Miss de la Ramee, known to fame as "Ouida," is eccentric in dress. She favors light colors, quite out of harmony with her age and appearance generally. Her face is not innocent of powder, and her hair is arranged in a curly mass with ribbon on it.

Laurita S. Swenson, the new Minister to Denmark, was born in Minnesota, to which State his parents migrated from Norway in 1857. His father has been a member of the Legislature. Minister Swenson studied at Luther College, Iowa, and Johns Hopkins University.

IRONICAL IFS.

If you want a thing well done tell the waiter to bring it rare.

If kissing went out of fashion no girl would care to be considered stylish.

If some women were to cast their bread upon the waters it would obstruct navigation.

If a man would live to a ripe old age all he has to do is to keep right on living.

If men were built like pianos there would be more square and upright people in this wicked world.

If a man has the right stuff in him it is bound to come out. That's what makes some men's noses so red.

If a woman would always write the postscript first it would save her the trouble of writing the letter.

If you can't solve the problem of life go to your druggist. He can always give you some kind of a solution.

If you would write a successful novel select for the hero a man with a future and for the heroine a woman with a past.

DON'T.

Don't judge the picture by the frame around it.

Don't try to kill two birds with one stone. Use a shotgun.

Don't send for a doctor if you prefer to die a natural death.

Don't waste your time disputing figures. They seldom lie, except in gas meters.

Don't kick a strange dog just to find out whether he is good-natured or not.

Don't get too self-important. You may be as wise as an owl—and just as stupid.

Don't expect too much of a self-made man. It is probably his first attempt in the creative line.

Don't think that every sad-eyed woman you meet has loved and lost. Perhaps she loved and got him.

Don't leave kind words unsaid. Tomorrow the undertaker may find it necessary to put you in his icebox.

VARIOUS PENS.

Longfellow's handwriting was a bold, frank back hand.

Charlotte Bronte's handwriting appeared to have been traced with a needle.

Thackeray's penmanship was marvelously neat, but so small that it could not always be read with comfort by any but microscopic eyes.

Napoleon's handwriting was not only illegible; it is said that his letters from Germany to Josephine were at first taken for rough maps of the seat of war.

Capt. Marryat's handwriting was so fine that whenever the copyist rested from his labors he was obliged to stick

a pin where he left off, in order to find the place again.

Carlyle reconstructed with pen and gall what his mind and eyes had seen and in the patient but crabbed and oddly emphasized handwriting much of his temperament may be read.

Among the authors of the past, Gray, Moore, Leigh Hunt, Walter Scott and Buchanan Read possessed a pleasing, running hand which failed to express any decided individuality.

Charles Dickens' writing was very minute and his habit of writing with blue ink upon blue paper, with frequent interlineations and cross lines, made his copy a burden alike to compositor and proof-reader.

A reckless compositor one day went to Jules Janin and besought him to decipher some pages of his own manuscript. The great man replied that he would rather rewrite than attempt to read over again what he had once written.

Among living authors, W. D. Howells, Bret Harte, Andrew Lang, William Norris, E. Burke Collins, Frederick Locker and George Macdonald write hands that are plain and legible and often beautiful without any strongly distinctive characteristics.

No penman, either American or foreign, could have been worse than Horace Greeley. "Goodness," said a new compositor to whom a "take" of the editor's copy had been handed, "if Belshazzar had seen this writing on the wall he would have been more terrified than he was."

HOW THEY ARE USED.

The lower grade of molasses, which is unsalable, is used as a fuel. It is sprinkled over the sugar cane from which the juice is extracted and when put in the fire burns with a strong heat. One hundred thousand tons were used last year.

Waste pieces of cork, when carefully cleaned and powdered, are used as an absorbent called suberin. Burnt cork is an artist's pigment; linoleum, made of linseed oil and pressed cork, is a floor covering and when embossed and decorated is Lincrusta Walton.

Slag, the refuse from smelting works which accumulates at the rate of millions of tons a year, instead of forming mountains of waste near the furnaces as it used to do, has entered into the construction of roads and has been made into bricks, paving stone, tiles and railway sleepers.

Broken glass and the waste from glass furnaces are heaped together and melted down, dressed and cut into beautiful slabs, forming an artificial marble of decorative design. Designs in relief can be obtained while the material is still warm and soft. Every year a couple of thousand tons of broken glass are collected in the streets of London.

The tree roots which have bothered farmers and those who have cleared away land have turned out mines of wealth. Logwood roots yield an excellent dye, and those fortunate enough to have waste land covered with logwood stumps are making money. Roots of walnut trees are of value when cut and sawed and turned into costly French veneers.

REFLECTIONS OF A BACHELOR.

Being haughty hurts.

Some men's stories ought to be quarantined.

Balaam probably flogged the ass worse after the angel had gone, for calling him down.

Lots of men love women in spite of their faults, and a few women love men in spite of their virtues.

When a girl first falls in love, she begins to doubt whether the angels have such a good time after all.

Women seem to have a sort of an idea that no man has a right to know much unless he's a widower.

When a man blackguards you because he's angry, he generally says he is telling you some plain truths.

A girl is no longer romantic when she can watch a hungry man eat clam chowder without getting shocked.

When a girl is in love with a big man it always makes her feel funny to see him get babied by his parents.

It is only during the first year of married life that a woman tells her husband to be sure and water the plants while she is away.

When a girl begins to wonder what a certain man will think of her new hat, she isn't far from wondering what he will think of her heart.

When a man comes into collision with a girl's ideal, something has got to smash. If she's young enough, it's the man; if she isn't, it's the girl.

FOREIGN NOTES.

In 1891 the foreign trade of the French city of Marseilles was 2,045,800,000 francs. In the following year it was smaller by 198,000,000 francs, and has remained smaller ever since, so that the loss in these six years, based on the figures of 1891, has been about 1,200,000 francs (\$24,000,000).

Enormous sums have been expended within the last twenty years for the rebuilding of German railway stations. Frankfurt spent \$8,750,000, Cologne \$6,000,000, Hanover \$5,000,000, Mainz \$4,500,000, Dusseldorf, \$4,000,000, Munich \$4,000,000, Halle \$2,500,000, Hof \$1,550,000, Erfurt \$1,540,000, etc.

Three artists at Gobelins' are actively at work on a piece of tapestry to be presented by President Faure of the French republic to the Czarina of Russia. It is a reproduction of Mme. Vi-gée-Lebrun's picture representing Marie Antoinette and her children. It is hoped to have it finished before the exposition is opened in Paris.

A singular illustration of the persistence with which the Japanese adhere to their family vocations is seen in an announcement in a Japanese newspaper that a certain celebrated dancing master was to hold a service in honor of the thousandth anniversary of the death of his ancestor who was the first of the family to take up the profession.

Labor is one of the great elements of society—the great, substantial interest on which we will stand.—Daniel Webster.

A fair exchange is no robbery—unless it is a church fair.

The Journey.

ELLA WHEELER WILCOX.

I think of death as some delightful journey
That I shall take when all my tasks are
done;

Though life has given me a heaping measure
Of all best gifts, and many a cup of pleasure,
Still better things await me further on.

This little earth is such a merry planet,
The distances beyond it so supreme,
I have no doubt that all the mighty spaces
Between us and the stars are filled with
faces

More beautiful than any artist's dream.

I like to think that I shall yet behold them,
When from this waiting-room my soul
has soared.

Earth is a wayside station, where we wander,

Until from out the silent darkness yonder
Death swings his lantern, and cries, "All
aboard!"

I think death's train sweeps through the
solar system

And passes suns and moon's that dwarf
our own,

And close beside us we shall find our dearest,

The spirit friends on earth we held the
nearest,

And in the shining distance God's great
throne.

Whatever disappointment may befall me
In plans or pleasures in this world of
doubt,

I know that life at worst can but delay me,
But no malicious fate has power to stay me

From that journey on the Great Death
route.

A DERVISH MIMIC.

Wonderful Piece of Pantomime and Imitation.

Among the men who now leaped off
the railway trucks and hurried off to
their breakfasts was one black ex-
dervish worthy of mention, says the
London Times. This was Somid, the
Soudanese jester of the camp, who can
always raise a roar of laughter in the

working gangs, and is of distinct service, keeping up the men's spirits, as he does, by clever mimicry and queer tricks. A bugler in Hicks Pasha's ill-fated army, he was captured by the dervishes and taken to the Mahdi's camp at Omdurman. There he discovered that he could make his life easier by playing the buffoon, and he became the jester of Wad el Bishara, the famous emir who commanded the dervish forces that were opposed to us last year. He used to be called up to amuse his master's friends by giving imitations of the British officers with whom he had been brought into contact.

Recaptured by us last year at the battle of Hafir, he now, when not employed in rail-laying, keeps the camp in a roar by his close imitations of his former master Bishara and other dervish notables. Seeing strangers in camp, he approached us with a comical waddle, and then proceeded, surrounded by a crowd of his appreciative countrymen, to favor us with what was certainly a very extraordinary entertainment. First he impersonated the great Emir Yunes; sword over shoulder, he swaggered up and down as through a dervish camp, boasting of his prowess and declaring that he would destroy the enemies of God and drive the English into the sea. Then he suddenly became Ward el Bishara, the true soldier, with graver mien than before; speaking calmly and deliberately, he walked with slow dignity a leader of men, giving orders to his officers in precise terms. The different characters of the two emirs were so clearly brought out by this close observer and marvelous mimic that one felt one would almost be able to recognize the two men with certainty if ever one met them. From the grave he passed to the ludicrous; he took off the mannerisms of a native clerk on the railway works, of an impatient bimbashi carrying on a conversation through the telephone with an indistinct but imperturbable Egyptian at the other end of the wire. Next, with a most ghastly realism, he gave us a representation of a hanging man. It was true to life and to death, for Somid must have witnessed many an execution by hanging in the dervish camp.

THE GAME OF LIFE.

SELECTED.

This life is like a game of cards, which mortals have to learn,
Each shuffles, puts and deals the pack and each a trump doth
turn,

Some bring a high card to the top and some will bring a low,
Some hold a hand quite full of trumps and some but few can
show.

In playing some throw out their trumps their winning card to
save.

Some play the king, some play the deuce, but many play the
knave.

Some play for money, some for love and some for worldly fame,
But not until the hand's played out can they count up their
game.

When hearts are trumps we play for love and pleasure rules
the hour.

No thought of sorrow checks our joy in beauty's rosy bower.
We laugh, we dance, sweet verses write, our cards at random
play,

And while the heart remains on top, our life's a holiday.

When diamonds chance to rule the pack the players stake their
gold

And heavy sums are lost and won by players young and old;
Each one, intent upon the game, doth watch with eager eye,
That he may see his neighbor's cards and cheat him on the sly.

When clubs are trumps look out for war on ocean and on land,
For awful deeds of blood are done when clubs are held in hand.
Then lives are staked instead of gold and dogs of war are freed
And sad it is for any land when clubs are in the lead.

Last game of all is when the spade is turned by the hand of time.
He waits for the end of the player's game in every age and
clime.

No matter how much each one wins or how much each may save,
The spade will finish up the game and dig the player's grave.



169 JACSON STREET, - - CHICAGO, ILL.

Address all communications as above.

F. E. ORMSBY, - EDITOR AND PROPRIETOR.

PLANETS AND PEOPLE is a monthly publication devoted to Education in the Occult Branches of Learning.

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Cash with order, except time contracts, which are payable on demand after each issue.

Editorial.

Binding.

All who desire to have copies of 1897 PLANETS AND PEOPLE bound should strip off the advertising pages, wrap the centers up neatly and send in at once, or in time to reach us by the 20th of December. They will be neatly bound in cloth at 50 cents per copy. Remittance should be sent same time the work is forwarded. We pay return postage.

Bound volumes of PLANETS AND PEOPLE for the years 1895, 1896 and 1897 will be for sale January 1st. The call for volumes of 1895 have been numerous, many being

disappointed in learning we were out of them, so we shall get out a special eddition, which will be ready as stated. Price of 1895 and 1897 will now be \$2.00 per copy each. The 1896 volume is \$1.00 in paper and \$1.50 in cloth.

We learn from a clipping from the Philadelphia Press that our friend Mr. A. H. Postel, who gave through PLANETS AND PEOPLE such an able article on Astrology some time since, is about starting on a tour of the world on a wheel. This is the may it reads:

"CYCLING AND TENTING AROUND THE WORLD.

"Philadelphia, Oct. 21, 1897.

"Around the world on wheels has been done several times by members of the League, but Albert H. Postel, a member of the League, residing at Lansdowne, Delaware County, Pa., will attempt in January what has thus far never been tried. Mr. Postel intends introducing the bicycle in the interest of the League all over the world—into parts where the wheel has not yet entered. He will start about the first of January from Florida, accompanied by Frederick Turner, jr., of the Geographical club, through the South to Mexico and South America, thence up the coast to Alaska, to demonstrate the utility of the recent improvements for ice cycling.

"Mr. Postel will be the first to attempt on wheels the Northwest Passage into Russia, and thence through Europe, Asia and Africa. Should it be found impossible to make the entrance into Europe from Alaska at the time he reaches there he will return to Philadelphia through Canada and cross the Atlantic and finish the trip from London. Mr. Postel will, in the interest of a Philadelphia syndicate, visit the gold fields of Mexico, South America, Alaska, Russia and Africa, literally chasing the golden fleece around the world.

"Mr. Postel is a lecturer and writer of some note (his letters to the News during his 1892 trip are now quoted as authority), a member of the Palestine Exploration Society and the Egyptian Society. His well-known lecture, "The Star of Bethlehem," was the result of a trip through Egypt and

Europe in 1892. He will carry his camera with him and expects to make a complete photographic record of the trip with which to illustrate the articles to be written for journals he is making contracts with."

As Mr. Postel is quite a rover and well acquainted with the ways of both the old and the new world, we shall watch with interest for reports of his marvelous finds and hairbreadth escapes.

Notice!

Owing to very much extra labor during the month of November, we failed to state that *PLANETS AND PEOPLE* for 1898 will be enlarged and made much more attractive than heretofore. We feel that there is a growing demand for just such a magazine as we are aiming to publish.

Some elaborate work is being done by one of Chicago's best artists to make *PLANETS AND PEOPLE* for 1898 second to none in style and finish, and with the added pages, more attractive illustrations will be presented.

The years of infancy are beginning to wane, and though the trials have seemed hard, the firm faith and persistent labor has won for *PLANETS AND PEOPLE* a victory, and it stands to-day upon the Rock of the Ages, the Science of the Eternal Law.

Our faith in the intellectual growth of the world gives us new courage each year, and we start in with the assurance that gave Mr. John Burroughs the inspiration to pen that beautiful poem:

Waiting.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me.
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be.
Faith guides me up to heaven's gate,
And love will bring my own to me.

Geo-Hello Ephemeris and Almanac.

Our new Almanac for 1898 is now complete and ready to mail to all who may desire a copy. We have a large number of orders booked which will be filled promptly the first few days of December. We trust those having orders in for it will not become impatient at not receiving it before. It was announced to be out December 1st; but some must have misunderstood this, as a few have written asking why it was not sent, etc.

It is out on time and all orders will be promptly filled as promised and hereafter will be mailed the day the order is received.

Agents wanted everywhere to push the sale of this new work. It is a sure seller. A large edition has been printed to meet the demand.

Finis.

Now that the year is closing and a new and brighter year is before us, we trust our good readers will all renew their subscriptions and set sail with us on a new voyage among the mysteries of the starry firmament. With the growing and more prosperous outlook we hope to make *PLANETS AND PEOPLE* shine with a greater luster in 1898, than has heretofore been dreamed of. With your renewed interest in the new time before us and the work planned for the great phenomenal business year ahead, the title *PLANETS AND PEOPLE* will appear before the minds of millions who have never heard of it.

Subscribe now and start with the new year.

Thanking each and every one for the many kind letters of praise and appreciation sent us during the year and the support rendered the cause of the magazine through liberal patronage, we wish them a happy and prosperous new year.

BOOK REVIEW.

The Dream Child.

In reading this work, by Florence Huntley, now in its fifth edition, one is impressed with the deep insight of the author regarding the real status of life on the various planes of existence. Freed from the inconsistencies usually met with in novels of the occult type, the more reasonable philosophical and scientific deductions presented appeal at once to minds having had experience relative to the phenomenal and mysterious law of causation. The spiritual spheres are opened up in a natural order, the states and conditions of those who have passed from mortal existence, depicted in accordance with the natural order of all mundane movements and results. The reason, which is a reasonable reason, is given why the manifestations of spirits are many times questionable, and a way is pointed out by which these evils may be overcome and higher and better affiliations entered into. Concerning the astral life, theosophical ideas and conclusions predominate. The grand masters of the Orient are pictured in their wonderful astral travels and communications, showing their great influence and power in the affairs of the world. Yet, we are told that these wonderful adepts are experimenters, ever seeking to produce some new result by the use of their superior mind power, or will; that they are subject to natural law, as is all else beside, and that for them to go contrary to the law is fatal.

This is good common sense which most writers along this line fail to display.

Reincarnation is revealed in numerous visions of character or soul development through mortal pain and suffering, and the holiness of true marriage, which is the crowning event of the story, is made the ever to be sought for goal of perfect happiness and perfect love.

It appears to us as the clearest, most reasonable and scientific work yet presented, bearing upon the relatedness of things earthly with those conditions termed astral and spiritual. Every one interested in occult literature should read it, as it is entirely

free from those far-fetched and befogging theories which confound the average mind. It is a good book, and while it may be suggestive to some minds not fully awakened to the higher order of nature, of things that should not be, yet, as stated, "the law must be fulfilled," and if things under the law appear to be wrong, it is only in the seeming. It deals with the occult, hence a larger view is taken of the phenomena of life and being than the average mind is capable of fully comprehending. To read the work is to know more of the real in life than you knew before. (Rand, McNally & Co., Chicago. Fifth edition.)

NOTE.—The work really belongs in the \$1.50 class of novels, but is placed at the very low price of 75 cents, which brings it within reach of all. For sale by Planetary Publishing Co.

Zelma the Mystic.

This is a new work by Alwyn M. Thurber, author of "The Hidden Faith," "Quaint Crippen, Commercial Traveler," and "Royal Hearts," and deals with "White Magic versus Black." It portrays the life of Zelma the Mystic as one who has passed beyond all the attractions of mundane affairs, yet who, through love of his fellow-man, labors in the midst of earthly conditions that the world may the quicker evolve into that dream of perfection which the reformer in all ages has idealized in story. The wonderful power of good and potent thought is shown in combatting the evil scheming of evil minded men, the law being, that as one fears and affinities with that condition he opens the way to such vampires, hence attracts the very thing he fears.

It is a mystical story, well suited to the times, as it is laid in Chicago and deals with some prominent characters, orders and brotherhoods. Science and religion play an important part, as well as the education of the young, which makes it deeply interesting to parents, especially mothers. It is a work well adapted for the higher moral and spiritual education of the rising generation. The ideal is the prominent feature, yet practical methods are suggested for such attainment. As the story runs ahead of time and predicts the conditions of the future carried out, we may accept it as one of the advance lights of minds ideal, who endeavor to create by concentrated effort greater harmony in the vibrant ethers surrounding our little earth and permeating its very center.

Chicagans especially will feel an interest in the story, as its chief characters are now supposed to be living in the great city. It is

a good book for the home. A good story to talk over occasionally. It is educational along lines of love and duty and the final outcome, which is the universal brotherhood of man. (The Authors Publishing Co., Chicago.)

For sale by the Planetary Publishing Co. Price, \$1.50.

Periodicals.

"Intelligence" comes to us this month with the announcement that the price will be changed January 1st from one dollar to two dollars a year. Single copies, 25 cents.

A magazine devoted mainly to higher thought, to reformatory ideas and improvement, as is this magazine, cannot compete in price with those published for the masses. There may come a time, and we believe there will, when a sufficient number will be interested in the deeper realities of existence to make it possible for publishers of occult and metaphysical periodicals to reduce prices as low as the lowest. But until that time comes, the few who appreciate the efforts of reformers and leaders in advanced thought must pay the higher price or do without the advantages such magazines afford.

"Men and Matters," a New Orleans magazine, comes out in a new dress, and very much improved in general makeup and appearance. One learns from its editor, Miss Evans, and its large coterie of correspondents and writers that the South is the only place worth living in, and that New Orleans is the healthiest city in the land; yellow fever being brushed aside as we in this northern latitude shoo away a mosquito.

"Mind" is a new monthly dealing with the philosophy of mind, science, religion, psychology; metaphysics and occultism included. Edited by John Emery McLean. The first number before us contains a Clairvoyant Prognosis of New York a century hence by Countess Ella Norraskow, which will no doubt interest the enthusiastic New Yorker and make him stick to the old town, unless he happens to be a doctor, in which case he will have to get out or change his business.

We have heard a great deal about the coming time, when the people will be so advanced that they will "need but little here below," but so far back as history goes about the same conditions have prevailed as are now apparent, generally speaking, and according to this prophecy, if we see New York in this ideal state at all, it will be in some future incarnation, not this one.

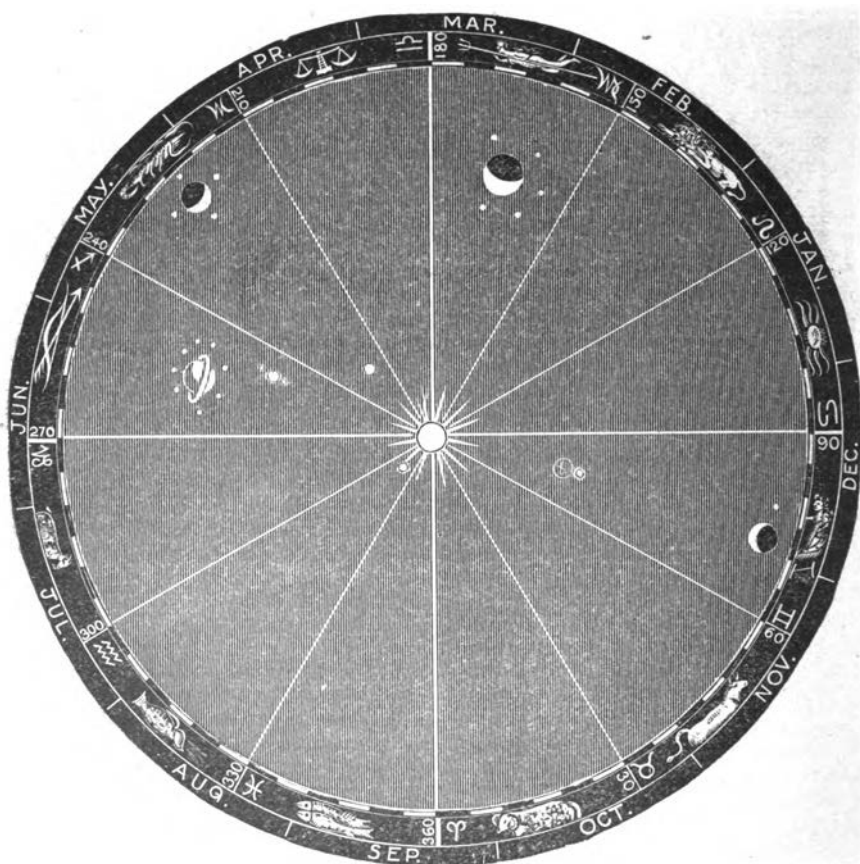
"The Hermitist," edited by W. P. Phelan, M. D., and Nancy McKay Gordon, is the organ of the Hermetic Brotherhood. Volume XIV., Number 11, received at the office of PLANETS AND PEOPLE, contains many allusions to the work of the order, showing that those interested believe in the power of thought and the beneficent influence of silent communion, or concentration of thought and radiation. The Hermitist is \$1.00 a year, 10 cents a copy.

"Universal Truth," Fanny M. Harley editor. This periodical comes out for November with many good, wholesome and suggestive thoughts. It is devoted to metaphysical ideas and universal truths generally. The plain, simple statement of that which is reasonable makes it appeal at once to the advanced thinker. "Simplified lessons in the science of being" is a special feature by the editor. Subscription price \$1.00 per year. F. M. Harley Publishing Company, Chicago.

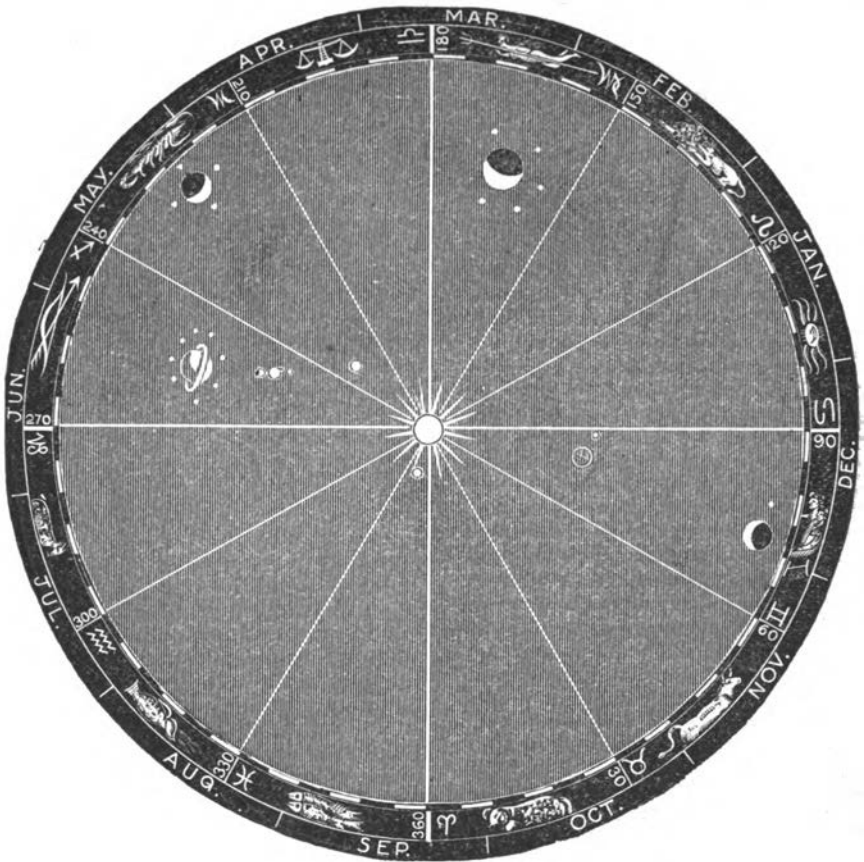
"Self Knowledge," Pearle Battee Doty editor, comes out for November in magazine form and shows a marked improvement and great plunge ahead as a periodical. It is devoted to the unfoldment of the divinity in humanity on all planes of consciousness in spirit and in truth, for truth's sake.

The leading article treats of the Pyramid and Cube University. The article by John M. Bachelor on Theosophy as a Mischief Maker will no doubt attract the attention of many who lean in that direction. In this form Self Knowledge should gain a liberal support from the liberal-minded and progressive thousands of our land. One dollar a year. Single copies, 10 cents. Self Knowledge Publishing Company, Baltimore, Md.

★ ★ ★
★ ★ ★ ADVANCE ★ ★ ★
★ ★ ★ WEEKLY ★ ★ ★
★ ★ ★ STAR REPORT ★ ★ ★
— AND —
★ ★ PROGNOSTICATION FOR THE FUTURE. ★ ★



HELIO-CENTRIC HOROSCOPE FOR DECEMBER 6th, 1897.



HELIO-CENTRIC HOROSCOPE FOR DECEMBER 13th, 1897.

Astronomical Changes—Weather Forecast for December.

Dec. 6.....	Mercury is in	Aquarius
Dec. 13.....	Mercury is in	Pisces
Dec. 19.....	Mercury is in	Aries
Dec. 24.....	Mercury is in	Taurus
Dec. 29.....	Mercury is in	Gemini
Dec. 3.....	Venus is in	Scorpio
Dec. 21.....	Venus is in	Sagittarius

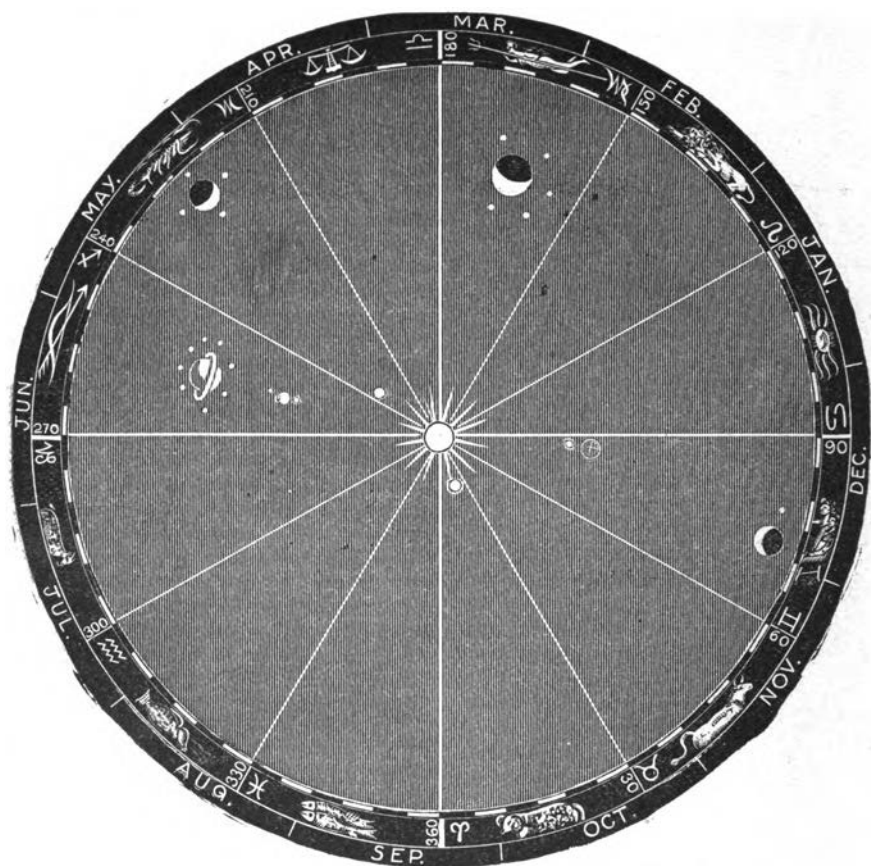
MOON.

Full Moon.....	Dec. 9
Last Quarter.....	Dec. 16
New Moon.....	Dec. 23
First Quarter.....	Dec. 30

Atmospherically.

December comes in under mild and favorable auspices, so far as weather is con-

cerned. It will no doubt be quite cold, for Neptune will lower the vibrant moisture of the ethers and chill the spiral currents of those who are sensitive and think not to protect the nerve centers at the base of the back brain; something that should govern the style of clothing for both sexes during the severest months of the year. About the 12th we will have a more lively atmosphere, when extreme weather prevails for several days, and people will catch colds very, very easy. Special care should be taken of the sensitive parts from the 11th to 18th, when a moderation in dampness and severity is due. About the 22nd a milder time still should appear, and probably bring considerable of a snow fall.



HELIO-CENTRIC HOROSCOPE FOR DECEMBER 20th, 1897.

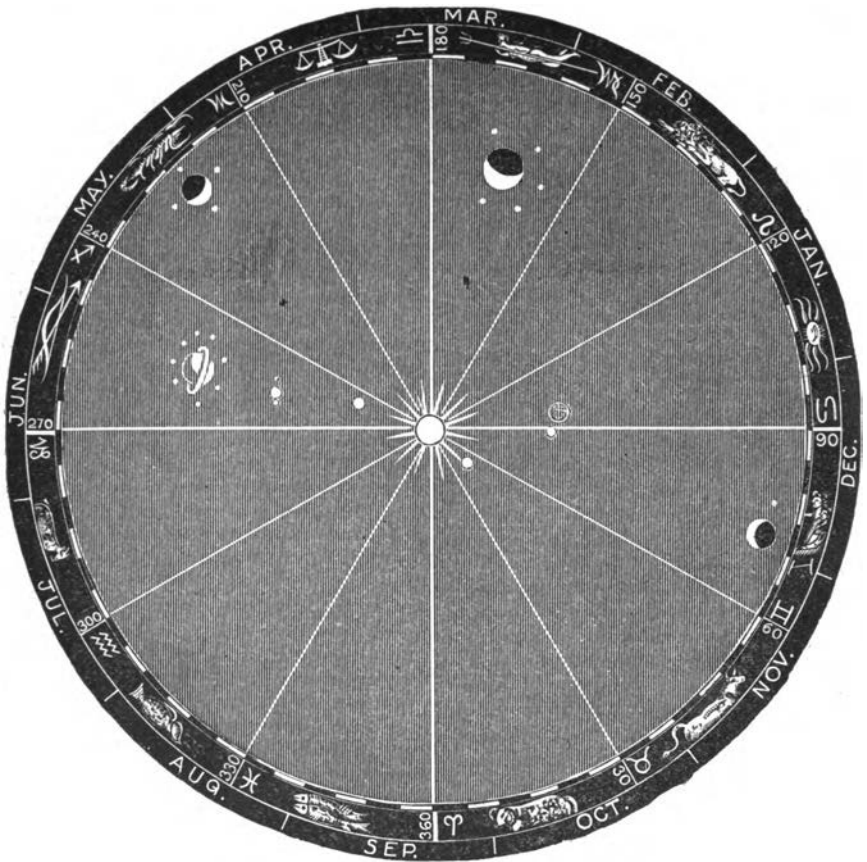
The last two days of the year will no doubt be quite stormy, blustering and disagreeable. The month as a whole will be a raw, cold and chilly one, with blustering, boisterous mists and snows.

Business.

The outlook for business is fairly good. People will be somewhat reckless in handling money and inclined to get what they want somehow. It will be a severe month and a time for destructive and dishonest hands to make life miserable by acts of thievery and hold ups. Business should be at high ebb about the 12th, and the few days following should be the best for trade of any during the month, except, perhaps, the two or three days before Christmas.

We predicted a retardation to some extent of business during the last six months of the year, and it has proven true. There has been high hopes and a growing confidence, but it has become a by-word among business men to say, "McKinley and prosperity—nit;" but students of the law not made by men know that the fault is not in the nation's representative. He is only incidental in the deal. Just one of us, who responds to the powers that be—that be out of sight, but nevertheless rule just the same.

Christmas week appears from the figure covering that date to be a favorable one for trade, and a large business should result, winding up the commerce of the year with



HELIO-CENTRIC HOROSCOPE FOR DECEMBER 27th, 1897.

a fairly good average, considering what we have passed through during the past two years.

As we have a bright and prosperous year before us, let every one throw off the dust of 1897 and prepare to conquer new worlds in 1898, a phenomenal year of good times.

Children.

We must not forget that children are being born every day because of the varying tendencies of our people. When the law is understood the lives of offspring will be shapen according to the higher dictates of intelligence. The week of December 6th a very fair horoscope appears, which signifies large, influential and determined natures, suited to the manufacturing, mining, shipping and government contract busi-

ness. They should be taught mathematics and engineering.

December 13th we have more of the mineral element, but not so much business capacity. A very strong horoscope, however. The males will make good seamen, and delvers in the depths of the ocean. Deep boring for water, minerals and oil will fascinate them and give their minds satisfaction in a business sense.

December 20th for three days about the same temperaments as those of the 6th, with a little more power to lead and direct others.

December 23d and the balance of the month a very easy figure greets us, and children of the time will be leaders in social ways, inclined to the ministry, and will

be musical and artistic. They will learn much and lean toward educational pursuits to which they are best adapted.

Marriage.

We cannot say much in favor of unions under the magnetic conditions that prevail all this month. From the 1st to the 10th, and from the 19th to the 22d, are the best times, the balance being quite unfavorable. We have not had the best of times for weddings for some months past, but we endeavor to give the best there is under the circumstances.

And now that the year is closed, we recommend our readers to study the figures given in our new Almanac for 1898, which will be elaborated upon in PLANETS AND PEOPLE for the months of the same period or year, together with illustrated horoscopolical studies of some of our most prominent people. The horoscopolical features of this magazine have attracted many minds and interested them in the study of the stars, and in 1898 we hope to present some of the most graphic demonstrations of the law ever given to the world. The growing tendency among a large number of people is to seek for the reason why, in all matters pertaining to life and things, and this magazine is devoted or dedicated to the *giving of reasons*, and is open to the world for questions relative to these things.

Read it in 1898 and learn more than ever before about life and truth.

A FROLIC AT THE FORD.

Geography was horrible; the sweat—we called it that—

Bespoke a common misery when Billy signaled Pat,

Two stubby, grimy fingers uplifting on the sly;

Thereat a wink significant distorted Patrick's eye.

Then Billy turned to Cummins, and Harvey, and Depew,

To each in turn displaying the mystic fingers two,

And lastly condescended, while the others winked in glee,

To show the mystic symbol to the least of all—to me.

O ecstasy transcending whate'er the future stored,

When Billy bade me join him for a frolic at the ford!

The hours till noon slunk by as if they knew we wished them past;

It seemed as though they'd never go—they did, of course, at last—

And O, how cool the water was, and O, how sweet the joy

That filled and thrilled the bosom of each sweaty little boy,

When he had hung his trousers on the nearest handy bough

And shut his lips and held his nose and dove to "show y' how."

We ducked and splashed and wrestled, we floated, raced and tread,

And Billy flopped his feet aloft while standing on his head;

Depew had brought up bottom from the center of the pool,

When Harvey said he reckoned it was time to go to school.

"Gee whiz!" says Billy, first to quit, "that's something I forgot;

An' as I live! my breeches are twisted in a knot!"

Each rushed ashore and scurried to where his garments hung,

Then sudden imprecations arose from every tongue.

While we had wooed the cooling stream, some envious sneak had gone

And tied our shirts and trousers so we couldn't get 'em on.

"We're late," says Billy. "Then," says Pat, "just take your time to dress;

We'll fix it so's to wander in at afternoon recess.

An' each o' y' must gather a bunch o' purty flowers

An' give 'em t' the teacher er she'll keep y' after hours."

The teacher worked for slender pay, so far as money went;

She prayed and played and pardoned and seemed to be content,

But when a boy that loved her contrived to let her know,

She looked as if her gratitude was going to overflow.

I guess that she—no matter what. * * *

When we six boys marched in, Each one of us a-grinning from eyebrows down to chin,

And stopped in turn before her desk and laid our flowers down,

We saw two tears start sudden in the middle of her frown.

As I, the last and least of all, went by, with hair askew,

She stooped and said: "I love you, boys, no matter what you do."

"These flowers," whispered Harvey, "are not so bad a plan."

"She's solid gold," said Billy: "she ought t' been a man!"

Health Dept.

THE FEAST OF FOOLS.

One of the strangest and most grotesque festivals which survived the death of Paganism, was that popularly known as *Festum Asinorum*, the Feast of Asses, and later called, The Feast of Fools.

This peculiar festival undoubtedly had its origin in the early holiday indulged in by the Italian farmers, when they met to commemorate the ingathering of the harvest.

Later, when the Greeks defied Saturn, the feast became more of an institution and was generally known as Saturnalia.

It was a season of cessation from toil, and the wild self-abandoning mirth of the laborer was expressive of his delight that the work of the year was ended.

The Festival of Saturn was held in December, and the Feast of Fools generally ended the revelry.

The distinguishing feature of Saturnalia was its temporary dissolution of caste and rank. The slave was permitted to wear the *pilus*, or badge of freedom, and even allowed to fasten fetters on his master.

The guests of honor at the banquets were the slaves, while the attendants were those who, the week before, had been masters.

Crowds of people filled the streets, and walked about the city dressed in fantastic costumes, shouting *Io Saturnalia*; sacrifices were offered with heads uncovered; races were run and every diversion indulged in by the excited populace.

It was on the last day of the Saturnalian Carnival that the Feast of Fools was held. It was a festival of broad, boisterous drollery, of coarse caricature, free, however, from ill-nature.

The Christian Church hurled its anathemas at the festival. The Fathers and Councils condemned it, but the hold it had upon the people was stronger than the church, and gradually the Feast of Fools found its way into the ceremonial of the early Roman Church.

The ceremonies of this strange festival were infinitely varied, and depended on the mood of the people.

The prominent feature of the pageant was a donkey—hence the name *Festum Asinorum*.

As caprice ruled the minds of the populace, so the asses' part of the performance was varied. In some it was Balaam's Ass, which was gifted with speech that was represented in the pageant; in other places the ass which stood by the manger in which the Savior was born, was selected; while at times the ass on which Mary and the infant Jesus fled into Egypt, or the ass on which Christ rode into the Holy City of Jerusalem formed the center of attraction.

In all the pageants the ass was the central figure.

Books of ceremonies were written and a certain amount of dramatic action was introduced. The largest church in the district was selected as the scene of the representation.

In Beauvois in France, the book of ritual is still preserved, and Du Tilliot, in his *Memoire pour servir a l'histoire de la Fete des Fous*, published in 1741, quotes extensively from it.

The rubric ordered the priest, when he dismissed the congregation, to Bray three times and instructed the people to respond by an equal number of brays.

As the ass was led to the altar he was greeted with a hymn of nine verses, the first of which, freely translated, ran thus:

"From the regions of the East—
Blessings on the bonny beast!
Came the donkey, stout and strong,
With our packs to pace along.
Bray, Sir Donkey, bray!"

After the donkey had been led back from the altar, the people set about electing a mock pope, patriarch, archbishop, or abbot. These mock dignitaries took such titles as 'Pope of Fools,' 'Cardinal of Numskulls,' 'Archbishop of Dolts,' 'Patriarch of Sots,' and 'Abbot of Unreason.' These farcial dignitaries took possession of the churches, and even travested the mass and other services of the church, using the altar and its ornaments and vessels with sacrilegious levity.

The Feast of Fools found its way into the convents, and on fete day the nuns, although dead to the world, would dress in men's clothes, chant mock services, and elect a mock abbess, who for that day was allowed to take the place of the real abbess.

It was not until after the Sixteenth century reformation that the Feast was abandoned.

An eye-witness described it, as seen by him in 1644, in the town of Antibes, in the South of France, in a letter to Gassendi, of whom Bayle says: "He was the greatest philosopher among scholars, and the greatest scholar among philosophers."

His correspondent says that the feast was held in the church, "the actors dressing themselves in priest's robes turned inside out, read prayers from books turned upside down, through spectacles of orange peel, using coal or flour as incense, amid a babblement of confused cries, and the mimic bellowings of cattle and grunting of pigs."

Such was the Feast of Fools as it was celebrated during the first sixteen centuries of the Christian church:

The Carnival, which is also dying out, was its natural successor, but as the people became more enlightened it was gradually separated from the church, a consummation which had been devoutly wished for by good Christians in times past.

JOHN DE MORGAN.

A Necktie Salad.

A Parisian student, in order to win a bet, swallowed five silk neckties. The conditions were that the neckties should be cut into pieces and dressed as a salad, with oil, salt, vinegar and pepper, and this original mixture should be swallowed within six minutes. The student performed the difficult operation in five and one-half minutes.

The Alhambra.

The Alhambra of Granada, Spain, was built by Ibnul Abmar, solely for the sake of his beloved wife, Zeleika, who found only monotony in the dull life of the fortress. The work, however, was not completed in his lifetime.

THE JOURNEY.

I think of death as some delightful journey

That I shall take when all my tasks are done;

Though life has given me a heaping measure

Of all best gifts, and many a cup of pleasure,

Still better things await me further on.

This little earth is such a merry planet,

The distances beyond it so supreme,

I have no doubt that all the mighty spaces
Between us and the stars are filled with faces

More beautiful than any artist's dream.

I like to think that I shall yet behold them,

When from this waiting room my soul has soared.

Earth is a wayside station, where we wander,

Until from out the silent darkness yonder
Death swings his lantern, and cries,
"All aboard!"

I think death's train sweeps through the solar system

And passes suns and moons that dwarf our own.

And close beside us we shall find our dearest,

The spirit friends on earth we held the nearest.

And in the shining distance God's great throne.

Whatever disappointment may befall me
In plans or pleasures in this world of doubt,

I know that life at worst can but delay me,

But no malicious fate has power to stay me

From that grand journey on the Great Death route.

—Baltimore American.

The Mackerel a Game Fish.

It is not generally known to amateur fishermen that the common mackerel of commerce is a game fish, and when at all hungry will take the fly and fight as pluckily as the brook trout. They have to be played skillfully, as their mouths are very tender, but the hooking and successful landing of a No. 1 mackerel, which often weighs two or three pounds, with a rod and reel, is worthy of the most skillful fisherman.

Marriage.

The Year's Co-ordinations.

Now that the year is about closing, a statement of the results in the co-ordination of persons who responded to the offer made in this department is undoubtedly expected by quite a number.

It being a new venture, and one which a number of our readers considered an unwise one in connection with this magazine, we could not expect to list a very great number in so short a time, but enough have been recorded to show that there is a crying need for just this very department.

Those who are married, settled and happy have no idea of the extreme loneliness and poverty of mind and body that others may be laboring under. The large and more considerate view must be taken in these matters, and if there is a law governing such relations, and there surely is, it is the duty of such a magazine or its publishers to render such aid as lies in their power to relieve such trying experiences.

Owing to lack of a sufficient number of names, so far, we can report only two cases of co-ordinate work, but as the number is on the increase all the time it may not be long before quite a number will be made acquainted who are by nature suitably adapted for harmony and mutual benefit. A few have written asking why something was not done for them in this matter, that they were tired of waiting, that the system was too slow, etc.

Now let it be understood that we are not in the matrimonial business, as a business. We simply offer to assist people in finding suitable companions, according to the law of magnetics, believing that in time the law will be consulted in every case before the vows are taken.

Names are listed free of charge, are secretly held from the gaze of all, and when suitable magnetic conditions are found in two persons they are notified of such finding.

There has been numerous cases where a

couple was engaged, and consulted this law for knowledge of suitable times for wedding days, which shows that people are growing and becoming more and more interested in these great truths. It is the law of nature fog people to mate, even as the birds. Why not use a little reason and common sense in such matters and reduce the inconsistencies attending such proceedings to the minimum?

This department is still open to the recording of names and dates of all who are interested in its aims and objects. Names entered hereafter free. A small fee will be charged, merely for the labor in calculations, when results are obtained.

Subscribe for PLANETS AND PEOPLE for 1898, and read the new and interesting things to be given along occult lines. Great preparations are in progress for a grand old year in every way.

A Blind Woman Farmer.

There lives in Oak Hill, Texas, a blind girl, who has from a few acres of land, cultivated by herself, cleared about \$200 each season for seven years by the growing and sale of vegetables. She began with no capital and with an unfenced piece of uncultivated land. There is now a neat fence about her domain, a well and pump in the center, and she has, in addition to purchasing these, paid for a piano and hack to take her vegetables to market, which is twenty miles from her home. Every evening during the dry season she waters a certain number of plants, until she has gone over the entire place, when she begins and goes over it again in the same way. The active sense of hearing which nature has given this blind girl in lieu of her sight enables her to detect insect life easily, and by feeling with her sensitive fingers she can distinguish the nature and size of the plants or vegetables she raises.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—Ruskin.

BY A BRACELET.

All the anger had died out of his voice, the half-smoked pipe had dropped from his fingers upon the sand, and his head was bowed despondently. The girl seated on the upturned boat clasped her hands behind her neck, and swung back, watching him furtively.

"I'm sorry I spoke as I did just now, Klitty," he said, with a plaintive gesture of conciliation. "You're only jokin', ain't you? I guess I ain't half good enough for you; but you ain't goin' to throw me overboard, are you? The pictur' was grand, and no mistake; an' you looked just like yourself. It ain't the pictur'; it's—it's——"

He broke off short and glanced at the little circle of gold that spanned the girl's white wrist. With a quick movement she drew down the sleeve of her pink blouse, covering it from sight.

"You've good cause for it, Jem," she said. "Perhaps you didn't mean all you said, an' I hope you didn't, lad, for 'twas no way to speak o' your betters. Did I ever promise to marry you, or anyone else? Can't I take a present from anyone without bein' spoke to as if I'd committed murder or robbery or summat worse? Well?"

"I guess you can do what you like, itty," he said, sadly; "an' nobody—least of all me—has no right to say a word."

"That's good. Maybe, for the futur' you'll know your place. Good night."

He watched the little figure in pink hurrying over the sands till it dwindled and disappeared among the shadows of the gabled street, and then drew out a boat to row across the bay. By and by there was a shout, and he glanced over his shoulder and apathetically backed the oars.

"Can't you look where you're going, you dolt? Do you want to run me down?"

"I guess I'll set you swimmin' if you're not civil," he said, squaring his shoulders. "Mebbe you think we've no blood in our veins because we live rough, an' don't dress fine an' ain't able to earn much money. I guess if you an me quarrel you'll be the sorriest; so stand clear! Good night!"

The young man in the tweed suit stood up, heedless of the heavy roll-

tugging at his life, and started after the retreating boat.

"The impudent bound!" he blurted out. Then, as he cleverly played the fish, and drew it in, till it lay gasping under the thwart, he laughed softly. "Another of the girl's admirers, I suppose," he said.

In the morning Jem and Ted Trelowe came down the village street together. Jem carried a coil of rope and a pointed iron bar—the stock-in-trade of his hazardous profession, that of egg hunter.

The boat was headed for the gray-whits column across the bay, the Witches' Pillar. They scrambled up the rift in the cliff, and reached the breezy uplands. The iron bar was driven deep into the soil, and five minutes later the figure of a man swung high over the sea, terrifying the birds, and looming black against the lighter background of the cliff.

Little Trelowe sat steady the swaying rope, his heels firmly wedged in the holes he had cut to keep them from slipping, and his black cutty gripped tight between his clenched teeth. There was a frightened look in his eyes, for Jem had seemed so queer and so little like himself.

Suddenly the rope slackened, and then grew taut again with a fierce jerk that started the bar a full inch and seared his hands. Then it swayed limply against the cliff edge, and a faint cry from below sent his heart into his throat.

He peered over the brink with almost sightless eyes, and called again. The rope streaked down, slackened and limp. He fancied he saw a dim blurr of bubbles scarring the smooth surface of the distant water and his head reeled.

With trembling fingers he knotted the rope firmly to the bar, and throwing off his coat, swung himself over the brink.

The sun climbed the sky and slid down lazily behind the Witches' Pillar, decking the sky with gold and the big eye of the far-off lighthouse started dazzling through the gloom. The boats came in one by one.

Long after the light in the west had melted into a hazy gray, Klitty sat and mused in the cottage porch. When the

shadows drew in the lighthouse unclosed its ponderous eye and glared at her for a moment like some huge beast as it circled round, cleaving the darkness.

"I think I'll just run down an' see Mrs. Trewlowe, dad," she said, shakily, looking through the open door.

Jem's little cottage, with its screen of tall fuchsias, stood silent and deserted. The frenzied beat of her knuckles on the door echoed back to her mockingly through the two tiny rooms.

A panting woman, with a dingy shawl thrown over her head, met her half way down. Some instinct intangible and undefined, seemed to tell each what she wished, yet dreaded to learn; for no words were spoken, no questions asked. Their hands met in unspoken sympathy, and hand in hand they descended the hill.

They paused on the bluff, straining their eyes in hopes of seeing a dark speck crawl out under the shadow of the cliffs. A boat was moving outward toward the deeps where the conger lay, and the girl's heart grew bitter against its occupant, and the tiny band of gold upon her wrist seemed to scorch her flesh.

When they stood below the creaking sign of the Merry Mariners the woman hunch back, and looked at her piteously.

"I'll go in," said Kitty, touching the woman on the arm.

There was a sudden hush as the white-faced girl tottered in and gave a hurried glance around.

"Is—is he here?" she gasped. "I—I mean—"

An old hag, seated in the far corner of the room, bared her toothless gums and uttered a cracked laugh.

"No, he hain't, dearie. I seed him goin' congerfishin' in his swell clothes. P'raps, if I axed him prettily, he'd put me in a pictur', too! Eh, dearie? He! he!"

"I mean Jem—Jem Holt—my Jem," as she panted, catching her breath. "Ted Trewlowe an' him went nestin' on the Pillar this mornin'. Ted ain't back, an' my Jem ain't back, an—Jem and Ted Trewlowe—my Jem—is—is—"

She broke down, covering her face with her hands. The men laid aside their pipes and went out softly, whispering among themselves.

The sad-eyed woman was waiting for her, and together they hastened to the beach and launched old Andrew's boat. The others were far across the bay already.

The oars splashed sluggishly, and the boat sped on through the creeping dusk. At last the girl peered over her shoulder and stood up, covering her mouth with her hands.

"Hallo!"

An answering cry in a man's deep tones echoed across the water, and she bent to the oars once more. Then she drew back her arm and tossed something into the air—something that glistened with a yellowish tinkle at the artist's feet.

It was a narrow chain of gold, embellished with a heart-shaped pendant—his gift returned.

The nose of the boat veered round and they headed up the bay. The woman still rocked herself, sobbing softly, but Kitty's cheeks were dry, though her breath came and went in uncertain gasps.

A hoarse cheer swelled up through the night and set their hearts singing. Kitty's head went down on her hands, and tears came at last, as the heavy burden of agonized suspense fell from her. One by one the boys tolled across the light, and were soaked up by the darkness under the Farcombe shore. Kitty roused herself and followed.

There was a chattering crowd of men and women outside the Merry Mariners, but they fell aside to let her pass, and they thronged the doorway curiously. The room inside was packed, and little Trewlowe, very pale and shaky, was jerkily narrating the adventure between the sips of his brandy and water. But Kitty saw no one but Jem.

He sat in the middle of the room, the ashen hur of his face, showing clearly through the grime, his hands bruised and bleeding, and his clothes torn to shreds. They had cut away the left sleeve of his coat, and the brawny village doctor was setting the splintered bone of his arm.

In a moment she was kneeling beside him, heedless of them all, with her arms clasped round his neck and her cheek pressed to his.

"O, Jem!" she whispered. "Jem! Jem!"

By and by they went down the road together in the darkness, Jem's uninjured arm circling the girl's waist, and her head resting on his shoulder.

"It was mighty lonesome up there, lassie," he said softly, "an' I was thinkin' of you mostly. Little Ted couldn't get back, an' couldn't get to me neither; so I guess I had plenty o' time to think. I'll work hard for you, darlin'; but I guess I shan't be able to buy you no—no—"

She drew down his big hand and pressed it against her slim wrist.

"Hush, Jem!" she said. "It's gone—I've given it back to him."

A Time for Everything.

"I have made all the arrangements for your divorce," said the lawyer. "Shall I secure it at once?"

"No," replied the sensational actress, after some reflection. "Not yet. My press agent is on his vacation."—*Washington Star*.

ABOUT PEOPLE AND THINGS.

J. M. Barrie's description of himself at Nottingham in his journalistic days, ten or twelve years ago, is: "An uncouth stranger wandering in the dark round the castle, his appearance unimpressive, a book in each pocket and his thoughts three hundred miles due north."

No more will "Mary call the cattle home across the sands o' Dee." A big company has bought the scene of Charles Kingsley's beautiful poem and are "reclaiming" the waste land. Where "all alone went she" there will be factories and houses, and, if the cattle stray there at all, it will be in circumscribed fields, for the salt marshes where Mary met her fate are doomed.

A man in Paris finds a profitable business in collecting bad debts by stopping at a debtor's house with a wagon, around the top of which are these words: "This buggy only stops in front of the houses of people who will not pay their debts." Everybody, and particularly business people, dread this man's buggy so much that they pay promptly.

Since Queen Victoria has found it necessary to lean on a cane in walking, she has used a stout oak stick originally presented to Charles II. by a loyal citizen of Worcester. When the Queen first used it it had only a plain gold top, but when she required something to give a firmer "grip" to support her better there was added a queer little Indian idol, which had formed part of the booty of Seringapatam.

Cornhill tells a story of an Englishwoman of high station who bewailed to a friend the loss by death of a somewhat ill-bred but extremely wealthy neighbor who had been very liberal in his help to her country charities. "Mr. X. is dead," said she; "he was so good and kind and helpful to me in all sorts of ways; he was so vulgar, poor, dear fellow, we could not know him in London; but we shall meet in heaven."

Prof. Heydeck, of Königsberg, has discovered graves of the seventh and eighth centuries, evidently of Scandinavian origin, in East Prussia. In one he found a silver-pommeled cross-hilted sword, a pair of stirrups, two lances, one of them with silver ornaments; an iron shield boss, three spurs, a pair of scissors, a grindstone and the remnants of an iron pail. In others were found two oval dishes richly ornamented, a third of a form hitherto unknown, bronze bells like sledge bells and sundry other articles.

A Rattlesnake Tie.

Harry Hawkes, of Susquehanna, Pa., has a necktie made from the skin of a rattlesnake. It is so arranged that when tied the rattles answer the place of a pin. Harry is in love with a young lady and when she found what material his tie was made of she refused to have anything to do with him until he discarded it. He sold the tie to a friend for \$15.

Observe: without labor nothing prospers.—Sophocles.

From labor health, from health contentment springs.—Beatie.

Labor rids us of three great evils—Idleness, vice and poverty.—Voltaire.

Queerest of Introductions.

"Speaking of introductions," said the much-traveled man in the smoker, "reminds me of the queerest one I ever saw or ever heard of, and in which I was one of the principals. I was crossing from Nova Scotia to Boston on a schooner loaded with plaster, a chance that came to me in a country port where I was staying for my health. As the boat saved me sixty miles of stage coach riding to the town of Halifax, where the nearest steamer travel was to be found, I took passage and for ten days was tossed about on a sea voyage that by steamer consumes thirty-six hours.

"There was another passenger—a tourist like myself—and the captain made several desperate efforts to get us acquainted, he knowing us both, but at each attempt, before he could pronounce our names, he was either called on deck or the ship gave a lurch and the introduction did not take place.

"But one day, when it was so rough outside that we stayed in our bunks in the captain's cabin, and the wind was blowing great guns, the skipper, who had come below for something, stopped to say: 'You two gentlemen ought to be made acquainted. Mr. Smith, Mr. Brown; Mr. Brown, Mr. Smith.'

"That is the down-East method of introducing people, and as our names were mentioned we each turned in our bunks to salute the other, the bunks being on exactly opposite sides of the cabin.

"But at that moment each one of us shot from his bunk as if from the mouth of a cannon, and as we passed at that rate of speed we caught each other's hand and shook it with a will, and had just time to acknowledge the captain's politeness by saying as we flew past:

"'Glad to know you, Mr. Smith.'

"'Delighted to meet you, Mr. Brown.'"—Chicago Times-Herald.

The Money's Worth.

Mr. N., a struggling lawyer in a small town in Ohio, received a call from a farmer who wanted legal advice.

Mr. N. took down a much-used volume from his small bookcase, and gave the required advice, for which he

charged the modest sum of "three" dollars.

His client handed him a five-dollar bill. With a troubled look Mr. N. took it. He flushed in the face as he passed his fingers nervously through his pockets, and his embarrassment increased as he continued his search among the papers on his desk.

"Well," said he, taking down the law-book again, and turning over the pages, "I'll give you two more dollars' worth of advice."

Most of the netting for veils is imported. Little is made in this country.

Good veins of emery have been found in the sapphirine mines in the Yogo district, Montana.

There is much demand in Africa for American merino sheep. The sheep business is booming over the entire world.

The overhead trolley now is in Cairo, Egypt. The line was opened a few weeks ago. The cars are divided into three compartments, for natives, for Europeans and for women of the harem.

In Paris the trees on the public streets are treated with as much attention as are the plants in botanical gardens. Officials look after their welfare, and, as a result, the streets are beautiful and comfortable.

There are over 1,000 islands under the flag of Japan, and in Georgia Bay, the north extension of Lake Huron, where we find very few islands on the map, there are in reality several thousand islands, most of them, of course, quite small.

Whenever Mr. Gladstone catches cold he at once goes to bed. This has been his rule for fifteen years. It is an interesting fact not generally known that he wrote his election address announcing the dissolution of Parliament in 1874 in bed.

In a recent test of floor material, the most durable turned out to be a tile made of rubber. An English earthen tile comes next. Vermont marble, flagstone, granolith, marble mosaic, yellow pine, oak, Oregon pine and teak came in the order named.

A Tribute of Song.

There is no place on earth where utter helplessness comes out so strongly, where the ceremonies in human use fall so powerless before the majesty of the occasion, as at a funeral. It need not be that one's heart shall be interested. The obsequies of a stranger, conducted with all the pomp and vanity of church and state, with the melancholy rolling drum of the military funeral, or the gorgeousness of the Masonic regalia apron—all are alike inadequate and unavailing.

But once in my life have I witnessed a ceremony that was as grand and impressive as the silent, awful occasion that was ever given to the dead.

I will tell you of a funeral which lingers in my memory as the grandest, most solemn, and befitting ceremony that was ever given to the dead.

It was rumored many years ago that a poor widowed woman, leading a hard life of unending labor, was called to part with the one thing dear to her—her only child. Mother and daughter had toiled together for fifteen years, and the only bit of sunshine falling into their dark lives was that shed by their living companionship. But the girl had always been sickly. Under the heart-broken mother's eyes she had faded and wasted away with consumption, and at last the day came when the wan face failed to answer with its ghastly smile the anxious, tear-blinded eyes of the mother.

The poor young creature was dead. For many months the pair had been supported by the elder woman's sewing, and it was in the character of employer I had become acquainted with Mrs. Cramp and her story. By an occasional visit to the awful heights of an East Side tenement where they lived, by a few books and with some comforting words, I had won the love of the dying girl. Her grateful thoughts turned in her last hours to the small number of friends she possessed, and she besought her mother to notify me of the day of her funeral and ask me to attend.

The summons reached me upon one of the wildest days preceding Christmas. A sleet that was not rain and a

rain that was not snow came pelting from all points of the compass. A wind that wailed in the chimney and howled in the street told how truly dreadful for outdoor purposes was the weather of the day. I plied the glowing grates; I drew closer the curtains and shut out the gloom of the December afternoon; I turned on the gas and sat down devoutly thankful that I had cut all connection with the witched weather—when an installment of it burst in on me in the shape of Parepa Rosa. She was Euphrosyne Parepa at that time, and the operatic idol of the city. Muffled with tippets, flecked with snow, glowing with the short encounter she had had with the elements rushing up the steps from her carriage, she threw herself into an easy chair and proclaimed the horrors of the outer world to be beyond description.

And even as we congratulated ourselves on the prospect of a delightful day together there came the summons for me to go to the humble funeral of the poor sewing woman's daughter. I turned the little tear-blotted note over and groaned.

"This is terrible," said I; "it's just the one errand that could take me out to-day; but I must go." And then I told Parepa the circumstances and speculated on the length of time I should be gone, and suggested means of amusement in my absence.

"But I shall go with you," said the great, good-hearted creature.

"Your throat, and old Bateman, and your concert to-night!" I pleaded.

"If I get another 'froggy' note in my voice it won't matter much; I'm hoarse as a raven now," she returned.

So she rewound her throat with the long, white comforter, pulled on her worsted gloves, and off in the storm we went together. We climbed flight after flight of narrow, dark stairs to the top floor, where the widow dwelt in a miserable little room not more than a dozen feet square. The canvas-back bear-se, peculiar to the \$25 funeral, stood in the street below, and the awful cherry-stained box with its ruffle of glazed white muslin stood on uncovered trestles in the center of the room above.

There was the mother, speechless in her grief, before that box—a group of

hard-working, kindly hearted neighbors sitting about. It was useless to say the poor woman was prepared for the inevitable end—it was cold comfort to speak to her of the daughter's release from pain and suffering. The bereft creature, in her utter loneliness, was thinking of herself and the awful fate—of the approaching moment when that box and its precious burden would be taken away and leave her wholly alone. So, therefore, with a sympathizing grasp of the poor, worn, bony hand, we sat silently down to "attend the funeral."

The undertaker's man, with a screw-driver in his hand, jumped about in the passage to keep warm. The creaky boots of the minister belonging to the \$25 funeral were heard on the stairs. There was a catarrhal conversation held outside between them as to the enormity of the weather, and, probably, the bad taste of the deceased in selecting such a bad time to die was discussed. Then the minister came in with a pious sniff and stood revealed, a regular Stiggins as to get-up—a dry, self-sufficient man, icier than the day and colder than the storm.

He deposited his hat and black gloves and wet umbrella on the poor little bed in the corner; he slapped his hand vigorously together; he took himself in well-merited fashion by the ears and pulled them into glowing sensation, and after thawing out for a moment plunged into business.

He rattled merrily through some selected sentences from the Bible. He gave us a prayer that sounded like peas in a dried bladder, and he came to amen with a jerk that brought me up like a patent snaffle. He pulled on his old gloves and grabbed his rusty hat, and with his umbrella dripping inky tears over the well-scrubbed floor he offered a set form of condolence to the broken-hearted mother. He told her of her sin in rebelling against the decree of Providence. He assured her that nothing could bring the dead back. He inveighed against the folly of the world in general, and this poor woman in particular; and then he made a horrible blunder, and showed he didn't know even the sex of the dead, by saying: "He cannot come to you, but you must go to him."

This was a settler for Parepa and myself. We looked at the departing minister in blank astonishment.

The door swung wide, we saw the screw-driver waving in the air as the undertaker's man held converse with the clergyman. A hush fell on everybody gathered in the little room. Not one word had been uttered of consolation, of solemn import, or befitting the occasion. It was the emptiest, hollowest, most unsatisfactory moment I ever remember.

Then Parepa arose, her cloak falling about her noble figure like mourning drapery. She stood beside that miserable cherry wood box. She looked a moment on the pinched, wasted, ashy face upturned toward her from within it. She laid her soft, white hand on the discolored forehead of the dead girl, and she lifted up that matchless voice in the beautiful melody:

"Angels ever bright and fair,

Take me, oh, take her, to your care."

The screw-driver paused in describing an airy circle; the wet umbrella stood pointing down the stairs; the two men with astonished faces were foremost in a crowd that instantly filled the passage. The noble voice swelled toward heaven, and if ever the choir of paradise paused to listen to earth's music it was when Parepa sang so gloriously beside that poor dead girl.

No words can describe its effect on those gathered there. The sad mourner sank on her knees, and with clasped hands and streaming eyes the little band stood reverently about her.

No queen ever went to her grave accompanied by a grander ceremony. To this day Parepa's glorious tribute of song rings with solemn melody in my memory as the only real, impressive funeral service I ever heard.

Have you ever tried to figure out what Shakespeare meant by the words, "Stand not upon the order of your going?" No. Have you? Yes. The definition is, "Don't wait for a house to fall on you."

"You don't mind my leaving so many of these bills, do you?" said the collector, with a touch of sarcasm. "No, indeed," replied the woman in the door; "we rather like it. The children do their examples on the backs of them."

The Oracle.

Q.—By what law or calculation do you determine Mercury to be the ruling star in a horoscope, when a person is born in the sign Capricorion, with Mars and Jupiter in direct opposition with Mercury and Neptune only in sextile, but in opposition to each other?

ANSWER—Remember, in the first place, there are three positions or aspects which give predominant qualities to a personality. First: The general physical constitution, which determines the personal magnetism. Second: The special polarizations directly affecting the mentality. Third: The balance of power, the controlling element force or quality of the nature as a whole, including its changes, development and final culmination. Now, it is possible for the planet Mercury to be in a position to rule stronger in one of these three spheres even though another planet is in stronger aspect. The table for calculating magnetism, etc., given in the work entitled *The Law and the Prophets* reveals all of these varying positions and aspects.

Q.—Is a person shorter lived when born during the last quarter of the moon than during the new to full of the moon?

A.—This depends so much on other things as well, that it is impossible to say in a way that will be applicable. The tendency is to shorten life in some positions, and in others it is favorable to long life.

Q.—By what law do you determine a person's astral colors and their rightful gems. (3) By Mrs. E. McCollum.

A.—The eyes are the astral shiners, or headlights of all animal creations. They vary in color and expression, there being twenty-eight distinct types possible. These types are the result of signs and planets at birth, and we select wearing apparel, jewelry, etc., according to the universal blendings at birth. Space will not admit of an explanation of these points, as a large work devoted exclusively to it is necessary to clearly state the facts. Such a work is in preparation.

Q.—Will Zalene give us the law, principle or causes that indicate truth by cards? What is the philosophy of truth coming by such a method.

A.—The question being held and referred to Zalene is answered thus: The principle is one of exact law, but being occult and dealing with the finer subtle and evasive threads that connect the higher or spiritual faculties with the more cumbersome convolutions of the brain cells, makes it necessary for one to train and develop the power to grasp the truth when it comes. We believe there are but few, yes, very few, who are really good at such work. There are many who have a little knowledge, who are mediumistically sensitive, but lacking in that more potent soul sense and higher mental perception, necessary to a clear and perfect result. The part played by the cards is one of relatedness, the cards acting as polarizers for the instant, and the instant only. For example, one cuts the eight of spades, gazes at it, and the mind being fixed on its various meanings soon catches the one in harmony with the time. It is this one harmonious culmination, all in the space of a second of time, that must be grasped and held, letting go of all else, until the mind takes the impression and the same is recorded in the brain cells, ZALENE.

Q.—Is there any books giving the rulings of the planets for such remedies as homeopathic physicians use? If not, could you give your readers the information?

J. K. DEARTH,

A.—The remedies used by homeopathic physicians are mixed and converted, hence a work dealing with such remedies from a planetary standpoint could only treat of the original elements. The mixing, however, may be done more scientifically if carried on in accordance with the primal magnetic co-ordination, but even then there is the varying tendency in human nature to meet at all times which renders the mixing on any fixed plan impractical and unscientific. What is needed most is an understanding by the profession, and especially the chemist, of the law universal, the alchemy of nature along with the chemistry of it.